

Association of Professional Archaeologists

Box 38, Hamilton, ON L8S 1C0

Elections

Elections for the executive committee of the Association of Professional Archaeologists will be held at the Annual General Meeting, December 6, 1997 at Erindale College. Nominations for the elections will close at the AGM allowing time for all members to consider the role that they may wish to play within the Association in the coming three years.

A new executive will be elected on December 6th. A list of the current executive can be found on page 2 of the Newsletter. If you are interested in any of the positions, but are unsure of the duties involved, you are invited to contact the current member of the executive for a summary of their duties. The time that is required to fulfill these duties are generally considered light, including regular meeting with the executive, meeting outside of the Association as an APA representative and some organizational responsibilities.

To place your nomination prior to the Annual General Meeting, or if you are interested in nominating or being nominated, but will be unable to attend the AGM, contact the nominations coordinator, Mike Spence at (519) 661-2111, ext. 5097.

Annual General Meeting

The Annual General Meeting of the Association of Professional Archaeologists will be held on Saturday December 6, 1997 at Erindale College, University of Toronto.

The meeting will be held in Room 1104 of the South Building, across from the cafeteria. Erindale College is located in Mississauga at 3359 Mississauga Road.

Light refreshments will be available.

The business portion of the meeting will be followed by a talk.

White Blunder - Red Politics: A new perspective on the Stoney Lake petroglyphs.

Arthur Horn

We hope to see you there.

WEB PAGE ANYONE?

The APA is considering funding and establishing a web page. Good idea or waste of time? Make your opinion known by including it in your renewal.

RENEWING YOUR MEMBERSHIP?

Choose your preferred delivery format for your copy of the APA Newsletter:

FAX

POST

E MAIL

The APA has created its own central clearing house of archaeological reports, available to any APA member for the cost of photocopying and mailing. Members are invited to submit their titles for regular newsletter updates.

The following titles are now available:

Researcher	Title	Site Type(s)
C. Ellis	An Archaeological Survey of the Niagara Peninsula (1977).	Palaeo/ Archaic
P. Lennox	An Archaeological Survey of the Niagara Peninsula, May 1-30, 1975.	Palaeo/ Archaic

Titles previously listed:

D. Morrison	Stage 3 Assessment of Areas H and 1, Jerseyville Estates, Ancaster	Middle/ Late Archaic
G. Dibb	Stage 1-2 Assessment of Proposed Site of Quorum Development Inc. Subdivision near Seagrave, Ontario Township of Mariposa, Victoria Co	Early/Middle Late Archaic
L. Jackson	Stage 1/2 Assessment of the Cayuga Quarry Site (AfGw-11), Lake Erie	Late Archaic Broadpoint

Send your request with a \$10 copying fee to: APA, Box 38, Hamilton, Ontario L8S 1C0.

Executive of the Association of Professional Archaeologists

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An Early Ontario Iroquois Hamlet Near the Niagara Escarpment

by Lawrence J. Jackson, Dept. of Anthropology, University of Western Ontario, London, ON N6A 5C2

This short paper is simply to report on dating of an, Early Ontario Iroquois hamlet near Burlington, Ontario and to let Iroquoian researchers know of a substantial new ceramic rim and lithic collection from the site.

The Five Acre Field site (AiGw-100) was salvage excavated by Northeastern Archaeological Associates in 1993 and 1994 for the Ontario ministry of Transportation. The site, originally discovered by a survey crew under the direction of Arthur Roberts, is bisected by Walker's Line Road and is severely damaged by wind deflation and ploughing. Fortunately, MTO recognized the potential of fence-row excavations.

As shown in Figure 1, numerous feature bases were preserved although there were no intact longhouse walls. Two hearth/pit features in the east excavation area had sufficient Charcoal and associated artifacts to warrant radiocarbon dating.

Feature 10, a small, narrow, and shallow basin (Figure 2) produced sections of two vessels. Figure 3 illustrates one of these, assigned to the Ontario Oblique "type". The Feature 10 radiocarbon date is 890 +/- 70 B.P. Its calibrated age at two sigma is 1010 to 1275 A.D. and at one sigma, 1035 to 1225 A.D. Intercept age with the Northern Hemisphere calibration curve is 1175 A.D.

