2014 OAS Symposium

October 24 to 26

Holiday Inn Waterfront, Peterborough

The Land Between

Entre Bouclier et Basses-Terres
2014 OAS SYMPOSIUM SPONSORS

GOLD TROWEL SPONSORS

ARCHAEOLOGICAL SERVICES INC.
ASI is one of the largest cultural heritage management firms in Canada and has been a strong supporter of the Ontario Archaeological Society for many years. ASI will be sponsoring our Welcome Reception on Friday evening. We are grateful to the firm for its many contributions to archaeological understanding in Ontario. ASI won an award at the 2012 Windsor Symposium for Excellence in Cultural Resource Management.

FORTIS PROPERTIES
Fortis Properties owns and operates six hotels in Ontario. One is an ‘all suites’ hotel – the Station Park in London – while the other five carry the Holiday Inn banner in Cambridge, Kitchener Waterloo, Peterborough, Sarnia and Windsor. Each year the Fortis Properties Regional Team chooses six Ontario associations to receive a $500 coffee break sponsorship. The associations that are chosen are organizations that have the ability to move their conference around the province and perhaps choose another Fortis Property in the future. The Holiday Inn Peterborough Waterfront is pleased that Ontario Archaeological Society was chosen as a recipient this year, and so are we! Our Sunday morning coffee break is sponsored by Fortis Properties.

BRONZE TROWEL SPONSORS

DR. CHRISTOPHER ELLIS
Dr. Ellis is a professor of archaeology at Western University in London and is the current editor of Ontario Archaeology, the journal of the OAS. Chris is a long-time member of the Society and of the London Chapter, and is a prolific author whose research interests revolve around Palaeo and Archaic times. Dr. Ellis has requested that his contribution be directed towards funding one of the coffee breaks.

MR. CHRIS DALTON
Chris is a director on the OAS Board, and is responsible for Chapter Services. He is an avocational archaeologist and most recently was a driving force behind the establishment of the new, revitalised Grand River Chapter.

FISHER ARCHAEOLOGICAL CONSULTING
FAC is based in Hamilton and has worked on numerous projects since 1999. Principal Jacqui Fisher has asked that the company’s sponsorship be used to help pay for the afternoon coffee break on Saturday, and that there be chocolate treats of some variety available to delegates. Thank you, Jacqui!

PUBLICAN HOUSE BREWERY
A downtown fixture in Peterborough for six years, the Publican House on Charlotte Street brews six distinctive styles of beer for discerning tastes. A recent expansion has quadrupled its capacity and two beers are now available offsite. Publican House Ale is available at select Beer Store locations while Square Nail Pale Ale is available at select LCBO locations. Publican House masters the craft of brewing with the art of flavour. Publican House has donated some of the beer for our Thursday evening reception, along with gift certificates for the Silent Auction.

RBC
The Royal Bank of Canada has been the OAS’ financial institution for many years. Each year the local branch is able to offer RBC merchandise to delegates, which we very much appreciate.

SILVER TROWEL SPONSORS

TIMMINS MARTELLE HERITAGE CONSULTANTS
TMHC provides a full range of archaeological and heritage services and is based in London. The firm won an OAS award in 2013 for Excellence in Cultural Resource Management. Timmins Martelle’s sponsorship will be used to offset general expenses.
Welcome Delegates! On behalf of the Organising Committee, I’d like to take the opportunity to welcome you all to Peterborough for the 2014 OAS Annual Symposium. We are a new chapter, but we have been fortunate to engage a number of partners to create what we hope will be a memorable occasion. The City of Peterborough has raised the new OAS flag over City Hall, and declared October 20th to 26th to be Archaeology Week. The Canadian Canoe Museum, Fleming College, Peterborough Museum & Archives, Trent Valley Archives, and Trent University - celebrating its 50th year – are all involved in bringing the subject of archaeology to the public’s attention. We are also honoured by the participation of our local First Nations communities. From our striking symposium logo to our opening and closing ceremonies, we have worked together in respect and recognition of Indigenous tenure upon these lands. Our thanks go, as well, to all those who are sharing the fruits of their research in our sessions and who help to fulfill the mandate of the OAS. Finally, we would like to acknowledge Leora Berman and The Land Between organisation for allowing us to borrow their good name as a theme for this year’s OAS Symposium. Their vision, to “tell the full bio-cultural story of The Land Between and its people”, integrates well with the aims of the OAS and we greatly appreciate their participation. We invite you to enjoy the 2014 Symposium, to take part in the associated activities, to explore Peterborough and the greater region – The Land Between.

Your Symposium Organising Committee: Sheryl Smith (OAS Vice-President) & Tom Mohr (Chapter President) – Co-chairs; Bill Fox – Program Chair; Dirk Verhulst – Archaeology Week coordinator and Publicity; Harry Johnson – Treasurer and Registration; Deb Mohr – Volunteers and Bookroom; Ellen Blaubergs – Silent Auction; Carol Johnson & Pat Asling – Registration; Anne Taylor – Cultural Advisor, Mississaugas of Curve Lake First Nation; Julie Kapyrka – Indigenous Community Liaison; Tom Arnold – Website; Carole Stimmell – Program Design…. and thanks to Morgan Tamplin for organizing the Canadian Conservation Institute workshop, and to all the volunteers who are donating their time and services. We couldn’t do it without you!

Welcome to Peterborough – The Land Between
# 41st Annual OAS 2014 Symposium at a Glance – Holiday Inn Waterfront, Peterborough ON

**Thursday October 23rd, 2014**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event Details</th>
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| 7:00 pm – 9:00 pm | Public Talk and Reception  
“The Land Between” – Natural World by  
Leora Berman; Archaeology by Brian Ross |
|                | Canadian Canoe Museum  
Cash Bar                                                      |

**Friday October 24th, 2014**

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<th>Time</th>
<th>Event Details</th>
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<tr>
<td>8:00 am – 8:00 pm</td>
<td>Registration</td>
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<tr>
<td>9:00 am – 2:30 pm</td>
<td>Bus Tour of the Area</td>
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<td>9:00 am – 11:30 am</td>
<td>Petroglyphs Sacred Site</td>
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<tr>
<td>12:00 pm – 1:00 pm</td>
<td>Lunch in Buckhorn</td>
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<td>1:00 pm – 2:00 pm</td>
<td>Kawartha Country Wines &amp; Gifts</td>
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<tr>
<td>2:00 pm – 3:00 pm</td>
<td>Return to the Hotel</td>
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<tr>
<td>1:15 pm – 4:45 pm</td>
<td>CARING FOR THE PAST:FORUM</td>
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<tr>
<td>1:15 pm – 2:00 pm</td>
<td>MTCS Year in Review</td>
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<td>2:00 pm – 3:00 pm</td>
<td>Joint OHT/ MTCS Collections Forum</td>
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<tr>
<td>3:00 pm – 3:15 pm</td>
<td>Break</td>
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<tr>
<td>3:15 pm – 4:30 pm</td>
<td>Continue Collections Strategy Forum</td>
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<tr>
<td>3:00 pm – 6:00 pm</td>
<td>Book Sales &amp; Silent Auction</td>
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<tr>
<td>7:00 pm – 10:00 pm</td>
<td>Welcoming Reception</td>
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<tr>
<td>8:00 pm – 9:00 pm</td>
<td>Ghost Walk (on foot) optional $10</td>
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**Saturday October 25th, 2014**

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<th>Time</th>
<th>Event Details</th>
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<tbody>
<tr>
<td>8:00 am – 6:00 pm</td>
<td>Registration &amp; Poster Display</td>
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<tr>
<td>8:00 am – 4:30 pm</td>
<td>Book Sales &amp; Silent Auction</td>
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<tr>
<td>8:00 – 8:30 am</td>
<td>Opening Smudge, Prayer, Song</td>
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<td>Led by Anishinaabe Elder</td>
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<tr>
<td>8:30 am – 12:00 noon</td>
<td># 1 Papers Honouring Susan Jamieson</td>
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<tr>
<td>8:30 am – 12:00 noon</td>
<td># 2 CRM and Historical Archaeology</td>
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<tr>
<td>12:00 pm -1:30 pm</td>
<td>Academic Advisory Group lunch (closed)</td>
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<td></td>
<td>Hosted by OAS Pres. Rob MacDonald</td>
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<tr>
<td>1:30 pm – 5:00 pm</td>
<td># 3 CRM Archaeology in Perspective</td>
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<td>1:30 pm – 5:00 pm</td>
<td>#4 Material Expressions / Wendat</td>
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<tr>
<td>5:00 pm – 5:10 pm</td>
<td>Closing Prayer by Elder</td>
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<tr>
<td>5:00 pm – 6:00 pm</td>
<td>Annual Business Meeting</td>
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<tr>
<td>6:30 pm – 10:00 pm</td>
<td>OAS Banquet &amp; Awards</td>
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</table>
On Sat. Oct. 25, as part of the OAS Symposium 2014, members of the community are invited to attend presentations by eminent Trent archaeology graduates employed by institutions across North America and beyond. Their research ranges from bioarchaeology and ethnohistory related to South America, to Inuit sites in Nunavut and Labrador, to West Coast village societies, and to Mayan caves.

Guest speakers include: Ross Jamieson, Jamie Awe, Doug Stenton, Lisa Rankin, Gyles Iannone, Heather McKillop, Gary Coupland, Nicole Couture, Andrew Nelson, Terry Powis.

This is event will be held at Gzowksi College, Trent U. and is part of the celebration of Trent’s 50th anniversary.

**ADDITIONAL ARCHAEOLOGY WEEK EVENTS**

**Mon. Oct. 20**
- OAS Flag raised at City Hall to mark Archaeology Week

**Tues. Oct. 21**
- Peterborough Historical Society presents Dena Doroszenko, from the Ontario Heritage Trust at the Peterborough Public Library 7:30-8:30 p.m. Free

**2014 Ontario Archaeology Society Symposium**

**Sunday October 26th, 2013**

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<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>8:00 am – 12:00 noon</td>
<td>Registration &amp; Poster Display</td>
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<tr>
<td>7:30 am – 9:00 am</td>
<td>Presidents &amp; Board Breakfast (closed)</td>
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<tr>
<td>8:00 am – 8:20 am</td>
<td>Opening Smudge &amp; Prayer by Elder</td>
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<tr>
<td>9:30 am – 11:30 noon</td>
<td># 5 Zooarchaeological Contributions</td>
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<tr>
<td>8:20 am – 10:20 am</td>
<td>#6 Contributed Papers</td>
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<tr>
<td>10:40 am - 12:00 noon</td>
<td># 7 Indigenous Peoples and Archaeology</td>
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<tr>
<td>12:00 noon – 12:30 pm</td>
<td>Closing Prayer by Elder &amp; Closing Song by Drum Group</td>
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<tr>
<td>1:00 pm – 4:00 pm</td>
<td>PMA Tour - free OR Canoe Museum Tour</td>
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<td></td>
<td>$10 OR Little Lake Cemetery Tour $15</td>
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<td>Lobby</td>
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<td>Garden Court</td>
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<td>Peterborough (on your own)</td>
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**Celebrate 50 years of Trent Archaeology**

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**Tues. Oct. 21**
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**Wed. Oct. 22**
- CCI Workshop: ‘Archaeological Conservation Field Techniques’ begins at SSFC Labs. (Full)

**Thurs. Oct. 23**
- CCI Workshop: ‘Archaeological Conservation Field Techniques’ continues at SSFC Labs. Tour of storage areas for participants. (Full)
- Downtown Ghost Walk presented by Trent Valley Archives 7-9 p.m. $10

**Fri. Oct. 24**
- Bus Trip to Petroglyphs Provincial Park and Kawartha Country Wines and Gifts. 9 a.m. to 2:30 p.m.$35

**Sun. Oct. 26**
- Poster Display. Holiday Inn, 8:00 a.m. to 12:00 noon
- Book Sales & Silent Auction. Holiday Inn, 8:00 a.m.-6:00 p.m.

**Afternoon Tours:**
- Peterborough Museum & Archives 1:00 -2:00 p.m. Free
- Canoe Museum 1:00-2:00 p.m. $10
- Seats of the Mighty, Little Lake Cemetery 1:00-2:30 p.m. $15

For latest updates check OAS Website: www.ontarioarchaeology.on.ca.

**WEEK LONG EVENTS**

- Egypt: Gift of the Nile, Peterborough Museum and Archives. (Starts Sept. 28).
- Warm Up to Your Museum, Peterborough Museum and Archives, Sundays Oct. 9 and 26, 1-4 p.m.
- Archaeology Display, Canadian Canoe Museum. Regular Hours.
- Guide to Archaeological Resources, at the Trent Valley Archives. 10:00 a.m. to 3:00 p.m.
- Guide to Archaeological Resources, at the Trent Severn Waterway Archives. By appointment. Call 705 743-4220
- 50 Years of Trent Archaeology, Trent U. Library Display Case. Reg. hrs.

Archaeology Week is made possible, in part, through a City of Peterborough Community Investment Grant
During the last twenty-five years of his life, Drew Hayden Taylor has done many things, most of which he is proud of. An Ojibway from the Curve Lake First Nations in Ontario, he has worn many hats in his literary career, from performing stand-up comedy at the Kennedy Center in Washington D.C., to being Artistic Director of Canada’s premiere Native theatre company, Native Earth Performing Arts. He has been an award-winning playwright (with over 70 productions of his work), a journalist/columnist (appearing regularly in several Canadian newspapers and magazines), short-story writer, novelist, television scriptwriter, and has worked on over 17 documentaries exploring the Native experience. Most notably, he wrote and directed REDSKINS, TRICKSTERS AND PUPPY STEW, a documentary on Native humour for the National Film Board of Canada.

