

The Ontario
Association of
Professional
Archaeologists

*Working to Promote Professionalism in Ontario
Archaeology*



APA Newsletter New Series 2017:1

September 2017

Highlights from CAA Middle
Woodland Session 2017

**Four and three barrel copper
panpipes from the Saugeen
Middle Woodland Donaldson
site, Ontario. See this issue.
Photo courtesy of William D.
Finlayson and Canadian
Museum of History.**

**Current Newsletter Editor,
L. Jackson. Please send fall
submissions to Jeff Dillane,
Newsletter Editor.**



Vice President's Message on Behalf of APA Board

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APA Occasional Papers Series
is looking for submissions.
Contact editor Scott Hamilton
at: shamilto@lakeheadu.ca

We are pleased to report on a number of positive developments with APA and new enhanced services to members. First, a C14 analysis fund has been created for members which will support two AMS dates per calendar year. One date is awarded by lottery and one by application on merit each year. The first lottery will take place October 15, 2017. Please see details on how to enter on our web page. We hope this will encourage more use of radiocarbon in the consulting industry. Secondly, we are establishing a sizeable student bursary, in the amount of \$700 a year each for two applicants, one First Nations student and one other student APA member. Applicants for the student bursaries have very good odds of success. Details of this award and how to apply will be distributed to members by our Secretary Cathy Crinnion. We hope this begins filling the gap in services for students, as will the new web page feature on our *APA Job Bank*, called *Dig Connect*, providing job postings and *curriculum vitae* for members and prospective employers. Third, we have revived the APA Occasional Papers series with a contribution from Scott Hamilton and Jason Stephenson of Lakehead University on drone applications in archaeology. This research paper is now available on the APA Publications and Reports tab as *Occasional Paper No. 2*. Scott has subsequently accepted appointment as first Editor of the series and will take measures to put in place an accessible, professional colour publication which will serve our members in a time of reduced research and consulting report publication outlets.

Our web page is also being updated, including completion of the APA Newsletter archives to include more than 10 years of missing issues - all those that have survived as paper copies but have been inaccessible to members. Our First Nation contacts are also being expanded. Please note the recent addition of the Curve Lake First Nation Archaeological Protocol to the First Nation section. This protocol provides guidance on engagement with this Mississauga Nation of the

Williams Treaty. Under our Publications and Reports tab, we have also added existing public releases of APA Investigation Reports for use as a research resource. We will continue to add other APA studies from past and present, including APA First Nation initiatives.

In terms of membership we continue to show significant growth in 2017 with a definite trend towards increased diversification in small and medium size firms joining and a substantial influx of First Nation members, now at 8% of our total membership of 131. Our new C14 AMS fund awards and student bursaries will provide more benefits to members.

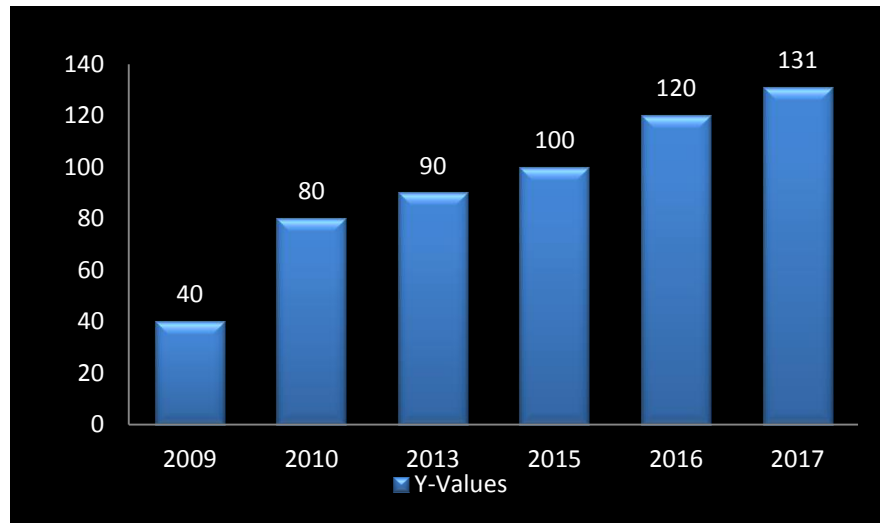
In advocacy issues, we completed a review to MTCS on their new policy providing detailed PIF information to third parties. We relayed member concerns with Freedom of Information and Personal Privacy issues as well as lack of broad licence holder consultation. MTCS proceeded with this initiative. We were recently advised that PIF information *and* licence holder names are being circulated to at least some third parties on a monthly basis. Based on a member complaint, the office of the Privacy Commissioner is examining this practice and your right to know who your personal information is being released to.