Feature 12, a narrow and deep basin produced an embossed rim with incised neck (not illustrated). A radiocarbon date of 750 +/- 100 B.P. is calibrated at two sigma to 1040 to 1410 A.D. and one sigma, 1215 to 1305 A.D. intercept age is 1275 A.D.

With about one hundred years of separation between the two dates, there is a high degree of consistency in dating - given typical variables such as duration of village use, age of charcoal burned, and inherent limitations of statistical estimation for the Late Woodland. Weighted averaging of the two C14 dates gives an age of about 1107 A.D. (uncalibrated.)

Excavations recovered a sample of over 300 rim sherds although many of these were quite small. Preliminary "typing" of a sample of 100 rims indicated at least six known "types" and 17 different unrecognized varieties. Attribute analysis was then carried out. Both analyses suggested an Early Ontario Iroquois identification with strong "Pickering" elements. However, some researchers recognize strong "Glen Meyer" elements in the collection. It is noteworthy that a large number of projectile points from the west side excavations are of the distinctive "Glen Meyer" type.

Rather than enter the shark-infested waters of Pickering versus Glen Meyer, I wish simply to draw the attention of researchers to the existence of this collection, note its radiocarbon context circa 1100 A.D. (uncalibrated), and express the opinion that 1960's cultural terminology may be irrelevant to the lives, trade, and conflicts of the peoples of small Early Ontario Iroquois hamlets.