He has traveled to 17 countries around the world, spreading the gospel of Native literature to the world. Through many of his books, most notably the four volume set of the FUNNY, YOU DON’T LOOK LIKE ONE series, he has tried to educate and inform the world about issues that reflect, celebrate, and interfere in the lives of Canada’s First Nations.

Self-described as a contemporary story teller in whatever form, he co-created and for three years was the head writer for MIXED BLESSINGS, a television comedy series as well as contributed scripts to four other popular Canadian television series. In 2007, a made-for-tv movie he wrote, based on his Governor General’s nominated play, IN A WORLD CREATED BY A DRUNKEN GOD was nominated for three Gemini Awards, including Best Movie. Originally it aired on APTN and opened the American Indian Film Festival in San Francisco, and the Dreamspeakers Film Festival in Edmonton. In 2011 and 2012, he wrote the script for the National Aboriginal Achievement Awards.

The last few years have seen him proudly serve as the Writer-In-Residence at the University of Michigan, the University of Western Ontario, University of Luneburg (Germany), Ryerson University, as well as a host of Canadian theatre companies i.e. Cahoots theatre, Blyth Theatre etc. From 1994-97, he proudly served as the Artistic Director of Canada’s première Native theatre company, Native Earth Performing Arts.

In 2007, Annick Press published his first Novel, THE NIGHT WANDERER: A Native Gothic Novel, a teen novel about an Ojibway vampire. Several years ago, his non-fiction book exploring the world of Native sexuality, called ME SEXY, was published by Douglas & McIntyre. It is a follow up to his highly successful book on Native humour, ME FUNNY. He is currently working on the third installment, on the Aboriginal creative process, called ME ARTSY.

2010 saw the publication of his novel MOTORCYCLES & SWEETGRASS. Random House proudly proclaimed him “One of the new faces of fiction for 2010”. It was nominated for the Governor General’s Award for fiction. Not to be outdone by himself, 2011 saw the publication by Talon Books of Drew’s newest collection of articles and essays, NEWS: Postcards From The Four Directions, exploring Native existence as he sees it, in his own wonky style, followed by his two new plays, DEAD WHITE WRITER ON THE FLOOR and GOD AND THE INDIAN. This brings his publication total to 25 books.

More importantly, he is still desperately trying to find the time to do his laundry. Oddly enough, the thing his mother was most proud of was his ability to make spaghetti from scratch.

Your Symposium Organising Committee: (from left ) Morgan Tamplin, Harry Johnson, Deb Mohr, Tom Mohr, Pat Asling, Sheryl Smith, Bill Fox and Dirk Verhulst. Missing: Ellen Blaubergs, Carole Stimmell, Julie Kapyrka and Anne Taylor
In June 2013 Dr. Susan Jamieson retired professor emerita from Trent University after over 25 years in the Department of Anthropology. During her career at Trent, Dr. Jamieson has made significant contributions to Ontario archaeology through both her research and teaching. This session brings together Dr. Jamieson’s friends, colleagues and former students in honour of her career and contributions. Papers in this session cover a range of topics reflecting Dr. Jamieson’s research interests, as well as personal stories and memories about her.

8:30 Introduction by Chair Jeff Dillane, McMaster University

8:40 Caylanne Landry – Seeds from the Past and Their Importance in the Present

9:00 Keri Sine – Cherished Memories: A Former Student’s Perspective


10:00 Coffee

10:20 William Fox and Jean-Luc Pilon – The Tumultuous Sixteenth Century in Southeastern Ontario

10:40 Katie Bittner – ‘Camp’ at Camp: Constructing an Identity as an Archaeologist

11:00 Janice Teichroeb – I’ll Try Anything: Changing Public Perceptions of Archaeology in Ontario One Person at a Time

11:20 Holly Martelle – Acknowledging Our Founding Ladies: Remembrances of the First Generation of Female Professional Archaeologists in Ontario

11:40 Discussant – Susan M. Jamieson Politics in Tribal Archaeology
The plough-disturbed 19th-century domestic site came to the fore of historical archaeology in Ontario in the 1980s during the struggle to have this site type accepted as a significant cultural resource. The struggle was amplified by the rise of cultural resource management (CRM) and the need to standardize best practice within the industry. Today, historical archaeology in the province is much more than rural homesteads because of the contributions made by CRM practitioners who are making the case for the acceptance of new site types that previously might not have been studied. Collectively, the participants in this session will demonstrate that there is a wide variety of historical sites to be documented in Ontario and the discussion of best practice needs to be broadened.

8:30 Introduction by Chair Eva MacDonald, Archaeological Services, Inc.

8:40 Heather Henderson and Meagan Brooks – Down the Drain: Explorations in Drainage at Dundurn Castle National Historic Site

9:00 Ruth Macdougall – Surprises in the Soil: Revelations from Two Historical Sites in Southwestern Ontario

9:20 Nicole Brandon – Sharpening the Perception of Euro-Canadian Use of Glass Shard Tools in Ontario

9:40 Lisa Merritt and Katherine Hull – Sampling Durham: Historical Sites Along the 407 Extension Corridor

10:00 Coffee

10:20 Greg Pugh – Blacker's Brick Works: A Rare Insight Into the Local Manufacture of Bricks in the Latter Part of the Nineteenth Century

10:40 David Robertson – The Grand Trunk Railway and the Transformation of Toronto’s Waterfront: Evidence from the Queen’s Wharf Station Site

11:00 Eva MacDonald – The Operation of the Toronto General Hospital, 1819-1854: What Three Field Seasons Have Revealed


11:40 Jean-Luc Pilon – Two Solitudes or Une Dance à Trois; Early Fur Trader Archaeology on the Shores of Hudson Bay in Northernmost Ontario
Cultural Resource Management (CRM) has grown over the last 40 years or more to become the dominant form of archaeological practice in Ontario as well as throughout the (western) world. ‘Contract’, or ‘fee for service’ archaeology, carried out by consultants unfettered by university affiliations, is an easy target for critique. We hear about the cowboys, the reports that lack substance and contribute little to scholarly debate, the warehoused collections accumulating nothing more than dust and high storage fees, and that the bottom line has displaced the quest for knowledge. But the original intent of CRM or ‘salvage’ archaeology was never to short-change the ‘resource’. Rather, the objective was to become more responsive to growing pressures from development and other potential impacts on the archaeological heritage. Our purpose in this session is to look beyond the easy targets, and draw upon our collective experience as archaeologists to find the positive benefits that have been gained from the growth of CRM in the province.

1:30 Introduction by Chair Shari Prowse, McMaster University

1:40 Scott Martin – An Archaeology of Haldimand County: A Summary of Sites Investigated within a Green Energy Act Project Context

2:00 Liam R. Browne – Gathering a Sample: Ontario Hi-Lo Biface Variability through Academic and CRM Collections

2:20 Andrew Riddle, Robert Wojtowicz and Robert Pihl – A Spoon for Two Mouths: Satisfying Research and Industry Priorities in CRM through Database Design


3:00 Coffee


3:40 Paul Racher – ‘What We Do’

4:00 Peter Timmins and Janet Gardner – Lessons from an Archaeological Assessment on Inverhuron Bay

4:20 Paul General – Are We Heading in the Right Direction?

4:40 Discussants: Ronald Williamson, Archaeological Services Inc./University of Toronto and William Fox, Trent University
THE MATERIALIZATION OF IDENTITY AND INTERACTION IN PRE-CONTACT WENDAT/IROQUOIAN
COMMUNITIES ALONG THE NORTH SHORE OF LAKE ONTARIO

Studies of 14th to 16th century Ancestral Wendat occupation in the
Greater Toronto area have historically dealt mainly with the
construction of a culture history of the sites. In this session we will be
looking at specifics of the material culture from these occupations in order to ‘see’
the people who lived there and explore the physical manifestations of their
identities through material culture both at the individual and community levels.
We will use these material expressions of identity to explore socio-political
relations with others along Lake Ontario’s north shore.

1:30 Introduction by Chair Susan Dermarkar, University of
Toronto

1:40 Louis Lesage – What did Those Huron-Wendat Think About
All of This? Did You Ask Them?

2:00 Tara Jenkins – Contexts, Needs and Social Messaging:
Situating Iroquoian Human Bone Artifacts in Southern
Ontario

2:20 John Creese – Wendat Smoking Pipes and Social Networks on
the North Shore

2:40 Greg Braun – Up in Smoke: The Material Trajectories of
Iroquoian Pipes

3:00 Coffee

3:20 Karleah Bonk – Letting the smoke clear: exploring the
potential of microfossils residue analysis in North American
historic smoking pipes

3:40 Steve Dorland – Social Heterarchy: Changing Perspectives
on Ancestral Wendat Practices and Beliefs

4:00 David Smith – Pottery Decoration as a Mediator for
Maintaining Heterarchical Social Relations in Ancestral
Wendat Society

4:20 Sarah Striker – Categorical Identities and Ceramic Decorative
Style at the Mantle Site

4:40 Erika Johannsen – Investigating Castellation Diversity Among
Iroquoian Potters at The Keffer Site
There is a long tradition of zooarchaeological analysis in Ontario, and the rich database that exists here provides great potential for interpretations of many aspects of the human past in the province. In this session, zooarchaeologists present recent analytical results and interpretations in a wide range of domains, including ecology, subsistence, and ritual, pertaining to both the contact and the precontact periods.

8:30 Introduction by Alicia Hawkins & Suzanne Needs-Howarth

8:40 Kristen Csenkey – Natural Disturbance or Intentional Deposit? A Second Look at the Chipmunks of Jacob’s Island-1B, Peterborough County, Ontario


9:20 Suzanne Needs-Howarth & Alicia Hawkins – All Fish Are Not Created Equal: ‘Diagnostic elements’ for Great Lakes Taxa Revisited

9:40 Eric Tourigny – Changing Foodways as a Reflection of Identity in 19th-Century York/Toronto

10:00 Coffee

10:20 Norbert Stanchly & Dwayne James – Examining the Utility of Required Standards for Faunal Analysis Under the 2011 Standards and Guidelines for Consultant Archaeologists: Re-interpreting Zooarchaeological Data From Four Historic Euro-Canadian Sites

10:40 Discussion by Frances Stewart

OAS Peterborough Chapter members visit Serpent Mound in 2014
SUNDAY, OCTOBER 26TH
SESSION 6 (REGENCY A)
CONTRIBUTED PAPERS

Papers in this session address issues related to Native history over the last 6,000 years, including settlement patterns, lithic and ceramic technology, and bio-archaeology.

8:20 Kyle Forsythe – Piecing Together the Middle Archaic: A Lithic Analysis of the Mount Albert Site (BaGt-40), East Gwillimbury, Ontario.

8:40 Katelyn Malleau – The Genesee Broadpoints of Southern Ontario: A Study in Their Form and Function

9:00 Brad Hyslop – The Lite Bright Model: The Movement of Foraging Groups within Northwestern Ontario

9:20 Grant Karcich – Traces of Middle Woodland Populations in Southern Ontario, with Special Focus on Rice Lake

9:40 Katelyn Mather – Pottery Production and Use at the Silvercreek Sites, Two Early Late Woodland Period Sites in Elgin County

10:00 Katie Anderson, Stefanie MacKinnon, Shannon Millar, Samantha Patterson, Bonnie Glencross, and Gary Warrick – The Chew Site: A Case Study in the Value of Archived Artifact Collections

10:20 Coffee

SESSION 7 (REGENCY A)
INDIGENOUS PEOPLES AND ARCHAEOLOGY

10:40 A panel discussion about working together.

12:00 Lunch

2014 Ontario Archaeology Society Symposium
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ABSTRACTS

SESSION 1

WASN’T BORN TO FOLLOW: PAPERS IN HONOUR OF SUSAN M. JAMIESON (J. DILLANE)

Seeds from the Past and their Importance in the Present
Caylanne Landry

This paper summarises a master’s thesis that was completed in 2010 under Susan Jamieson’s guidance. The thesis examined plant species that were potentially consumed at Fort Wellington in Prescott, Ontario by different ranks and genders between the 1830s and the 1860s. Through an examination of archaeobotanical material from privy deposits and historical documentation, few dietary differences were observed. This research is furthered to compare these results to similar or contemporary sites. Food and food consumption is a necessity, and something to which every person can relate. Such data can therefore be useful at an historic site, where the visitor experience is enhanced by recreations of various aspects of daily life.

Cherished Memories: A Former Student’s Perspective
Keri Lynn Sine

From a student’s perspective this talk highlights a few of the cherished memories and things that I quickly learned about Dr. Susan Jamieson. Dr. Jamieson was my Master’s supervisor and also my professor for several undergraduate and graduate courses including the professor for the Trent University field school. The time spent in the field was an invaluable and memorable experience that allowed me to develop a true passion for archaeology. Without Dr. Jamieson’s unfaltering support and understanding of my needs as a student I do not believe I would have been able to achieve my goal of completing a master’s thesis. Her extensive knowledge and years of experience in archaeology and with First Nation peoples is truly inspiring.