In June of this year, APA hosted an Historic Artifacts and Rural Homesteads workshop led by Nick Gromoff and it was a big success, fully subscribed in days, and enjoyed by all who attended. Our next workshops will continue to include the comfortable small group instructional sessions but also larger meetings of relevance to all members. Watch the APA web page and Member Communiques for workshop announcements! As always, we appreciate your support and will endeavour to provide ongoing upgrades to member services and professional representation.

Lawrence Jackson, Cathy Crinnion, Dave Norris, Jeff Dillane, Norbert Stanchly, Laura McRae, and Shane McCartney

APA Membership Growth 2009 to 2017

See the Newsletter Archive on the APA web page for membership history and articles going back to 1990



Sources: APA Newsletters, Annual Meeting Notes and Current Membership Directory to September 27, 2017.

Since 2009, APA membership has shown 225% growth. Numbers today are 3.25 times what they were in 2009. There was a sharp increase in 2010 and steady growth over the period 2011 to 2015 with another strong ongoing increase from 2015 to 2017. Current membership is 131 members.

The APA membership base is also becoming more diversified, with more small and medium size firms and a significant increase in First Nation members.

For more information on applying for APA membership please see our web page and contact the Membership Director.

Remembering Original Relationships: Mississauga and Wendat

by Julie Kapyrka

I work closely with a respected and renowned historian, Knowledge Keeper, and Elder of the Michi Saagiig (Mississauga). We spend time recording and transcribing the stories and teachings he was told by his elders – some of whom were born in the 1880s – who were taught and told these stories by their elders, and so on. This has been one of

the greatest privileges of my life. There is a depth and breadth of primary source history within knowledges that are shared through the recounting and reciting of teachings and stories that have been passed on through hundreds of generations. There is a wealth of information about the past that is present in people, within the histories they hold of their families, clans, and nations. This type of oral history can effectively add another piece to the ever mysterious puzzle of reconstructing the past in Ontario. When added to archaeological evidence, historical accounts, and interpretive narratives, oral histories offer another perspective that enhances and enriches understandings of the past.

The current interpretive narrative in Ontario archaeology is very exclusive; it has created divisions, boundaries, and walls, and in effect promotes isolationism. For example, the common practice of labelling and assigning ethnicity to archaeological sites based on ceramic typologies and/or other kinds of artifacts. This practice is problematic and there exists a healthy debate in the literature as to whether this is in fact even possible. Jordan and Shennan (2003:71) argue that: “We simply cannot assume that the distribution and long-term reproduction of very similar artefact types/traditions indicates any corresponding association with particular language groups whether at the language, stock or superstock level of taxonomic classification.” In their study, Jordan and Shennan (2003) employ a long-term and regional framework to analyse the transmission of languages and craft traditions amongst Californian Indigenous groups. What they found was: 1) “that there is no close relationship—bar a loosely defined and non-exclusive sub-regional one—between language, material culture and any form of ethnic identity; and 2) ‘archaeological cultures’, even as invented units, do appear to be much larger than the distinct socio-linguistic communities who reproduce these broader ‘communities of culture’ at a much more extensive scale” (2003:72).

Similarly, Hart and Engelbrecht (2012:335) analysed “*Iroquoian*” pottery rims and collars and argue that: “Ethnic identity and the archaeological record are governed by different processes and cannot be uncritically equated.” These authors postulate that although ethnic labels are commonly applied to ceramic typologies, closer examination exposes the problematic nature of this practice – as Iroquoian style pottery is found, for example, on sites in traditional Algonquian territories in eastern New York and Ontario (2012:335).

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

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

Many sites that have been labelled as belonging to one particular nation of people are not always agreed upon collectively by archaeologists who themselves have identified features that speak to the indication and presence of other peoples and nations (see Fox and Garrad 2004). Some archaeologists have in fact retracted their original theoretical

positions regarding certain sites and are now revisiting their own original interpretations (i.e. OAS 2016 Symposium saw many archaeologists seriously reconsidering their own postulations from the 1990 publication *Archaeology of Southern Ontario to A.D. 1650*). It is puzzling that MacNeish's (1952) study of Iroquoian pottery types, and J.V Wright's (1966) *Ontario Iroquois Tradition* are still widely accepted as interpretive templates for ceramics and time horizons and continue to encourage assumptions of ethnic affinity. These studies need to be updated as their very lexicon prompts ethnic misnomers. Reliance on such works, although ground breaking in their time, is no longer adequate to describe the social interaction and relationships between Indigenous nations hundreds of years ago. For example, the current archaeological lexicon and typological structures still speak to the 'Early, Middle and Late Ontario Iroquois Tradition,' even in light of the archaeological evidence of diverse other nations that existed and interacted upon this land. This type of wording is also not useful when describing what are, in some cases, sites that were inhabited by Anishinaabek Peoples or a mixture of Anishinaabek and other peoples. The Late Ontario Iroquois Tradition as laid out by Wright (1966) includes an interpretation of the interaction of 'Pickering' and 'Glen Meyer' "peoples" in remarkably precise time periods and the data on which this is based consists of no more than three late Pickering sites (Whallon 1968), hardly quantifiable within scientific terms.