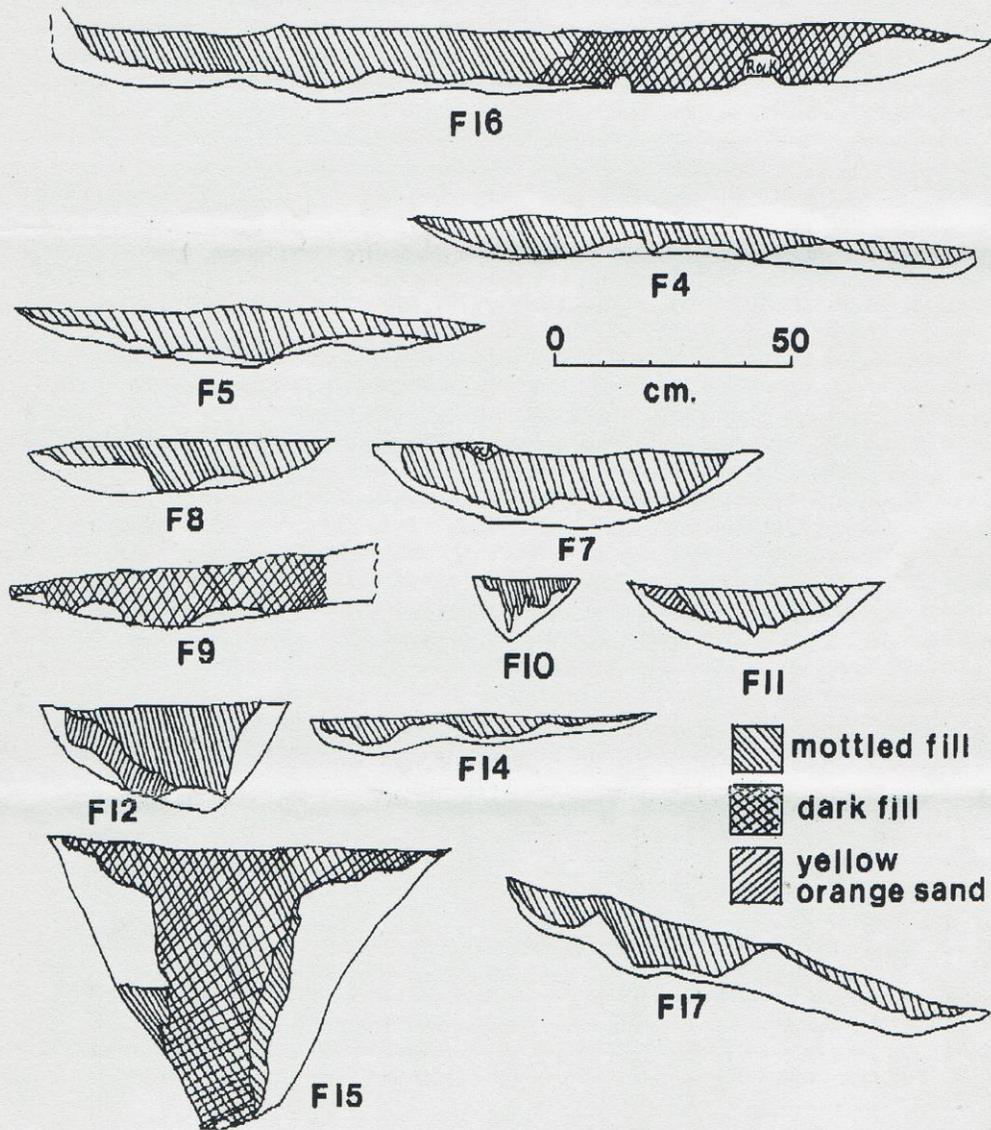
Acknowledgments

I wish to thank the following individuals for their energetic assistance: Allison Ariss, field assistant, Steve Krupa, human shovel, Marie Davies, Donna Morrison, and Sarah Grapentine, field crew, Anite Buehrle, Sandy Alexiou, and Lawrence Jackson, Sr., volunteers, and Phil Woodley and Gary Warrick, MTO project supervisors. Figure 3 was expertly drawn by Rita Granda. Bill Finlayson carried out the ceramic attribute analysis to help with our work.

The excavation was a challenge with the constant encouragement of hoots and beer cans from passing cars and the occasional ice cream when it topped 32 degrees! Roadside archaeology at its finest!

Editor's note: Figure 1 could not be reproduced from the faxed image available. A complete copy of this paper will be made available, upon request, from the APA report clearing house. (see page 2 for details).

FIGURE 2 EAST SIDE FEATURE PROFILES, NOTE FEATURES 10 AND 12
 (DRAWINGS BY ALISON ARISS).



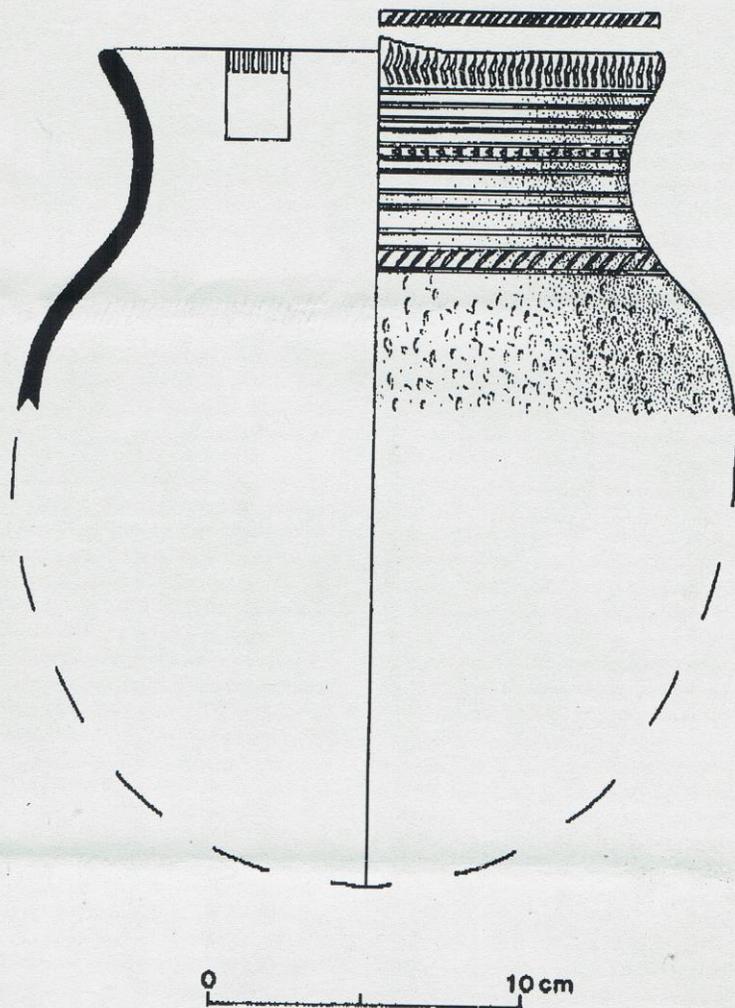


FIGURE 3. ONTARIO OBLIQUE VESSEL FROM FEATURE 10
(DRAWING BY RITA GRANDA)

ah-son-ji-goh-nun

Cultural Resources Management in Quetico Provincial Park

Recently, I have been involved in the development of a draft Cultural Resources Management Plan for Quetico Provincial Park. CRM planning in the park is one of several cooperative initiatives following the signing of an "Agreement of Coexistence" between the park and Lac La Croix First Nation. Terms of this agreement will ensure the beneficial inclusion of the people of Lac La Croix in future park development and operations. The agreement seeks to redress a series of historical injustices and structural impediments to economic development at Lac La Croix throughout the 20th century.