PAS DESTINÉE À SUIVRE: PAPIERS EN L'HONNEUR DE SUSAN M. JAMIESON (J. DILLANE)

Les graines du passé et leur importance aujourd'hui
Caylanne Landry

Ce papier résume une thèse de maîtrise achevée en 2010 sous la supervision de Susan Jamieson. La thèse examina les espèces de plantes qui auraient été consommées par les diverses copies de genres masculins et féminins de Fort Wellington, comté de Prescott, Ontario entre les années 1830 et 1860. Très peu de différences dans le régime alimentaire ne furent observées ni au cours d'un examen de matière archéobotanique provenant des dépôts d'ordures ni dans les documents historiques. En outre, cette recherche compara ses résultats avec ceux d'autres sites similaires ou contemporains. Tout le monde comprend que la consommation de nourriture est essentielle pour la vie, donc de telles données sont capables de servir à enrichir l'expérience des visiteurs aux sites historiques.

Des souvenirs précieux: la perspective d'une ancienne étudiante
Keri Lynn Sine

Cette présentation met en vedette quelques souvenirs précieux que je retiens de Susan Jamieson autant que le savoir-faire que j’ai appris sous sa tutelle. La Dre Jamieson fut la directrice de ma thèse de maîtrise et aussi le professeur de plusieurs de mes cours du premier cycle et au niveau supérieur y compris l’école de fouilles archéologiques de l’Université Trent. Le temps passé sur le terrain fut une expérience inestimable et inoubliable qui m’encourageait à développer une passion pour l’archéologie. Sans le soutien et la compréhension de ses besoins comme étudiante de la part de la Dre Jamieson je ne crois pas que j’aurai pu réaliser mon objectif de compléter une thèse de maîtrise. Sa vaste connaissance et ses années d’expérience en matière archéologique et en ce qui concerne des Premières Nations sont vraiment une source d’inspiration.
The Feast of the Dead at Ossossané in 1636 is thought by some scholars to be the last one held in Simcoe County. However, the substantial number of deaths that occurred from epidemics following 1636 makes it certain that many other Feasts were held to bury the thousands who died up until 1649 when the Wendat left Huronia. Anecdotal information exists about the discovery and looting of massively large ossuaries in the mid-nineteenth century. As much as archaeologists are hesitant to use these accounts they remain the only information that is available to researchers about the interments of thousands of Wendat. These massive ossuaries reveal the final stage of the Feast of the Dead rituals in Huronia during these traumatic times.

Debitage, Dogs, and Dusty Springfield: Three Key Components Influencing My Training as a Lithic Analyst.
S. Brooke Milne

Fifteen years ago, I completed my Master’s degree under the supervision of Dr. Susan Jamieson at Trent University. The lessons I learned working in her Ontonabee College archaeology lab continue to resonate in my own research, teaching, and graduate student advising. This paper shares some of these lessons and aims to celebrate how Dr. Jamieson’s attention to detail, tireless work ethic, and love of pets and music made her such an inspiring advisor to work with.

The Tumultuous Sixteenth Century in Southeastern Ontario
William Fox and Jean-Luc Pilon

The distribution of European goods is reviewed for archaeological sites along the Ottawa and upper St. Lawrence rivers - two major ‘highways’ to the west. Seventeenth century archaeological evidence and historical data related to specific travel routes, and Native community locations in what is now southeastern Ontario are used to reconstruct the sixteenth century evolution of Algonkian participation in the nascent fur trade.
‘Camp’ at Camp: Constructing an Identity as an Archaeologist
Katie Bittner

When does one become an archaeologist? For many individuals it is following their first fieldwork experience, commonly as part of a fieldschool, that they begin to identify as an archaeologist. The removal from home, separation from kin, and relocation into a camp is seen as a fundamental part of this initial field experience. Therefore, the experience one has in this camp environment has significant impact on how one constructs their identity. In the experience of this author, camp and the field often incorporate elements of ‘camp’. By examining her experiences of ‘camp’ at camp and the ‘campy’ (mis)representation of archaeologists in popular culture, this author will attempt to make sense of her own construction of her identity as an archaeologist.

I’ll Try Anything: Changing Public Perceptions of Archaeology in Ontario One Person at a Time
Janice Teichroeb

In general, archaeologists working in CRM in Ontario accept that we have an obligation to educate the general public about archaeology in the Province but few have the time or resources to make it happen. Working at the Toronto and Region Conservation Authority, where public education is a part of our mandate, has provided me with a number of opportunities to meet with members of the community, young and old, and share accounts of archaeological excavations from their neighbourhoods. While stories and artifacts catch their interest, my real purpose is to educate these people on the importance of cultural resources and why they should care what happens to them. Using practical experience derived from in-class sessions with elementary school kids to public talks at local libraries and chats with community members at excavation sites, I’ll discuss what each of us can do to capture the public’s imagination and engage them as stewards of the culture and heritage of Ontario.

Acknowledging our Founding Ladies: Remembrances of the First Generation of Female Professional Archaeologists in Ontario
Holly Martelle

Following up on a previous article by Latta, Martelle and Reed on Women in Early Ontario Archaeology, this paper describes the experiences and accomplishments of the first generation of female professional archaeologists in Ontario, among them this session’s honoree – Susan Jamieson. The focus of the presentation is twofold. First, it is an attempt to capture and document for future generations the stories and oral histories of individuals who "Camp » au camp : la formation de l'identité d'archéologue
Katie Bittner

A quel moment devient-t-on un archéologue? Pour beaucoup ce moment arrive suivant leur première expérience de travail sur le terrain comme participant d'une école de fouilles. Le départ de la maison familiale, l'écartement des parents et la relocalisation dans un camp font une partie essentielle de cette expérience initiale du travail sur le terrain, donc l'expérience dans cet environnement du camp joue un rôle significatif dans la formation d'une identité. Selon l'expérience de cet auteur, le camp et le terrain intègrent de certains éléments de « camp ». En réfléchissant sur les éléments de « camp » au camp et sur l'idée reçue dite « campy » de l’archéologue dans la culture populaire, cet auteur tentera de trouver un sens de la propre formation de son identité comme archéologue.

Je vais tout essayer: le changement des perceptions du public au sujet de l'archéologie dans l'Ontario une personne à la fois
Janice Teichroeb

En général, les archéologues qui travaillent dans le CRM en Ontario acceptent que nous avons une obligation d'informer le grand public au sujet de l'archéologie dans la Province, mais très peu parmi eux ont le temps ou les ressources pour réaliser cet objectif. Mon travail à « l'Office de protection de la nature de Toronto et de la région », où l'éducation du public fait partie de notre mandat, m'a offert de nombreuses possibilités de rencontrer les membres du public de tous les âges et d'échanger les informations sur les fouilles dans leur voisinsages. Bien que les renseignements et les artefacts les intéressent, mon vrai but est d'éduquer les gens sur l'importance des ressources culturelles et sur les raisons pour lesquelles ils devraient s'en soucier. Basé sur mon expérience de sessions dans les salles de classes élémentaires, mes présentations aux bibliothèques publiques et les bavardages avec des membres de la communauté aux fouilles, je discuterai ce que chacun de nous puisse faire pour éveiller l’attention du public et de les engager comme protecteurs de la culture et du patrimoine de l'Ontario.

En reconnaissance de nos dames fondatrices: souvenirs de la première génération d'archéologues professionnelles féminines
Holly Martelle

A la suite d'un article préalable par Latta, Martelle et Reed sur les femmes au début de l'archéologie ontarienne ce papier décrit les expériences et les accomplissements de la première génération d'archéologues professionnelles féminines dans l'Ontario, parmi elles la personne honorée à cette session - Susan Jamieson. Ce papier a deux objectifs, dont le premier est de réaliser et de documenter à l'intention des générations à venir les contes et les histoires orales des
have shaped the discipline of archaeology in this province. As the senior most generation of Ontario archaeologists retires, the recording of stories is a critical process in documenting the history of people, places, and events that were important in crafting our current understanding of the past and the nature of our practice. Second, it hopes to document the unique experiences of our women professionals and how these have guided career paths, decision-making and research.

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**SESSION 2**

**CRM CONTRIBUTIONS TO HISTORICAL ARCHAEOLOGY (E. MacDONALD)**

**Down the Drain: Explorations in Drainage at Dundurn Castle National Historic Site**
Heather Henderson and Meagan Brooks

In the summer and fall of 2013 archaeological work at Dundurn Castle National Historic Site in Hamilton, Ontario was carried out to make way for a restructuring of drainage strategies at the park. Stage 4 excavations were hand excavated in the summer and archaeological monitoring of construction work continued through the fall as catch basins and drain trenches were excavated and installed. While excavating for a series of catch basins to direct water flow safely down the ravine slope, a mysterious structure was uncovered protruding from the slope. This proved to be a surprisingly large brick drain and stone headwall directly in the path of the new construction, demonstrating the pervasiveness of drainage problems at the site! Investigations including artifact analysis and the use of a mechanical rover, provided a rare opportunity to study late 19th century drain construction and infrastructure in the City of Hamilton and at Dundurn Castle in particular.

**Surprises in the Soil: Revelations from Two Historical Sites in Southwestern Ontario**
Ruth Macdougall

Cultural resource management (CRM) archaeology is responsible for the majority of sites excavated in the 21st century in Ontario. Most of these are in rural settings and are excavated using standard methodologies. It is easy to become complacent about these mitigation...
practises, simply working by rote without thought to each site’s individual situation. Unless we let our inner detectives out. Thus it was through creative adaptation of the prescribed standards that the structural features were recognized at AbHq-3, a stratified, multi-component site. Alternately, AbHs-51 initially appeared to be a typical plough zone homestead, and was mitigated in the conventional manner, however, the results were less than conventional leading to a richer understanding of the site’s history.

**Sharpening the Perception of Euro-Canadian Use of Glass Shard Tools in Ontario**

Nicole Brandon

CRM in Ontario has not only uncovered and documented an array of historical sites, but has also shone light on the artifacts associated with these sites. Over the past few years, flaked and utilized glass shards have been turning up in a variety of sites from across Ontario. Once on the fringes of archaeological discussion, glass shard tools warrant a closer look. Careful examination of glass shards recovered from Euro-Canadian sites in southern Ontario reveals that their use as tools is more common than previously thought. A review of the literature demonstrates that the employment of glass tools is not limited by geography, cultural background or time period. Archaeological examples from various sites in Ontario suggest that glass shard tools may have been used to perform a variety of tasks outside and inside the home. This paper explores the use of glass tools by Euro-Canadians and establishes the regularity of that employment.

**Sampling Durham: Historical Sites Along the 407 Extension Corridor**

Lisa Merritt and Katherine Hull

In 2005, MTO initiated a Stage 1 assessment of lands potentially impacted by the expansion of the 407 Highway from Brock Road in Pickering to the 35/115 Highway north of Orono. Once the route was finalized, over 3,400 hectares of predominantly sparsely-populated Durham farmland required Stage 2 archaeological assessment, and much of that would also require further Stage 3-4 work. The result of this extensive study is an unprecedented sample of Durham’s archaeological heritage. In this presentation, we will outline the interpretive potential of this data set and encourage a dialogue with our colleagues about how we, as a profession, can more fully explore this opportunity.

**Aiguisant la perception de l'utilisation des éclats de verre par les Euro-canadiens en Ontario**

Nicole Brandon

La gérance des ressources culturelles (CRM) a non pas seulement découvert et documenté une gamme de sites historiques en Ontario mais aussi a éclairci les artefacts y associés. Au cours des dernières années ces sites à travers l'Ontario ont rendu des éclats de verre utilisés. Les outils en éclats de verre, considérés dans le passé d'être en marge de la discussion archéologique, méritent d'être examinés de plus près. Un examen plus attentif de ces éclats révèle que leur utilisation comme outils était plus répandue que l'on croyait. Un examen de la littérature démontre que l'utilisation d'outils en verre ne respecte ni des limites géographiques, ni l'héritage culturel ni la période chronologique. Des échantillons depuis des divers sites en Ontario suggèrent que les outils en éclats de verre auraient pu être employés pour exécuter des tâches diverses à l'intérieur et à l'extérieur de la maison. Ce papier examine l'utilisation d'outils en éclats de verre et leur emploi régulier.

**Un échantillonnage de Durham: des sites historiques le long du 407 Extension Corridor**

Lisa Meritt et Katherine Hull

En 2005 le Ministère des Transports inaugura une étude préliminaire, le 1er stade, des terrains qui pourraient être affectés par l'élargissement de la route 407 depuis Brock Road jusqu'à la route 35/115 au nord d'Orono. Suivant cette évaluation, il était exigeant d'évaluer au 2e stade plus de 3 400 ha de terres agricoles peu peuplées de la région de Durham donc une partie importante aurait besoin de subir encore une autre évaluation aux 3e et 4e stades. Le résultat de cette étude fut un échantillonnage sans précédent de l'héritage archéologique de Durham. Cette présentation propose un aperçu de l'interprétation potentielle de ces données et en même temps encourage un dialogue avec nos collègues sur les moyens qui permettront à nous les professionnels d'explorer plus profondément cette opportunité.

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2014 Ontario Archaeology Society Symposium
The Grand Trunk Railway and the Transformation of Toronto’s Waterfront: Evidence from the Queen’s Wharf Station Site

David A. Robertson

The Grand Trunk grew to be the largest of the railway companies that dramatically altered Toronto’s waterfront in the mid-nineteenth century through large-scale campaigns of land making and the construction of rail yards, wharves and associated infrastructure. The salvage excavation of a portion of the Grand Trunk’s Queen’s Wharf Station provided the opportunity to examine the physical remains of this transformation on a larger and more detailed scale than has been attempted before in Toronto. The results provide a visceral understanding of the massive scale of these developments and the conditions under which the people involved laboured. This paper will explore several themes related to lake filling, sewage, and railway engineering that reshaped the city and its harbour.