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

We can no longer solely rely on just archaeological theory and method to interpret the past. Archaeologists must incorporate other lines of evidence as well as other

ontological perspectives into the interpretive framework that is Ontario archaeology. New questions, developed from expanded contexts must be posed.

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

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

In his text *Huron-Wendat: The Heritage of the Circle* (1999), Georges Sioui speaks to the strong relationship that developed between the Wendats and the “Algonkians”. He states that the Wendats “would find spiritual regeneration and equilibrium through close union with peoples possessing a distinctly different civilization. This type of relation is epitomized by the Wendats’ “partnership with the Algonkians” (1999:63). Sioui refers to a “fusion of ideologies” being at the core of the strength and uniqueness of Indigenous cultures in pre-contact times (63).

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

Mississauga Anishinaabe Elder Gitiga Migizi’s oral accounts substantiate Sioui’s and Trigger’s versions of this symbiosis between the Mississauga and the Wendat: “Prior to European settlement of the Kawarthas, there already existed treaty agreements made between my people, the original inhabitants of this area, and outsiders seeking to settle within Mississauga homelands” (Gitiga Migizi and Kapyrka 2015:133). Gitiga Migizi explains that his Elders told him of a people long ago that came into southern Ontario and that “there would have been a Wampum made to address the understanding that the Mississauga had with the Huron when they came to ask to grow corn in our homelands” (Gitiga Migizi and Kapyrka 2015:134). The Mississauga were known as the peace keepers, the negotiators, and the messengers; they were positioned on the land between two great confederacies: the Three Fires Confederacy to the north and the Haudenosaunee Confederacy to the south and they maintained peaceful relations between many powerful nations (Gitiga Migizi, personal communication). The Mississauga not only accommodated and allowed the Huron-Wendat to

settle in their homelands but also facilitated the European settlement of the Kawarthas – as was their responsibility to maintain the balance of peace between nations through their expert skills of diplomacy.

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

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

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

The original relationship between the Huron-Wendat and the Mississauga Anishinaabeg is also represented by the location and boundaries of what became known as *Wendake*. Trigger points out that this interdependence, as well as the friendly relations that consequently prevailed between them explains why the Wendats chose to settle in the southeast corner of Georgian Bay; Wendat country was located on the

very edge of the Canadian Shield and at the south end of the only along-shore canoe trail leading to the north (Trigger 1990:5 quoted in Sioui 1999:65).

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

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

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

The social and political landscape in pre-contact Ontario was much more complex and integrated than is currently understood. Current archaeological interpretations are grounded in a Euro-centric ontological and

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

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Hopewellian Influences, Archaic Precursors and Mound Building in Southern Ontario -- Report on the 2017 Ottawa CAA Session

J. Conolly and L. Jackson

Southern Ontario has seen many research-driven excavations of Middle Woodland period mounds and associated mortuary activities since the earliest 'scientific' mound excavations of David Boyle and Henry Montgomery in the late nineteenth and early twentieth centuries. Excavations reached a peak in the 1950s and 1960s, but since the 1970s, however, curiosity-driven excavations of burial mounds have for the most part ceased. This is in no small part a result of welcome changes in the regulatory context, and even in face of development the preferred strategy for mortuary locations is now avoidance rather than excavation.

In 2002, the Serpent Mounds was designated a National Historic Site.



Image 1 - The Serpent Mounds overlooking Rice Lake. The mounds have a long history of opportunistic looting and archaeological investigation, but are now owned and protected by Hiawatha First Nation (image courtesy of James Conolly).

An improved engagement framework has also led to First Nation communities becoming actively engaged in protecting these sacred sites of their past, without excavation, whenever possible. Unfortunately, development does not always respect this objective, and both of us have in the last few years been involved with documenting burials disturbed by construction activities in the Rice Lake and Kawarthas region: JC at Jacob Island (2010-2014), and LJ at Strong Water Rapids (2011).

Reduction in research-driven field programs hasn't hindered interpretation, and the past 40 years have seen intriguing progress in our understanding of how different components of the Adena and Hopewell cultural package entered and influenced practices in Ontario. Earlier interpretative traditions explained the origins of complex mortuary programs entirely by reference to Hopewellian influences and 'emigres', but more recent work has considered the Archaic antecedents of local practices and how wider regional influences were transmitted into Ontario, and adapted and integrated into longer standing local traditions. To address these issues, the authors organized a CAA session at the 2017 meeting of the CAA in Ottawa, and invited papers

from within and outside of Ontario to help build understanding of the origin and context of Middle Woodland mounding tradition. One of the goals of this session was to demonstrate the importance of Traditional Knowledge informing interpretation of the archaeological record.