Details of the CRM plan will not be reviewed in this article. Rather, I wish to present some information on a very valuable development arrived at through a series of meetings between myself, park management and the Elders of Lac La Croix. At these meetings the Elders provided information and direction to CRM practice within the park. These insights are instructive to archaeologists interested in Anishinawbe history and the historical record in an archaeological context.

The thoughts of the Elders revolved around key concepts of history, spirituality and self-awareness. These concepts apply equally to people of La Croix, park visitors who co-occupy archaeological sites while camping and sometimes collect artifacts from these sites, and the archaeologists who have expressed an interest in the artifacts and history of the park.

Archaeological or Spiritual?

As described to me, the role of the individual in Anishinawbe culture and in nature generally was one of dependence: the natural world does not require humans to continue, but humans clearly require the gifts of the natural world for their survival. These gifts are made to the people through the benevolence of the Creator. Within the culture, no individual exists in isolation from their neighbours. Self-reliance may be desirable, but there are too many tasks and situations important to survival which require cooperation to make "rugged individualism" realistic.

Over the course of the discussions, a specific Anishinawbe term for the artifacts, offerings and pictographs was brought forward:

ah-son-ji-goh-nun

Defined as: "something that is left behind to be returned to", these are the spiritual items or offerings made to the Creator for the protection of the lives of the current and future generations. Although the meaning of "to be returned to" was only obliquely described, it generally meant that the items at the sites were to be used by later occupants of the site for their well being, or perhaps it was that the presence of these items supported the well being of later occupants in an ongoing manner.

I was reminded that Native people have, since the beginning of their time on earth, lived intentionally, that is, that all of the things that they do in their daily lives are done thoughtfully and with due consideration of the source of their well-being, food and shelter, and for the other people on the earth with whom they shared a common link within the natural order. Living intentionally also means that all of the actions of daily life possess an inherent, spiritual purpose. When an object is made or when it is left at a site, it is done purposefully. Offerings, regardless of what they consist of, are left at sites for the benefit of those who will come after.

All artifacts, sites, pictographs and related historical materials were defined as spiritually significant objects after the following fashion. Offerings to the Creator are made by setting things aside as spiritual offerings of thanks. As well, objects of utility may be left at campsites for the later use of the individual, or another person if they are in need. Finally, tool manufacture, hunting and plant collection is carried out in a conscious manner in recognition of the gifts of the Creator that have provided for the people's benefit. From this, retouch flakes are not seen as waste materials resulting from tool rejuvenation, but are tangible evidence of the knapper's meditations on the Creator's beneficence, reflecting

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exactly the same thoughts as pictograph images do. The Elders considered that all objects had been **placed** at the sites for a definite spiritual **purpose** and that all of these things possess a spiritual resonance. The sites that are present in the park are expressions of the past occupation of the land by Ojibway people, and in turn they are significant as they contain the ancestors' offerings to the Creator in thanks, and the hopes of continued protection.

Removal of items from the sites, the destruction of the sites and the fading of the pictographs all work towards the disappearance of the sites from the natural world. When these offerings to the Creator are displaced or destroyed, the well-being that derives from the **ah-son-ji-goh-nun** offerings through time also disappears. This concept approximates the view some fundamentalist Christians hold of the Apocalypse.

Application

The application of these concepts to the development of a CRM plan for the park presents a series of challenges. When all historical sites have been defined as holding a spiritual component, the justification for surface collection, testing or excavation which normally applies in regional survey or site management is insufficient. In Quetico Provincial Park, a decision has been made to manage archaeological and historical sites with regard to the most sensitive interest group, in this case the Elders of Lac La Croix First Nation, but in a way which will not exclude the interests of other legitimate groups, such as archaeologists. The recommendations of the Elders place **protection** of the sites as the most important, with inventory and research following at a considerable distance. Detailed inventories of site location and type will be maintained and updated, but this information will not be publicized. This includes pictograph sites which should only be recorded using sketches, not photographs. Protection of the sites is just that -protection- and the sites should never be disturbed unnecessarily. Research into the material culture in the park will have to be satisfied through the review of existing collections, consideration of sites distributions, conversation with Elders about the uses of some site areas, and the observation of sites that have been exposed by ground disturbance or forest fire. During site visits, archaeologists are asked to record the necessary data on-site, and that mini-

mal disturbance, including lifting and handling of artifacts should be practised. In-field examination should also be accompanied by an offering of **pipe** tobacco. Shovel testing is unacceptable, but salvage of disturbed site areas may be, provided the ultimate disposition of the artifacts is in a more secure location **at the site**, accompanied by a tobacco offering.