The Operation of the Toronto General Hospital, 1819-1854: What Three Field Seasons Have Revealed

Eva MacDonald

The redevelopment of three separate parcels within the original Hospital Reserve in the

Blacker’s Brick Works: A Rare Insight Into the Local Manufacture of Bricks in the Latter Part of the Nineteenth Century

Greg Pugh

Hidden amongst a rural landscape rich in pre-contact archaeological sites, Edward Blacker and his sons operated a relatively short-lived, late 19th century brick works. Stage 4 archaeological salvage excavations of Blacker’s brick works, located outside of Brantford, provided a rare opportunity to investigate brick manufacture in 1870s Ontario. This paper discusses how the topographic challenges of the site were overcome in preparation of the brickyard, as well as what the archaeological remains revealed about the industrial processes from mineral extraction and clay preparation through to the firing of ceramic building materials. It also provides insight into the importance to subsequent generations of returning the land to agricultural use following the relatively short-lived period of industrialization.

Blacker’s brick works represents a major source of the bricks used to construct many of the nineteenth-century houses that give Brantford much of its visual character. As an archaeological resource, it is unique in that it is the first instance in southern Ontario in which a rural, small-scale industrial brick-making operation has been discovered and investigated and so advances historical understandings of a past manufacturing industry, which has been little documented.

L’usine de production de briques Blacker: un aperçu insolite sur la manufacture locale de briques vers la fin du XIXe siècle

Greg Pugh

Caché dans un paysage riche en sites archéologiques du Pré-contact, Edward Blacker et ses fils géraient pendant une courte période vers la fin du 19e siècle une briqueterie en banlieue de Brantford. L’excavation et l’aménagement au 4e stade fournirent une occasion rare pour examiner la manufacture de briques dans les années 1870 dans l'Ontario. Ce papier discute la façon dont les défis topographiques du site furent surmontés pour construire la briqueterie et aussi ce que les restants archéologiques ont révélé au sujet du processus depuis l'extraction minière et la préparation de l'argile jusqu'à la cuisson de matériaux de construction en céramique. Ce papier présente aussi des réflexions sur l'importance pour les générations suivantes de restaurer le terrain à l'utilisation agricole après une période d'industrialisation relativement courte.

La briqueterie Blacker fut une source majeure des briques utilisées dans la construction de beaucoup des maisons du 19e qui donnent à Brantford son caractère visuel. A titre de ressource archéologique unique, celle-ci est la première découverte et investigation dans le Sud-Ouest de l'Ontario d'une briqueterie industrielle rurale et de petite échelle, et ainsi donc avance notre compréhension d'une industrie d'antan qui est peu documenté.

La compagnie ferroviaire du Grand Tronc et transformation des quais à Toronto: les preuves rendues du site « Queen’s Wharf Station »

David A. Robertson

Le Grand Tronc est devenu la plus grande des compagnies ferroviaires qui transformèrent d'une manière spectaculaire les quais de Toronto au mi-19e par moyen de la réclamation de terre à grande échelle de la construction de quais, de terrains ferroviaires et de l'infrastructure y associée. L'excavation de sauvetage d'une section du « Queen's Wharf Station » du Grand Tronc fournit l'occasion d'examiner les restants matériels de cette transformation sur une échelle plus vaste et plus détaillé que jamais essayé auparavant. Les résultats rendirent possible une compréhension intuitive de l'échelle massive de ces entreprises et des conditions de travail pour les ouvriers. Ce papier enquêtera sur plusieurs thèmes reliés au remplissage des lacs, aux égouts et au génie ferroviaire qui transformèrent la ville et son port.

Le fonctionnement de l'Hôpital Général de Toronto 1819-1854: les révélations depuis trois saisons sur le terrain

Eva MacDonald

Le réaménagement de trois parcelles de terre distinctes comprises initialement comprises
Town of York (Toronto) afforded a unique opportunity to study aspects of the daily lives of the people who spent some time at Toronto’s first general hospital. Over three field seasons, approximately 3,355 square metres were investigated, comprising intact and robbed-out portions of the stone foundation of the original hospital building, a brick rear wing, and an elaborate series of drains and cesspits in the rear yard. The hospital became an important public institution during the cholera epidemics of 1832 and 1834, and their impact can be seen in the sanitation infrastructure set up to handle the increased pressure on hospital resources. Also significant are the remains of wooden outbuildings that might have served as the ‘fever sheds’ that were erected as temporary hospital lodging for Irish typhus victims who arrived in Toronto in 1847.

**The John Leonard site (1843-1869): A Fascinating Assemblage From a Partially Destroyed Cabin Site Near Kingston**

**Nick Gromoff**

BbGd-27 is a well preserved but partially disturbed cabin site located a few miles west of Kingston off the York Road. A Stage 4 excavation on the limited deposits coupled with archival research showed that the site represents a single occupation, that of the Leonard family who owned the property from 1843-1869. The assemblage recovered from BbGd-27 provides an excellent reference collection for dating pre-1870 sites. A number of intriguing finds including a diverse group of coins have led to a complex interpretation of the site, which includes a commercial aspect.

**Two Solitudes or Une Dance à Trois; Early Fur Trader Archaeology on the Shores of Hudson Bay in Northernmost Ontario**

**Jean-Luc Pilon**

On August 25, 1690, the French, under the command of Pierre Lemoyne d'Iberville, took New Severn Post. The Hudson's Bay Company trading establishment was definitely burnt to the ground and archaeological evidence gathered by David Christianson in 1978 and 1979 revealed the intensity of that cataclysmic event: melted glass and twisted metal, even exploded grenade fragments. However, recent examination of the artifact collection suggests that the French may have re-established a trading presence, possibly only on a seasonal basis, near the original location and used the charred remains of the HBC post to dispose of their refuse. These observations are useful in assessing clearly European architectural remains found outside of the HBC fortification, in the area initially used by the First Nations who came to trade.

dans la Réserve de l'Hôpital, ville de York (Toronto), nous offrit une occasion unique pour étudier la vie quotidienne des personnes qui passaient du temps au premier hôpital général de Toronto. Au cours de trois saisons sur le terrain environ 3 355 m3 furent examinés y compris des sections intactes et démolies du bâtiment, une aile en brique à l’arrière et un système complexe de drainage et de fosses septiques dans la cour arrière.

L'hôpital devint un établissement publique de grande importance pendant les épidémies de choléra en 1832 et 1834, et leur influence se manifeste dans l'infrastructure établie pour gérer les demandes croissantes sur les ressources de l'hôpital. Les restants des dépendances en bois auraient pu servir de « baraques de fièvres » qui furent érigées comme logements hospitaliers temporaires à l'intention des victimes Irlandais du typhus qui arrivèrent à Toronto en 1847.

**Le site John Leonard (1843-1869): un assemblage fascinant d'une cabine partiellement détruite près de Kingston**

**Nick Gromoff**

Le site BbGd-27 consiste d'une cabine bien conservée mais partiellement détruite qui se trouve quelques miles à l'ouest de Kingston sur York Road. Une fouille du débris au 4e stade en combinaison avec la recherche dans les archives démontrèrent que le site représente une seule occupation, celle de la famille Leonard qui était propriétaire entre 1843 et 1869. L'assemblage d'objets récupéré du site représente une excellente collection de référence pour la datation les sites d'avant 1870. Un nombre des trouvailles curieuses récupérées y compris un assemblage de pièces d'argent qui mènent à une interprétation complexe du site avec un aspect de commerce.

**Deux solitudes ou une danse à rois; l'archéologie de la traite des fourrures sur les rives de la baie de Hudson au plus nord de l'Ontario**

**Jean-Luc Pilon**

SESSION 3

THE CUP’S HALF FULL: CRM ARCHAEOLOGY IN PERSPECTIVE (S. PROWSE)

An Archaeology of Haldimand County: A Summary of Sites Investigated within a Green Energy Act Project Context
Scott W. J. Martin

Haldimand County has long been recognised as southern Ontario’s richest lithic-producing area, with three named chert sources. Recently, some academic interests have turned to focus on the county. Numerous, particularly Woodland, sites have been identified along the Grand River and Lake Erie’s northern shore, however, relatively few inland sites have been investigated. Prior to large Green Energy Act projects, beginning in 2009, much of Haldimand was under-investigated by archaeologists. This paper provides a summary of our understanding of the distribution of archaeological sites through time as demonstrated in one large wind and solar project in a Cultural Resource Management context. During this project, nearly 200 sites were documented mainly from pedestrian survey in agricultural ploughzone and in settings not adjacent substantial streams or bodies of water. From these sites, a sense of occupation history and land use in Haldimand County can be generated for the Palaeo-Indian period through to the Late Woodland. Additional CRM- and research-derived sites will be presented in order to discern patterns and suggest future investigative directions.

Gathering a Sample: Ontario Hi-Lo Biface Variability through Academic and CRM Collections
Liam R. Browne

The growth of Cultural Resource Management (CRM) over the last 40 years has led to the accumulation of vast amounts of archaeological data. However, this data does not always find its way into the realm of academic discourse. Since consulting archaeology is the dominant form of archaeological practice in Ontario, it is very important for regional academic studies to take into account the data recorded through CRM. This raises questions about the accessibility of data generated through CRM for research purposes. What are the realities of conducting a regional study based largely on CRM collections?

LE VERRE EST À MOITIÉ PLEIN: L'ARCHÉOLOGIE DE LA GESTION DES RESSOURCES CULTURELLES (CRM)

Une archéologie du comté Haldimand: un résumé des sites examinés dans le contexte d'un projet de la Loi sur l'énergie verte
Scott W. J. Martin

Le comté de Haldimand est reconnu depuis long temps comme la plus riche source de chert (silex) dans le sud-ouest de l'Ontario, ayant trois sources identifiées par leur nom de localité. L'intérêt académique se porte récemment sur le comté. Des sites, surtout des sites du Sylvicole, ont été identifiés le long de la rivière Grand et sur la rive nord du lac Érié, mais très peu des sites à l'intérieur ont été étudiés. Antérieur aux projets importants réalisés avant Loi sur l'énergie verte à partir de 2009, une grande partie du comté Haldimand ne fut suffisamment examinée par les archéologues. Ce papier donne un résumé de notre compréhension de la distribution des sites archéologiques au fil du temps tel que l'on voit au cours d'un grand projet de l'énergie éolienne et de l'énergie solaire entrepris dans le contexte de la gestion des ressources culturelles (CRM). Pendant ce projet à peu près 200 sites furent documentés principalement à pied sur les champs labourés et dans des endroits éloignés des ruisseaux ou d'autres plans d'eau. Depuis ces sites il est possible d'avoir un sens de l'histoire de l'occupation et de l'utilisation du terrain au Paléoindien et jusqu'au Sylvicole supérieur. En outre, encore des sites récupérés par CRM et par la recherche seront présentés dans le but de discerner des tendances et des motifs et de suggérer l'orientation des études à venir.

Le recueil d'un échantillon: la variabilité des bifaces Hi-Lo parmi les collections académiques et de la CRM
Liam R. Browne

La croissance de CRM au fil des dernières quarante années a produit de vaste quantités de données archéologiques. Néanmoins, ces données ne se trouvent pas toujours dans le domaine de discours académique. Puisque l'archéologie-conseil est aujourd'hui la norme de la pratique de l'archéologie en Ontario, il est très important que les études régionales prennent compte des données documentées par la CRM. Ceci pose la question de la disponibilité des
A Spoon for Two Mouths: Satisfying Research and Industry Priorities in CRM through Database Design

Andrew Riddle, Robert Wojtowicz and Robert Pihl

The realities of Cultural Resource Management create tensions between professional obligations to clients and our academic interests within the discipline of archaeology. While pressure is continuously applied to reduce the thoroughness of analysis and documentation to adhere to minimum acceptable standards and in favour of shortening timelines, respect for archaeological resources likewise drives us to find ways to contribute to scholarship where possible. Process refinement, particularly in regards to artifact analysis and documentation, is one approach whereby CRM firms can mitigate cost restraints. This paper examines how careful database design can improve the quality of data resulting from CRM projects while still maintaining profitability. The development of flexible, modular databases affords archaeologists the freedom to tailor analyses to project constraints. In addition, well-designed databases improve the regularity and uniformity of datasets and facilitate the incorporation of legacy datasets for comparison. A newly designed pre-contact Aboriginal ceramics database is introduced and case studies are used to highlight both the advantages of investing in database design and the ease with which useful information can be efficiently generated and organized to the benefit of both research and industry.


Andrew Hinshelwood

Consulting archaeology is, and has been for some time, the primary area of practice for most professional archaeologists. Every consulting contract results in one or more reports, submitted to clients and regulatory authorities. These reports – a vast grey literature – can contribute to our collective understanding of the past, but their value is usually measured in terms of paid invoices and regulatory approvals. It is an interesting paradox that the worst reports (or reports of bad fieldwork) have the greatest influence on policy. In this presentation, I examine some ways in which the worst reports affect policy formulation, and in turn reshape our collective practice of archaeology.

Wag the Finger No More: Acknowledging and Legitimating the ‘Non-Academic’ Contributions of CRM Archaeology in Southwestern Ontario

Holly Martelle

The contributions of CRM archaeology to a better understanding of Ontario’s past often données de la CRM aux fins de la recherche. Et quelles sont les réalités d'entreprendre une étude régionale basée seulement sur les collections d'origine CRM?

Une cuillère pour deux bouches: la satisfaction de la recherche et des priorités industrielles par CRM par moyen du dessin de la base de données

Andrew Riddle, Robert Wojtowicz et Robert Pihl

Les réalités de la gestion des ressources culturelles créent des tensions entre les obligations professionnelles auprès des clients et nos intérêts académiques auprès de la discipline de l'archéologie. En même temps que nous sommes constamment soumis à la pression de réduire la rigueur de nos analyses et de notre documentation jusqu'à la norme acceptable minimale en faveur d'une mise en œuvre raccourcie, notre respect pour les ressources archéologiques nous pousse à trouver tous les moyens possibles pour nous permettre de contribuer à la science de l'archéologie. Le perfectionnement des processus, surtout de la documentation et de l'analyse des artefacts, est un moyen par lequel on peut minimiser les contraintes de coûts. Ce papier considère comment une base de données soigneusement conçue est capable d'améliorer la qualité des données rendues des projets CRM et en même temps de maintenir la rentabilité. Le développement de bases de données modulaires et flexibles procurent aux archéologues la liberté d'adapter leur analyses aux contraintes des projets. En outre, les bases de données soigneusement conçues améliorent l'homogénéité et l'uniformité des données ainsi facilitant la comparaison avec des anciennes données. Une base de données des céramiques de la période Précontact nouvellement conçue sera présenté et des études de cas seront employées pour souligner les avantages d'investir dans la conception de bases de données. Un tel investissement facilite la génération et l'organisation de renseignement au bénéfice de la recherche et de l'industrie.

Le pire rapport jamais connu: le rôle de la littérature grise dans la politique

Andrew Hinshelwood

La gestion des ressources culturelles (CRM) est depuis longtemps le principal domaine de la pratique pour la plus part des archéologues professionnels. Au terme de chaque contrat de consultation un rapport est soumis aux clients et aux autorités réglementaires. Ces rapports, un vaste corps des littérature grise, sont capables de contribuer à notre compréhension collective du passé, mais leur valeur se mesurent plutôt en paiement de facture et en autorisation réglementaire. C'est un paradoxe intéressant que les plus pires rapports ou des rapports sur les travaux manquants ont la plus grande influence sur la politique. Au cours de cette présentation j'examine quelques moyens par lesquels le pires rapports ont une influence sur l'élaboration des politiques qui informent notre pratique de l'archéologie.
go unrecognized, veiled by critiques from academe and its questioning of the validity of the CRM exercise, or overshadowed by the horror stories of ‘projects gone wrong’ that circulate from time to time in our profession’s social circles. Nonetheless, CRM archaeology continues to advance our knowledge of Ontario’s archaeological record in various ways and grow the public’s appreciation of it, whether through the passionate efforts of single practitioners and dedicated firms or through the compilation of raw archaeological data. When we look at the wealth of CRM-generated archaeological data from Ontario in regional perspective, we are better able to appreciate how CRM has changed our thinking about fundamental aspects of the past. This presentation hopes to promote and legitimize CRM as a knowledge-producing exercise and challenge the persistent academic bias that celebrates certain aspects of the archaeological enterprise over others.

"What We Do"

A meditation on the ‘art’ of CRM archaeology in Ontario with an emphasis on how contract archaeology can be challenging, illuminating, and even spiritually moving – both for the public and for the archaeologist.

Lessons from an Archaeological Assessment on Inverhuron Bay

Peter Timmins and Janet Gardner

In the mid-20th century avocational archaeologist Fritz Knechtel discovered several important archaeological sites in and around the cottage community of Inverhuron, in Bruce County, Ontario. Knechtel’s efforts led to a series of early research-driven investigations on Archaic and Woodland components in the area, followed by several more recent CRM investigations, most of which were located either within Inverhuron Provincial Park or on the periphery of the Inverhuron community. Between 2011 and 2014 Timmins Martelle Heritage Consultants undertook the assessment of a water and sewer servicing project that extends throughout the Inverhuron community. The northern part of the study area, adjacent to Inverhuron Bay, is characterized by a series of beach ridges overlain by a dune field, which in turn are overlain by recent cottage and infrastructure development. In the 1950s, prior to most of this development, Knechtel documented four archaeological sites in this area. This paper discusses the technical challenges in locating and testing archaeological sites within a developed beachfront, beach ridge and dune field environment, and presents the preliminary results of our attempts to relocate Knechtel’s sites.

Ne pointez plus le doigt: la reconnaissance et la légitimation des contributeurs « non-académiques » de l’archéologie CMM dans le Sud-Ouest de l’Ontario

Holly Martelle

La contribution de archéologie de la gestion des ressources culturelles (CRM) à une meilleure compréhension du passé ontarien est souvent inaperçue, cachée par les critiques provenant de l’académie et de sa mise en doute la validité de la pratique de la CRM ou remise à l’ombre à cause des histoires d’honneur des projets mal tournés qui circulent de temps en temps dans notre réseau social de professionnels. Néanmoins, l’archéologie CRM continue à avancer de plusieurs manières notre connaissance de l’archéologie ontarienne et à cultiver une appréciation soit par les efforts passionnés de la part des individus et des compagnies sérieuses, soit par la compilation de données archéologiques brutes. Lorsque nous regardons d’une perspective régionale la richesse des données d’origine CRM depuis l’Ontario nous pouvons mieux apprécier comment la CRM a changé nos pensées sur les aspects fondamentaux du passé. Cette présentation souhaite promouvoir et légitimer la CRM à titre d’entreprise qui produit du savoir et de mettre au défi le parti pris académique qui favorise certains aspects de l’entreprise archéologique au détriment d’autres.

Des leçons tirées d’une évaluation archéologique sur la baie Inverhuron

Peter Timmins and Janet Gardner

Au milieu du 20e siècle l'archéologue non-professionnel Fritz Knechtel découvrit plusieurs sites archéologiques importants dans la communauté de chalets et ses environs à Inverhuron, comté de Bruce, Ontario. Les démarches de Knechtel menèrent à des investigations, basées sur la recherche, des composants de l’Archaïque et du Sylvicole suivies plus récemment par des investigations conduites à titre de la gestion des ressources culturelles dont la plus furent dans le Parc provincial Inverhuron ou aux alentours de la communauté d’Inverhuron. Entre 2011 et 2014 la compagnie Timmins Martelle Heritage Consultants entreprit l’évaluation d’un projet de service de l'eau et des égouts qui s’étend partout dans la communauté d’Inverhuron. La partie nord de la zone d’étude adjacente à la Baie Inverhuron est caractérisée par une série de crêtes de
Are We Heading in the Right Direction?
Paul General, Six Nations of the Grand River – Seneca Nation, Snipe Clan

Having been involved in archaeology in one way or another for some twenty plus years, as well as being a member of a First Nations community which has been the subject of Archaeological/Anthropological research my entire life, I have definitely seen change especially in the area of CRM archaeology. The most obvious in my mind is the willingness to open dialogue between both First Nations and archaeologists. This open dialogue has enabled discussion to take place on a variety of topics some of which are listed, this list is by no means complete and will be different with every First Nation community:

Relevance of Archaeology to First Nations
Ownership and Storage of Artifacts
Recognition of Sacred Sites
Ongoing Education of Both First Nation and Archaeologists
Use of First Nation Monitors
Chasing the Almighty Buck

Discussants: Ron Williamson (ASI / University of Toronto) and William Fox (Trent University)

Est-ce nous allons dans le bon sens?
Paul General, Six Nations de la rivière Grand - Nation Seneca, Clan de la Bécassine

Ayant participé à l'archéologie d'une manière ou d'une autre depuis plus de vingt ans, et comme membre d'une communauté d'une Première Nation qui est un objet de recherche archéologique et anthropologique pendant toute ma vie, j'ai vu sans aucun doute des changements, surtout dans la pratique de l'archéologie de la gestion des ressources culturelles (CRM). Le changement le plus évident à mon avis est la volonté d'entamer un dialogue entre les Premières Nations et les archéologues. Ce dialogue ouvert a permis une discussion sur des sujets divers donc plusieurs sont énumérés ci-dessous. Cette énumération n'est nullement complète et elle sera différente chez les diverses communautés des Premières Nations:

La pertinence de l'archéologie aux Premières Nations
La propriété et l'emmagasinage des artefacts
La reconnaissance de sites sacrés
L'éducation continue des Premières Nations et des archéologues
L'emploi des moniteurs des Premières Nations
La course au dollar dieu

Discussants: Ronald Williamson, Archaeological Services Inc./Université de Toronto et William Fox, Université Trent

TRCA's Allister Jolly lays down the law to Peterborough chapter members on dig day
**SESSION 4**

**The Materialization of Identity and Interaction in Pre-Contact Wendat/Iroquoian Communities along the North Shore of Lake Ontario (S. Dermarkar)**

*What Did Those Huron-Wendat Think About All of This? Did You Ask Them?*

Louis Lesage

The scientific approach tells us to be critical of data. It also tells us to redo the experiment to obtain the same result. However, if we add or change one element of the data and the result is not the same, it means that we have to reformulate our conclusions. For many years, archaeological studies have tried to establish social identity, explain lost practices, propose possible ethnogenesis and show the complexity of the Wendat people. Those studies raised tremendous answers, hypotheses, assumptions and speculations from a limited data base. However, one set of data has been missed in too many of these interpretations: the Huron-Wendat perspective. The link between the Huron-Wendat and the so-called St. Lawrence Iroquois is a good example. It has to be discussed and reviewed because one crucial set of data (the Huron-Wendat perspective) needs to be integrated to arrive at a new vision of the story. Our knowledge is based on oral tradition, historical writings and sometimes, feelings. The responsibility of today’s archaeologists is more important than ever because their interpretations of our history may potentially have unfortunate consequences for our past and actual existence. For these reasons, an integration of many professional fields, including archaeology, has to work with the Huron-Wendat to write ‘the true story’ together. This presentation proposes the daily work and philosophical questions of a Huron-Wendat working to try to hold the pen that wrote his history for so many years.

**Contexts, Needs and Social Messaging: Situating Iroquoian Human Bone Artifacts in Southern Ontario**

Tara Jenkins

On late fifteenth century Iroquoian sites in southern Ontario human bone objects were broken and thrown into village middens, public areas, and interior house refuse pits. Refuse...
disposal points to mortuary processes whereby categories of people did not receive customary burial; an action not plausible if the bone was that of ancestors. Typically categorized as trophies, they represent a rare but continuous shared Iroquoian tradition. My research interrogated human bone artifacts in their recovery contexts to search for temporal and spatial trends and provide insight into cultural processes responsible for their disposal. This entailed reviewing published and unpublished archaeological literature, focusing on two case studies of coterminal Iroquoian village sites. Examining human bone artifacts within a broader contextual framework provides support to the argument that they were made from body parts of prisoners. At capture, the prisoners were aligned with a new social identity and became seen as highly divisible bodies. As a partible body, the prisoner’s bone was separated from the body, lost its link to the individual and was transformed to take on a new role in Iroquoian material culture. Human bone objects represented the sacrificed victims taken to pay societal debts; served as a metaphor for social and political conditions to legitimize warfare; and represented a materialization of victory. The artifacts were filled with powerful forces made to influence thoughts and actions. Thus, situating human bone artifacts in the southern Ontario archaeological record shows the political quality of the body became more important than the individual itself.

Wendat Smoking Pipes and Social Networks on the North Shore
John L. Creese

In this paper, the formation of inter-personal social networks will be examined from the perspective of ceramic smoking pipes at the Late Ontario Iroquoian Kef fer site. Since 2012, in collaboration with colleagues at the University of Toronto, I have been undertaking a multifaceted analysis of ceramic smoking pipe production, use, and discard patterns at the Kef fer site, a 2.1ha palisaded ancestral Wendat village located on a tributary of the Don River. This presentation will present the results of a laser ablation inductively coupled plasma mass spectrometric (LA-ICP-MS) analysis of ceramic elemental composition from Kef fer and five other Middle-Late Iroquoian settlements from the broader North Shore region. Preliminary analysis indicates that as a group, ceramic pipes at Kef fer were considerably more chemically diverse than pottery vessels at the site, and that pipes as well as pipe-stem beads deposited at Kef fer originated at other North Shore communities. These results have significant implications for understanding the role of smoking pipes in local and regional patterns of community coalescence, ethnogenesis, and diplomacy in the fourteenth-sixteenth centuries.