Collection of the objects by park staff for "conservation" or for use in interpretation, by archaeologists to study culture history, or by park visitors as keepsakes were all considered unacceptable. An offering cannot be transformed into an artifact or a relic by an archaeologist or park visitor out of their own interest, without consideration of the consequent destruction of the spiritual value of that site or item. **Use** cannot be initiated with these sites and objects, for, as the Elders described, they are currently **in use**.

Analysis of objects by archaeologists to enhance our understanding of the past is in conflict with the Elders views. Exploring the archaeological record of the park through intrusive measures forces an exclusive valuation of the objects as archaeological artifacts. To the Elders, this type of study should be conducted only as opportunity affords, and should always preserve the spiritual elements of the sites and objects. Archaeological inventory studies are considered unnecessary as all of the objects and sites left in the park are known to the people and referred to in their prayers and songs. Even sites and objects left behind long ago were remembered in the songs. Although I take this to be a **metaphor** for spiritual remembrance, the Elders stated it as a literal truth.

In consequence of these discussions, Quetico Provincial Park managers have formally stated that archaeological field work, artifact collection and site monitoring activities within the park will conform to many of these views. No archaeological excavation, survey or other field work which results in ground disturbance or surface collection of historical objects will be permitted. Ongoing archaeological research in the park will focus on the existing collections, recording fortuitous site identifications by park visitors and wherever possible, the completion of field surveys in conjunction to large scale disturbances, such as forest fires. While this seems to mark a radical separ-

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ture from past practice, it is in fact more of a formalization of recent practice.

Discussion

The new status of archaeological sites in Quetico will raise mixed feelings among the membership of the APA as among most archaeologists. Sites are the resource base of our work, and the exclusion of sites from our available universe seems at first to be a tremendous loss. However, I view this outcome positively from an archaeological viewpoint. With these new constraints, archaeological researchers wishing to use data from Quetico will have to exercise a greater ingenuity in research design. New excavation will not be possible, but, with the greatest density of known sites in northern Ontario, and a large collection of material housed at the park from previous field work and collection, meaningful reassessment of the existing record is possible. Field work has been granted limited approval, provided the work is not in conflict with the essential nature of the Elders wishes. With the restrictions in place within Quetico, a renewed effort on the part of researchers to attempt to do more with the sites that are known from outside of the park may

follow. Sites that are under development pressure or are located on Crown Land can be approached with a more thorough research plan than the typical salvage or survey perspective.

Quetico Provincial Park is Ontario's premier wilderness park. It has been a popular destination for recreational canoeists and campers for decades. The wilderness aspect of the park often overshadows the fact that for millennia native people lived in the region, developing and expressing a distinctive culture, one that views this wilderness as a permanent and ancestral homeland. In a similar fashion, it has long been the pattern of academically minded archaeologists to overlook the cultural link between the people whose material remains we study and their ancestors. The position taken by the Elders regarding the archaeological sites of Quetico Provincial Park is in close agreement with the mandate of the park - to conserve an area of wilderness for the benefit of the citizens of Ontario - and with the stated objective of most archaeologists - to conserve Ontario's finite archaeological resource base. Therefore, with this "triple protection plan" in place, we should be pleased that in one part of Ontario, at least, sites are safe for the future.

Membership Application

The Association of Professional Archaeologists draws its membership from practising professional archaeologists in the Province of Ontario and across North America. As our members derive the larger part of their income from archaeological practice, business and ethical issues not generally covered in academic forums are often of acute importance.

Please consider adding your voice to the growing membership of the APA as we work towards a professional environment in which we can meet the dual objectives of secure professional practice and heritage resource conservation.

Annual membership fees are \$25.00. Forward payment, address, telephone, fax and e-mail to:

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