Les pipes à tabac chez les Wendats et les réseaux sociaux sur la Rive Nord
John Creese

Dans ce papier la formation de réseaux sociaux inter-personnels sera examiner du point de vue des pipes à tabac sur le site Kef fer, un site Iroquoien tardif de l'Ontario. Depuis 2012 j'entreprends avec mes collègues à Université de Toronto une analyse pluri-dimensionnelle de la production, l'utilisation et le schéma de disposition de pipes céramiques au site Kef fer, un village Wendat Ancestral de 2.1 ha entouré d'une palissade situé sur un tributaire de la rivière Don. Ce papier présentera les résultats de la spectrométrie de masse avec plasma à couplage inductif (LA-ICP-MS) depuis Kef fer et cinq autres sites Iroquoiens de la période moyenne-tardive dans la région plus étendue de la Rive Nord. Une analyse préliminaire indique que les pipes à Kef fer furent considérablement plus diverses chimiquement que les vaisselles en céramique sur le site et que les pipes et les perles fabriquées de tuyau de pipe récupérées de Kef fer eurent leur origine dans les autres communautés de la Rive Nord. Ces résultats portent des implications significatives pour la compréhension du rôle des pipes à tabac dans les modes de coalescence communautaire, d'ethnogenèse et la diplomatie du quatorzième au seizième siècles.
Up in Smoke: The Material Trajectories of Iroquoian Pipes
Gregory Braun

Iroquoian smoking pipes were symbolically charged objects entangled in webs of memory and historicity, ritual performances, and other social practices. By examining the biographies of these objects and contrasting them with those of other ceramic objects recovered from Iroquoian villages, we may better understand the various social contexts in which smoking pipes were manufactured, used and discarded. Petrographic, macroscopic and experimental techniques are used to examine the ceramic industries at several Ontario Late Woodland villages. The results suggest that certain symbolic elements within the biographies of smoking pipes served to frame the trajectory of historical and future identities and related shamanic practices within Iroquoian communities.

Letting the Smoke Clear: Exploring the Potential of Microfossils Residue Analysis in North American Historic Smoking Pipes
Karleah Bonk

This paper aims to argue the potential of microscopy for identifying microfossils in historic pipe residues. While other techniques have been used to analyse pipe residues in the past, such as GC/MS (Rafferty 2002) and were met with varying degrees of success, microfossil analyses of pipe residues have largely been left untouched. The objective of the research focused on recovering plant microfossils such as phytoliths, starch etc. on a small sample of historic smoking pipes from various sites in Northwestern Ontario and Manitoba. In this research paper, these techniques are explored and discussed; arguing that this method of residue analysis has potential should be included in future research endeavors of smoking pipes.

Social Heterarchy: Changing Perspectives on Ancestral Wendat Practices and Beliefs
Steve Dorland

In 1992, Trigger argued Ancestral Wendat groups practiced an egalitarian ethos that was mediated through economic equality. His paper challenged certain predispositions of ‘tribal societies’, regarding their level of social complexity. I propose an alternate interpretation to his “egalitarian ethos” model by incorporating the notion of social heterarchy, a concept first established in anthropology by Crumley (1979; 1987;1995;2005). Within the proposed heterarchical framework, power structures are considered dynamic and fluid, contextually based, and are constantly being negotiated between various parties or individuals to create balance within social structures. I suggest that within Ancestral Wendat context, there are identities and related shamanic practices within Iroquoian communities.

S’envoler en fumé: les trajectoires matérielles des pipes Iroquoienne
Gregory Braun

Les pipes à tabac chez les Iroquois furent des objets symboliquement chargés et emmêlés dans les tissus de la mémoire, de l’historicité, de cérémonies rituelles et d’autres pratiques sociales. L’étude des biographies de ces objets et la comparaison avec d’autres objets en céramique provenant d’autres villages Iroquois nous permet de mieux comprendre les contextes dans lesquels les pipes à tabac furent fabriquées, utilisées et mises au rebut. Des techniques pétrographiques, macroscopiques et expérimentales sont employées pour examiner les industries céramiques à plusieurs villages du Sylvicole supérieur ontarien. Les résultats suggèrent que certains des éléments symboliques dans les biographies des pipes à tabac servirent à encadrer la trajectoire des identités historiques et futures et leurs pratiques chamaniques y associées dans les communautés Iroquoises.

A faire évacuer la fumée: une exploration de la potentialité de l’analyse du résidu de micro-fossiles dans les pipes à tabac historiques en Amérique du Nord
Karleah Bonk

Ce papier vise à avancer la potentialité de la microscopie dans l’identification de micro-fossiles dans le résidu des pipes à tabac historiques. Bien que d’autres techniques telles que GC/MS (Rafferty 2002) aient été utilisées dans le passé et rencontrèrent un succès variable, l’analyse des résidus de micro-fossiles ne fut guère considérée. L’objet de cette recherche visa à récupérer de micro-fossiles comme les phytolithes, l’amidon, etc. depuis un petit échantillon de pipes à tabac historiques provenant de diverses sites dans le Nord-ouest de l’Ontario et du Manitoba. Dans ce rapport de recherche nous discutons ces techniques, et nous proposons que cette méthode d’analyser les résidus aurait de la potentialité, donc devrait être incorporée dans la recherche des pipes à tabac à l’avenir.

L’hétérarquie sociale: les changements des perspectives sur les pratiques et les croyances chez les Wendats
Steve Dorland

En 1992 Trigger soutint que les groupes ancestraux chez les Wendats pratiquent une éthique égalitaire réalisée par une économie égalitaire. Son papier contesta certaines idées reçues sur « les sociétés tribales » et leur niveau de complexité sociale. Je propose une interprétation alternative de son modèle d’une « éthique égalitaire » par l’inclusion de l’idée de l’hétérarquie sociale, un concept introduit à l’archéologie par Crumley (1979;1987;1995;2005). Conformément à ce concept de l’hétérarquie, les structures du pouvoir sont considérées comme étant fluides et dynamiques dans leur contexte et comme étant constamment négociés entre des parties ou des individus dans le but...
critical differences between the notion of social equality and social balance. The nature of this framework will be exemplified through Ancestral Wendat socialization processes, mainly focusing on pottery production, as well as an analysis of Wendat cosmological and ontological themes. Applying the notion of social hierarchy to the inner workings of Ancestral Wendat society calls for a reassessment of how complexity is addressed within tribal societies, and allows for a more nuanced approach to understanding Ancestral Wendat practices.

**Pottery Decoration as a Mediator for Maintaining Heterarchical Social Relations in Ancestral Wendat Society**
David Smith

On-going research on the structure of Ontario Iroquoian pottery decoration demonstrates that it adheres to the principles of plane pattern symmetry. Further, it is becoming increasingly clear that Iroquoian potters were fully aware of these principles. They applied and experimented with them in an extraordinary array of variation. The working hypothesis for this research is that sophisticated manipulation of plane pattern symmetry constitutes the community of practice of Iroquoian pottery decoration. This shared tradition reinforced the relations of heterarchy that characterizes Iroquoian society.

**Categorical Identities and Ceramic Decorative Style at the Mantle Site**
Sarah Striker

The early sixteenth century Ancestral Wendat Mantle site has been described as a ‘coalescent’ community. Coalescence is a process of community aggregation that results in socially cohesive communities. Cross-culturally, coalescent communities are unique because they are able to sustain collective action, working cooperatively to achieve common goals, such as building a carefully planned community like Mantle. Sociologists and social historians study collective action using the concept of collective identity, which provides a framework for understanding how individual and collective social relationships facilitate collective action through the dual processes of categorical and relational identification. Categorical identification is a shared association with a specific, often named, category such as an ethnic group or religious association, while relational identification is the product of direct, interpersonal interaction. In this study, I assess processes of categorical identification at the Mantle site by examining similarity and consistency in ceramic decorative style to better understand how this dimension of social identity may have contributed to social cohesiveness among members of the Mantle community.

de créer un équilibre parmi les structures sociales. Je propose que dans le contexte des Wendats Ancestraux il existe des différences critiques entre l'idée de l'égalité sociale et l'idée de l'équilibre social. La nature de ce cadre de société sera exemplifiée dans le processus de socialisation chez les Wendats Ancestraux, principalement en regardant la production de vaisselles en céramique, mais aussi en analysant les thèmes ontologiques et cosmologiques. L'application du concept de l'héterarchie sociale à la structure intérieure de la société des Wendats Ancestraux demande une réévaluation de la manière dont les sociétés tribales abordent la question de complexité. Ceci permet aussi une approche plus nuancée à la compréhension des pratiques chez les Wendats Ancestraux.

**La décoration de poterie comme médiateur pour maintenir les relations sociales et hétéraiches chez les Wendats Ancestraux**
David Smith

La recherche continue sur la structure de la décoration de la poterie Iroquoienne de l'Ontario montre qu'elle adhère aux principes du plan de symétrie. En outre, il devient de plus en plus évident que les potiers Iroquois furent pleinement conscients de ces principes. Ils les appliquaient et ils en faisaient des expériences sur une variété d'étalages extraordinaires. L'hypothèse de travail de cette recherche propose que la manipulation sophistiquée du plan de symétrie fut la pratique communautaire de la décoration de la poterie Iroquoienne. Cette tradition commune soutient les relations hétéraiches qui caractérisent la société Iroquoienne.

**Les identités catégoriques et le style décoratif au site Mantle**
Sarah Striker

Le site Wendat Ancestral Mantle qui date du début du seizième siècle est défini comme « une communauté coalescente ». La coalescence est un processus de l'agrégation qui mène à des communautés cohésives. Les communautés cohésives et pluriculturelles sont uniques à raison d'être capables de soutenir des efforts collectifs et de travailler collaborativement afin d'atteindre des buts communs tels que la réalisation d'une communauté minuitement conçue et planifiée comme Mantle. Les sociologues et les historiens sociaux étudient l'action collective en utilisant le concept de l'identité collective qui fournit un cadre pour comprendre comment les relations sociales et les relations collectives ensemble facilitent des actions collectives par les deux processus parallèles de l'identification catégorique et rationnel. L'identification catégorique consiste d'une association en commun avec une catégorie, souvent identifiée par son nom, tel qu'un groupe ethnique ou une association religieuse; l'identification relationnelle provient d'une interaction directe et interpersonnelle. Dans cette étude je vise à évaluer le processus de l'identification catégorique au site Mantle par moyen de comparer la similarité et l'uniformité du style de la décoration céramique dans le but de mieux comprendre comment cette dimension de l'identité sociale aurait pu contribuer à la cohésion sociale entre les membres de la communauté Mantle.
Investigating Castellation Diversity Among Iroquoian Potters at the Keffer Site

Erika Johannsen

Despite the fact that castellations are a unique and defining characteristic of Ontario Iroquoian pottery (Emerson 1955: 2), they have yet to be the focus of much study (Curtis and Latta 2000: 1). The south-central Ontario Keffer site has a large assemblage of castellations which have many varied attributes that appear together in a wide range of combinations. This paper will present a description of the attributes used to characterize the Keffer castellations: form, profile, basic decoration/motif, and metric attributes. Having catalogued these key attributes for a large random sample of castellations from Keffer, it is possible to examine correlations between the inclusion/exclusion of certain attributes used to produce castellations. The aim of this analysis is to begin discerning possible patterns/distinct sets of attributes which may aid in our understanding of castellation manufacturing techniques/norms established by local potters.

ZOOARCHAEOLOGICAL CONTRIBUTIONS TO UNDERSTANDING ONTARIO’S PAST

(A. HAWKINS AND S. NEEDS-HOWARTH)

Natural Disturbance or Intentional Deposit? A Second Look at the Chipmunks of Jacob’s Island-1B, Peterborough County, Ontario

Kristen Csenkey

Rodents are often considered to be an invasive species in archaeological deposits, as their presence is typically attributed to natural disturbances. Some squirrel species—specifically chipmunks (Tamias striatus)—build extensive interconnecting burrows below the surface, and loose sediments around archaeological burials may facilitate colonization. This talk focuses on recent fieldwork that has taken place on Jacob’s Island in Peterborough County, where the faunal remains were used to determine the range of activities that occurred at the site during the Late Archaic (3500–2800 B.P.). The faunal analysis demonstrates that domesticated dog (Canis lupus familiaris) was the most abundant species at the site. However, small rodents, especially chipmunks, were also found in high abundance in one particular feature (uncal.

SESSION 5

L’investigation de la diversité de la castellation chez les potiers au site Keffer

Erika Johannsen

En dépit du fait que la castellation soit un caractéristique unique et déterminante de la poterie Iroquoise Ontarienne (Emerson 1955: 2), la castellation n’est pas encore l’objet de nombreuses études (Curtis and Latta 2000: 1). Le site Keffer, dans le sud-central de l’Ontario, tient un grand assemblage de castellations qui ont des caractères significatifs très variés et qui se présentent ensemble dans des combinaisons diverses. Ce papier présentera une description des caractères utilisés pour distinguer les castellations de Keffer: forme, profile, motif/décoration principal, et attributs métriques. Le catalogue de ces caractères clés provenant d’un échantillon aléatoire des castellations de Keffer nous permet d’examiner les corrélations entre la présence et l’absence de certains des caractères significatifs utilisés dans la production de castellations. L’objectif de cette analyse est de discerner des modèles et des ensembles de caractères qui pourraient aider notre compréhension des techniques et des normes de la manufacture établies par les potiers de la région.

L’investigation de la diversité de la castellation chez les potiers au site Keffer

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Les contributions zoo-archéologiques à la compréhension du passé de l’Ontario

(A. HAWKINS ET S. NEEDS-HOWARTH)

Perturbation naturelle ou disposition intentionnelle? Un second regard aux tamias de l’île Jacob-1B, Comté de Peterborough, Ontario

Kristen Csenkey

Les rongeurs sont souvent considérés comme des espèces envahissantes dans les sites archéologiques car leur présence est typiquement attribuée aux perturbations naturelles. Certaines espèces d’écureuils, spécifiquement le tamia rayé (ou suisse rayé) construisent des vastes terriers souterrains en interconnexion dont les sédiments lâches pourraient faciliter la colonisation. Ce discours porte sur les travaux de terrain entrepris sur l'île Jacob, comté de Peterborough, où les restants fauniques furent utilisés pour déterminer la gamme d'activités qui se déroulaient sur le site à la période de l'Archaïque supérieure (3500-2800 BP). L’analyse
3980+/−30 B.P.) associated with mortuary clusters at the site. Although this feature was originally assumed to have been the product of natural disturbances, I discuss the possibility that the chipmunk remains identified among mortuary features might have possible ritual and ceremonial importance.

**Differential Diagenesis, Processing, or Neither? Exploring Salmonidae Element Representation in an Ontario Context**

Suzanne Needs-Howarth and Alicia Hawkins

The survival of Salmonidae cranial bones, when compared with their vertebrae, is negatively affected by a number of taphonomic factors (e.g., Butler and Chatters 1994; Lubinski 1996; Thomas 1996). Recently, we have analyzed samples from southern Ontario that contained relatively large proportions of cranial bones from Salmonidae, in particular Atlantic salmon (*Salmo salar*). We explore how their survival/recovery may relate to diagenesis, sample size, timing and duration of fishing activities, and/or distance between the capture location and the consumption/discard location.

**All Fish Are Not Created Equal: ‘Diagnostic Elements’ for Great Lakes Taxa Revisited**

Suzanne Needs-Howarth and Alicia Hawkins

Cranial bone element representation differs among fish taxa commonly recovered from archaeological sites, even within families. This paper follows up from Needs-Howarth’s (2001) initial work on establishing diagnostic elements for Great Lakes fish families, with the incorporation of larger datasets, from different areas, and with differing proportions of the various fish taxa. We offer some suggestions for how zooarchaeologists might deal with this bias, while acknowledging that there is no ideal solution.

**Changing Foodways as a Reflection of Identity in 19th Century York/Toronto**

Eric Tourigny

Owned and operated by the Ontario Heritage Trust, the Ashbridge Estate represents the property of one of Toronto’s founding families. It was granted to and developed by Jonathan Ashbridge in 1796, along a military road linking Fort York (Toronto) to Fort Cataraqui (Kingston). The Ashbridge family went on to occupy the property for nearly 200 years. Archaeological excavations in the late 1990s and early 2000s permit us to investigate early rural life as well as diachronic changes in faunal deposits as the city grew from a backwoods settlement into burgeoning metropolis and economic capital. This paper presents the faunique montre que le chien domestique (*Canis lupus familiaris*) fut l'espèce la plus abondante sur le site. Pourtant, des petits rongeurs, surtout le tamia rayé, se trouvèrent en abondance dans une certaine structure en particulier (uncal. 3980+/−30 BP) associée avec un groupe de tertres mortuaires. Quoique l'on ait considéré cette structure d'être le résultat d'une perturbation normale, je propose la possibilité que les restants des tamias identifiés parmi les structures mortuaires pourraient avoir d'une importance rituelle et cérémonielle.

**La diagenèse différentielle, la préparation alimentaire ou ni l'une ni l'autre? L'examen de la représentation de l'élément salmonidae dans un contexte ontarien**

Suzanne Needs-Howarth et Alicia Hawkins

La survie des os crâniens Salmonidae par rapport aux vertèbres est affectée négativement à raison d'un nombre de facteurs taphonomiques (e.g. Butler and Chatters 1994; Lubinski 1996; Thomas 1966). Nous avons récemment examiné des échantillons provenant du sud de l'Ontario qui contenaient des proportions relativement élevées d'os crâniens de Salmonidae, en particulier du saumon Atlantique (*Salmo salar*). Nous explorons la façon dont leur survie ou rétablissement pourrait se rapporter à la diagenèse, à la taille de l'échantillon, au calendrier et à la durée des activités de pêche ou la distance entre l'endroit du pêche et le lieu de consommation ou le dépotoir des ordures.

**Tous les poissons ne sont pas créés égaux: « les éléments diagnostiques » des taxe des Grands Lacs**

Suzanne Needs-Howarth et Alicia Hawkins

La représentation des éléments crâniens diffère parmi les taxa des poissons couramment récupérés des sites archéologiques, même au sein des familles. Ce papier fait suite au travail initial de Needs-Howarth (2001) sur l'établissement des éléments diagnostiques des familles de poissons aux Grands Lacs, y incluant des bases de données plus large depuis d'autres régions avec des proportions différentes des taxa de poissons variés. Nous proposons des suggestions pour les zoo-archéologues à l'égard de leur approche de ce biais tout en reconnaissant qu'il n'y a peut-être aucune solution idéale.

**Des changements des modes d'alimentation comme reflet d'identité à York/Toronto au 19e siècle**

Eric Tourigny

La Propriété Ashbridge, concédée à Jonathan Ashbridge en 1796 et aujourd'hui détenue et exploitée par la Fiducie du patrimoine ontarien, fut le domaine d'une des familles fondateuses à Toronto. Ce domaine était situé le long d'une route militaire qui liait Fort-York (Toronto) et...
preliminary results of the analysis of faunal remains recovered from the site and investigates changing patterns in faunal exploitation. Differences are observed between 19th- and 20th-century deposits and comparisons are made with extant English-speaking rural sites in the area and across northeastern North America. This case study informs us on the negotiation of dietary identities in the face of migration and urbanization in 19th-century Ontario.

**Examining the Utility of Required Standards for Faunal Analysis**

Under the 2011 Standards and Guidelines for Consultant Archaeologists: Re-interpreting Zooarchaeological Data from Four Historic Euro-Canadian Sites

Norbert Stanchly and Dwayne James

We examine the utility of current required standards for conducting faunal analysis for consultant archaeologists by re-interpreting the zooarchaeological data from four previously analyzed southern Ontario historic faunal assemblages using only the minimally required standards given in Table 6.3 of the Standards and Guidelines. When compared with the original results of the analysis (James 1997), it is clear that the required standards of the Standards and Guidelines are inadequate for providing any meaningful interpretations regarding subsistence strategies of 19th century Euro-Canadian settlers. They do not aid in the analysis and conclusions regarding the cultural history of an archaeological site, the development and use history of a site, depositional events, settlement and structural organization, functional areas, or evidence of group or individual expression. We use these results to encourage the adoption of minimal standards for historic faunal analyses that reflect those accepted by zooarchaeologists for interpreting aspects of cultural systems, such as practices of animal husbandry, the effect of a market economy, seasonality, ethnicity, and socio-economic status.

**Discussant: Frances Stewart**

Fort-Cataraqui (Kingston) et la famille Ashbridge occupa la propriété pendant presque 200 ans. Les fouilles archéologiques à la fin des années 1990 et au commencement des années 2000 nous permettent d'étudier le mode de vie rurale à l'époque et d'investiguer les changements diachroniques dans les restants fauniques au fur et à mesure que la ville grandissait à partir d'un petit hameau à l'arrière-pays jusqu'à une une métropole émergente et une capitale commerciale. Nous avons étudié les différences entre les rebuts qui datent du 19e et le 20e siècles, et nous avons fait une comparaison entre des sites ruraux anglophones de la région et d'autres sites depuis le nord-est de l'Amérique du Nord. Cette étude de cas nous informe sur la négociation des identités alimentaires face à la migration et l'urbanisation au 19e siècle en Ontario.

**L'utilité des normes requises pour l'analyse faunique en vertu des Normes et directives à l'intention des archéologues-conseils 2011: une réinterprétation des données zoo-archéologiques provenant de quatre sites Euro-Canadiens historiques**

Norbert Stanchly et Dwayne James

Nous examinons l'utilité des normes couramment requises pour effectuer les analyses fauniques aux fins des archéologues-conseils par moyen de la réinterprétation des données provenant de quatre assemblages fauniques du sud de l'Ontario préalablement analysés conformément aux normes minimales du Tableau 6.3 des Normes et Directives.

En comparaison avec les résultats originaux de l'analyse (James 1997), il est évident que les normes prescrites par les Normes et Directives sont insuffisantes pour donner des interprétations significatives en ce qui concerne les stratégies de subsistance chez les colons européens au 19e siècle. Ces normes n'aident ni à l'analyse ni aux conclusions relatives à l'histoire culturelle et l'utilisation d'un site, à son habitation et organisation, les zones de travail ou l'évidence de l'expression du groupe ou des individus. Nous employons de tels résultats pour encourager les zoo-archéologues à adopter des normes minimales pour l'analyse faunique historique qui refléchissent les normes acceptées par les zoo-archéologues dans l'interprétation des systèmes de culture tels que l'élevage des animaux, les effets d'une économie de marché, les effets saisonniers, l'ethnie et le statu socio-économique.

**Discutante : Frances Stewart**
Contributed Papers (W. Fox)

Piecing Together the Middle Archaic: A Lithic Analysis of the Mount Albert Site (BaGt-40), East Gwillimbury, Ontario.
Kyle Forsythe

Few intact Middle Archaic sites have been investigated in Southwestern Ontario and attention has focused on large, multicomponent sites, which are difficult to interpret. This talk focuses on recent fieldwork that has been conducted on an undisturbed, single-component Brewerton site in Mount Albert south of Lake Simcoe, where the lithic assemblage presents an unprecedented view of lifeways in the Middle Archaic (5800-5000 B.P.). Notable is the presence of high numbers of fragmented formal tools – more so than is consistent with solely tool production activities. Particularly enigmatic inclusions are bannerstones, rare polished slate artifacts that are often interpreted as spearthrower weights. They are the first excavated examples from this time period in Ontario. I discuss the possibility that the artifacts were intentionally destroyed as part of previously undocumented sociocultural practices in the region.

The Genesee Broadpoints of Southern Ontario: A Study in Their Form and Function
Kaitlyn Malleau

This paper will discuss the preliminary findings of my Masters Thesis research, in which I plan to compare the similarities in qualitative and metric traits of five collections of Genesee broadpoint bifaces from Southern Ontario to the similarities in their macroscopic breakage patterns. My broadpoint samples include those from the Davidson site, the Hamilton Golf Course, Ruthven Mansion, the R&K site, and an unnamed site located in Grand Bend. Additionally, my thesis project includes an experimental component which I will use to observe how replica Genesee broadpoints break when used as projectiles and how they break when used as knives. Based on my observations, I will make inferences about how the Genesee broadpoint bifaces were used 3800 years ago in Ontario, and compare the intergroup variability in broadpoint form to the intergroup variability in broadpoint using practices. I believe that the tasks for which broadpoints were employed, or their function, will show much more intergroup variability than their form—demonstrating that the production of a socially acceptable broadpoint form was important independent of the practices in which they were employed.

Papiers Contribués (W. Fox)

Kyle Forsythe

Peu de sites de l’Archaïque moyenne intacts ont été étudiés dans le sud ouest de l’Ontario et l’attention s'est portée sur les grands sites multi-composants, qui sont difficiles à interpréter. Cette conférence se concentre sur le travail de terrain récent qui a été mené sur un endroit non perturbé, le site Brewerton, un site d'un seul composant à Mount Albert au sud du lac Simcoe, où l'assemblage lithique donne un coup d'œil sans précédent sur les modes de vie à l’Archaïque moyenne (5 800 à 5 000 BP).

Notable est la présence d'un grand nombre d'outils formels fragmentés, d'une quantité qui n'est pas compatible avec les activités limitées seulement à la production d'outils. Particulièrement énigmatique est la présence de « bannerstones », des artefacts rares d'ardoise polie qui sont souvent interprétés comme les poids de propulseur. Ils sont les premiers exemples provenant des fouilles de cette période chronologique dans l'Ontario. Je discute la possibilité que les objets ont été détruits intentionnellement à titre de pratiques socioculturelles de la région.

Les « Genesee broadpoints » du sud de l'Ontario: une étude de leur forme et leur fonction
Kaitlyn Malleau

Cet article traite des résultats préliminaires de mes recherches pour ma thèse de maîtrise. J'envisage de comparer les similarités des caractéristiques qualitatives et métriques de cinq assemblages de bifaces du type « Genesee Broadpoint » de provenance du Sud de l’Ontario aux similarités de leur mode de brise macroscopique. Mes échantillons de Broadpoints découvrent des sites Davidson, Hamilton Golf Course, Ruthven Mansion, R&K et un site sans nom à Grand Bend. En outre, mon projet de thèse comprend un composant expérimental qui servira d'observer le mode de brise des répliquas de pointes Genesee Broadpoint lorsqu'elles sont utilisées de projectiles et de couteau. Je vais tirer des conclusions basées sur mes observations de la façon dont les bifaces de Broadpoint Genesee furent utilisés en Ontario il y a 3800 années et de comparer la variabilité de la forme intergroupe avec la variabilité de la façon dont les broadpoints furent utilisés. Je crois que les tâches ou les fonctions dans lesquelles les
**The Lite Bright Model: The Movement of Foraging Groups within Northwestern Ontario**

Brad Hyslop

This paper provides a geographical overview of Northwestern Ontario and adjacent areas illustrating a network of water routes used by foraging groups to travel through the region. The Lite Bright model will be introduced and used to provide a visual representation for the movement of foraging groups within this region. Archaeological evidence that supports the Lite Bright model will be outlined including an update on interior test pitting being conducted within the Crooked-Pelican area of Lac Seul.

**Traces of Middle Woodland Algonquian Populations in Southern Ontario with a Special Focus on Rice Lake.**

Grant Karcich

Stone tools, faunal artifacts, and physical anthropological evidence are suggestive of related peoples occupying southern Ontario from the Middle Woodland to the Late Woodland periods. Recently, a growing list of morphologic and genetic evidence, points to a continuity of populations occupying the Great Lakes region of North America, between the Middle Woodland period and the present day. Our cranial morphological study links certain Middle Woodland Ontario populations with historic Algonquian populations in the Great Lakes region of North America. Our team examined the Serpent Mound group from Rice Lake, Ontario and other Middle Woodland populations and found the closest genetic distance to historic Algonquian groups when compared to Late Woodland and historic Iroquoian populations from Ontario and New York State. In addition, our work with DNA extraction from individuals buried at the Middle Woodland Donaldson Site, shows the presence of mitochondrial haplogroup X with frequencies like modern Algonquian populations and a few other northern North American groups. The same cranial data also suggests that our studied groups have genetic links to Late Archaic Ontario populations. The morphologic and genetic analysis is ongoing, and we anticipate additional robust results in the near future.

**Pottery Production and Use at the Silvercreek Sites, Two Early Late Woodland Period Sites in Elgin County**

Katelyn Mather

This paper will present the preliminary results of my thesis research on the ceramics from two 11th century sites located in Elgin County, Ontario. Because these sites, excavated by Timmins Martelle Heritage Consultants in 2012, represent a time period that has not been studied extensively in this region, my research aims to investigate how pottery was made and broadpoints furent utilisés montreront plus de variabilité intergroupe que leur forme, donc la production d'un broadpoint qui était acceptable du point de vue social avait une importance indépendante de sa fonction.

**Le Modèle Bright Lite: le déplacement des groupes de fourrageurs à travers le Nord-Ouest de l'Ontario**

Brad Hyslop

Ce papier donne un aperçu géographique du Nord-Ouest de l'Ontario et des régions adjacentes afin de tracer un réseau de voies fluviales utilisées par les groupes de fourrageurs pour se déplacer dans toute la région. Le modèle Lite Bright sera présenté pour illustrer ce déplacement. Les preuves archéologiques qui soutiennent le modèle Lite Bright seront soulignées y compris une mise à jour des excavations de recherche qui sont en cours aux alentours de la région de Crooked-Lake et du Lac Seul.

**Les traces des populations algonquiennes à la Sylvicole moyenne dans le sud de l'Ontario avec un accent particulier sur le lac Rice**

Grant Karcich


Peterborough

October 24, 25 and 26
used at these two Woodland period sites. This paper will address the preliminary results of my analysis, in which I applied an attribute-based approach, in order to examine the morphological, decorative, and functional attributes of the ceramic vessels at each site.

**The Chew Site: A Case Study in the Value of Archived Artifact Collections**

Katie Anderson, Stefanie MacKinnon, Shannon Millar, Samantha Patterson, Bonnie Glencross, and Gary Warrick

The Chew site (BeGx-9) is located in Penetanguishene, Ontario. The only known artifact collection was acquired during 1972 excavations by a local high school. The collection, housed at Ste. Marie-among-the-Hurons, has not been documented except for site registration purposes. In the context of a Wilfrid Laurier University archaeological field school in May-June 2014, four senior undergraduate students examined and reported on the collection for course credit. Students discovered that the Chew site collection contains artifacts relating to early 15th century and early 17th century Huron-Wendat village occupations, as well as 19th century use. This paper will present the results of the artifact analyses and discuss the ongoing educational and evidential value of archived artifact collections to the Huron-Wendat, Ontario archaeology, and the history of Canada.

Le site Chew: Une étude de cas sur la valeur des collections d’artefacts conservées aux archives

Katie Anderson, Stefanie MacKinnon, Shannon Millar, Samantha Patterson, Bonnie Glencross, and Gary Warrick


Tom Mohr and Susan Demarker examine a rim sherd

2014 Ontario Archaeology Society Symposium
SESSION 7

Our Ancestors, Our Sites, Our Culture, Our Spirituality: Indigenous Peoples, Archaeology and the Importance of Dialogue and Relationships

(J.Kapyrka)

Archaeological excavation in Ontario encounters an extremely high incidence of Indigenous sites, material culture and human remains – and logically so, as these lands are traditional territories of the First Peoples. Whether archaeologists are cognizant of it or not, there is a significant spiritual aspect connected to sites and material culture, some more so than others. For example, when human remains are disturbed, it not only sets in motion a very significant series of procedures at the provincial level, but also a series of spiritual protocols and responsibilities at the community level. Although most archaeologists are familiar with the provincial process, many more are unaware of what unfolds within communities after their ancestors have been uncovered, removed, and turned over to the First Nation (this also includes grave goods as well as sacred objects such as pipes and bundles). This session will illuminate this process ‘behind the scenes’ at the community level and serve to elucidate answers to questions regarding the spiritual nature of archaeology. For example: Why ceremony? Why tobacco? Why smudge? Why feast?

This session will be run as a panel-type presentation. Speakers will include Elders, the Cultural Archivist from Curve Lake First Nation, Archaeological Monitors and Consultation Coordinators from various First Nations. There will also be a Q and A opportunity in which audience members are encouraged to ask the panel members questions and engage in meaningful exchanges. This session serves to illuminate the significance and importance of dialogue and relationship building between First Nations and archaeologists, highlighting the need to understand spiritual contexts and uphold respectful protocols when working on sites, with material culture, and particularly with the physical remains of the ancestors.

Les Peuples autochtones, l’Archéologie et l’importance du dialogue

(J.Kapyrka)

Au cours des excavations archéologiques dans l’Ontario on rencontre un nombre considérable de sites, de restes humains et des vestiges de la culture matérielle, ce qui est prévu donné qu’ici se trouvent les territoires traditionnels des Premières Nations. Si les archéologues le reconnaissent ou non, il y a une dimension spirituelle significative qui s’attache de divers degrés d’importance aux sites et aux vestiges de la culture matérielle. Par exemple, lorsque des restes humains sont perturbés, il se met en train une série de procédures réglementaires au niveau provincial et en même temps des protocoles spirituels auprès de la communauté. Tandis que la plus part des archéologues connaissent la procédure provinciale, beaucoup sont ignorants de ce qui se passe dans les communautés suivant la découverte, le déplacement et la remise des dépouilles à la Première Nation, y inclus le mobilier funéraire et des objets sacrés tels que des pipes et des bourses de médecine. Cette session mettra en relief ce qui se passe en coulisses au niveau communautaire et servira à jeter de la lumière sur les questions pertinentes à la nature spirituelle de l’archéologie, par exemple: pourquoi la cérémonie, le tabac, la cérémonie de purification, le grand festin?

Cette session sera organisée sous format de présentations suivies de discussions entre des aînés, l’archiviste culturel de la Première Nation Curve Lake, les surveillants en archéologie et les coordinateurs en consultation provenant de diverses Premières Nations. Au cours d’une session de questions-réponses, les participants de la session seront encouragés à poser des questions au présentateurs et à s’engager dans un dialogue avec eux. Cette session sert à souligner la haute importance du dialogue et l’établissement de bonnes relations entre les Premières Nations et les archéologues. Ceci inclut le besoin de comprendre les contextes spirituels et de respecter les protocoles lorsqu’on travaille sur les sites, surtout en travaillant avec les vestiges de la culture matérielle et avec les restes humains.

Archaeological excavation in Ontario encounters an extremely high incidence of Indigenous sites, material culture and human remains – and logically so, as these lands are traditional territories of the First Peoples. Whether archaeologists are cognizant of it or not, there is a significant spiritual aspect connected to sites and material culture, some more so than others. For example, when human remains are disturbed, it not only sets in motion a very significant series of procedures at the provincial level, but also a series of spiritual protocols and responsibilities at the community level. Although most archaeologists are familiar with the provincial process, many more are unaware of what unfolds within communities after their ancestors have been uncovered, removed, and turned over to the First Nation (this also includes grave goods as well as sacred objects such as pipes and bundles). This session will illuminate this process ‘behind the scenes’ at the community level and serve to elucidate answers to questions regarding the spiritual nature of archaeology. For example: Why ceremony? Why tobacco? Why smudge? Why feast?

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Art work by David Beaucage Johnson
THE THEME FOR THIS OAS CONFERENCE IS
‘THE LAND BETWEEN’

WHAT IS THE LAND BETWEEN?

The Land Between is a complex irregular-shaped strip skirting the rise of land called the Algonquin Dome. It is an ecotone between the Canadian Shield and St. Lawrence Lowlands, and is characterized by low relief exposed granite to the north side and ‘stepping stones’ of limestone plain along the south side. Small and connected lakes and wetlands between these dry open ridges and patches of cool shaded forest are the patterns of this unique natural system.

In the context of the annual conference of the Ontario Archaeological Society, The Land Between can also be thought of as a transition zone between the Greater Toronto Area and eastern and northern Ontario; as a place where people’s use and enjoyment of the land is different than anywhere else in Ontario; and, where history and archaeology bring us across and between Lake Ontario and upper Georgian Bay.

The Land Between is also a not-for-profit corporation which plays a valuable role in the conservation of the unique and important ecological, social, cultural and economic features of The Land Between. It is a partner, with Curve Lake Cultural Centre and others, in organizing the annual symposium of the Ontario Archaeological Society.

CULTURAL HERITAGE

The Land Between has a rich cultural heritage. Vanished villages, remnants of battles and travels, cedar rail fences, cemeteries, roads and trails, buildings, and above all, stories, are all scattered amidst this rolling topography. The First Nations people used it as key east-west corridor; trails over land and travel over water, especially through the large rivers and the channels of the Trent Severn Waterway, are how the landscape has always been explored. Chert for making tools and artefacts was abundant here. The land, being open, supported hunting, and being strewn with waterways and lakes held an ancient fishing economy. Here, the American eel, now extirpated, was within its northernmost range limit, and was a plentiful resource providing both food and tools.

A brief period of European settlement introduced agriculture, mining and lumbering, but these proved mostly unproductive and gave way to scattered settlements, second-growth forests, and a number of ghost towns. However, because of the rich diversity of the region, fishing and hunting which was introduced by First Nations to the first visitors including Champlain are still a hallmark today.

People in The Land Between continue to appreciate the landscape, pass on their unique stories, and share new ones with elders and new faces in the region.

FURTHER INFORMATION

More information can be found at www.thelandbetween.ca (Conserving Ontario’s Mosaic Landscape)
The 2014 Organizing Committee has chosen a turtle, overlain with a map of The Land Between, as our logo for the conference. The Land Between, a very diverse ecotone between the Canadian Shield and the Great Lakes – St. Lawrence Lowlands, harbours seven native species of turtles. They are: Blanding's Turtle, Eastern Musk Turtle (Stinkpot, Common Musk Turtle), Midland Painted Turtle, Northern Map Turtle, Snapping Turtle (Snapper), Spiny Softshell Turtle, and Spotted Turtle. Only the Painted Turtle is not considered a species at risk.

The story of the turtle, gifted to us by Anne Taylor, reminds us that all people should have regard for this ancient creature. In return, turtles have much to teach us about the natural world.
One day Nanaboozhoo was awakened from a peaceful sleep by the noise and complaining of a couple of blue jays. Nanaboozhoo was tired and cranky and he was really hungry. He sat up and tried to wipe the cobwebs from his still sleepy brain. Nanaboozhoo made his way down to the village to look for some food to quiet his stomach.

He came upon some Anishinaabek that had made their camp close to the water. They were busy cooking fish. It looked delicious and smelled even better. The Anishinaabek heard Nanaboozhoo’s stomach growl with hunger and so they offered him some fish, warning him to be careful as the fish was still very hot. Nanaboozhoo, being who he is, paid no attention to the warning and grabbed the biggest piece of fish. “Yow-eeenh!!” he cried as the fish burned his hand.

Nanaboozhoo stumbled to the beach to soak his hand in the cool morning water. He was still a little groggy from having his sleep disturbed and didn’t see little Mshiikenhs on her way to the water’s edge. Remember, this was a long, long time ago when turtles had no shell. They were soft and slow and in constant danger. Nanaboozhoo tripped and fell right on top of little Mshiikenhs. He jumped up and apologised to her but she was too cross and just glared at him as she made her way to the safety of the water.

Nanaboozhoo felt really bad for having hurt his little friend and wondered what he could do to make things up to her. He noticed two empty clam shells laying on the beach. He called to Mshiikenhs. She came out of the water to see what Nanaboozhoo wanted. He said “Mshiikenhs, I am so sorry for having hurt you this morning but I think I can fix it so you will never have to worry about being in danger again.” With that, he picked up little Mshiikenhs and put one clam shell on her back and one on her stomach. He said “These shells will protect you from being injured. Whenever you are frightened or are in danger, you can pull your legs and head inside your shell for protection. The shell is shaped like Mother Earth; it has rough spots and valleys that are like the mountains and rivers. The shell is in sections just like islands, yet everything remains connected.”

Mshiikenhs was very moved by Nanaboozhoo’s kindness. Nanaboozhoo continued, “You have four legs, little Mshiikenhs, just like the four directions. When your legs are pulled in, all direction is lost but your tail will show you the many, many lands where the Anishinaabek are and your head will always point you in the direction to follow. Your shell will allow you to live on land and also in the water. You will always carry your home with you, just like the Anishinaabek.” Mshiikenhs was so pleased and thankful to Nanaboozhoo for the gifts he had given her. To this day, Mshiikenhs continues to grace us with her medicine here on Turtle Island.

*This re-telling of a traditional story has been gifted to our Symposium by Anne Taylor, Cultural Archivist at Curve Lake First Nation.