There were six contributions, including two papers from the organizers. Opening the session, one of us (JC) looked at the distribution pattern of known burial mounds in the Kawarthas and Rice Lake Region. Inspired partly by Michael Spence (Western Ontario) as to the relationship between the mounds and mobility, and by Anne Taylor (Curve Lake First Nation) as to the importance of water in ancestral communities, the waterways were treated as a social network and mound locations evaluated as to their centrality in terms of movement through the lakes and rivers. Not surprisingly, mounds were identified as being highly central within this system, corresponding to the interpreted view of the mounds as important places of regional social interaction. These in many cases map onto earlier Late Archaic places, showing how concepts about the social importance of specific places in the regional landscape have much earlier antecedents.

The second paper by Lawrence Jackson, Justin Tighe and Kate Dougherty presented the 2011 discovery and salvage excavation of the Sahgedahwegewohong (Strong Water Rapids) burial site near the east end of Rice Lake, at the start of the Trent River rapids. Construction disturbance of a small burial mound on a high, steep shore bluff exposed remains of two dozen individuals and a subfloor burial with unique personal adornments. Artifacts at the site document Middle Woodland mound use and AMS dating of the in situ child burial places it in the Rice Lake phase of the early Middle Woodland in the 2nd century A.D. (Figure 1). Comparison with similarly dated Rice Lake sites suggest comparable practices and local Adena culture influences. Close co-ordination with the Williams Treaty First Nations gave invaluable input into respectful excavation practices.

APA now supports two C14 AMS dates yearly for members - one date by lottery and one awarded on merit

Radiocarbon Dates

Site	Sample	Date	Calibrated Date 95% probability
Strong Water Rapids	Burial 1	1890 ± 30 BP	AD 60 to AD 180
Serpent Mound E	M850 (burial level)	1830 ± 200 BP	
Serpent Mound E	M1105	1660 ± 150 BP	

Strong Water Rapids fits in early Rice Lake phase of the regional Point Peninsula tradition. Serpent Mound E dates calibrated by Beta Analytic.

Image 2 - New AMS Radiocarbon Date from Strongwater Rapids Burial 1 compared with calibrated Serpent Mound burial dates (Image courtesy of L. Jackson. AMS date supported by APA and Northeastern).

Julie Kapyrka and Elder Gitiga Migizi then presented a mixed media presentation that incorporated oral traditions about the ancient mound-building societies of the Kawarthas. This presentation demonstrated how living memories within some First Nation communities tell of “Old Ones”, which includes knowledge about the builders, the mound locations, and their purposes. The importance of the consistency in oral traditions was emphasized, especially in light of the frequent reinterpretation and evaluation of archaeological data. The presentation incorporated oral testimony from Gitiga Migizi as a Michi Saagiig Knowledge Keeper, and showed how oral and archaeological knowledge can be integrated into a more holistic interpretation of the ancient past.

The fourth paper, by William Finlayson, addressed the material culture from the Saugeen Culture Donaldson Site near Port Elgin. After reviewing his 1971 excavation, Dr. Finlayson updated interpretations based on Gina Turff’s (1997) comprehensive review of pan pipes from Middle Woodland sites in Eastern North America. New insights from Donaldson were offered, including description of an ochre-covered beaver mandible, and how antler harpoons placed

with the burials were ritually killed. Points of articulation with wider Hopewellian practices were identified, which usefully contextualized the site within broader cultural practices.

Sue Blair and Michael Rooney from the University of New Brunswick presented the fifth paper on Moundbuilding and Memory, based on their deep understanding of the Early and Middle Woodland cultural traditions in the Maritimes. As they showed, using examples from their landscape based work and integration of local community traditions, Early and Middle Woodland patterns show strong evidence of continuity and community memory in landuse and materiality, challenging the earlier ideas of Adena and Hopewell as disruptive practices.

To conclude, Jeffrey Dillane and Kate Dougherty's paper on Middle Woodland mortuary practices in the Trent Valley provided an up-to-date review of the importance of collective burials versus individual inhumations. They convincingly argued that the emergence of such traditions in the Late Archaic (as at Jacob Island) are indicative of the emergence of shared collective identities, which strengthens over time throughout the region. This, they maintain, is a defining character of Middle Woodland practices but has roots in much earlier traditions, emphasizing continuity in cultural ideas surrounding the social role of burial events.

Four barrel copper panpipes are extremely rare in eastern North America and Ontario.

Three barrel examples are more common. A photo of the Donaldson panpipe on the right was mistakenly published as from other Ontario sites.



Image 3 – Obverse and Reverse Views of Pan Pipe Burial Gifts from Burials GE and GF at Saugeen Middle Woodland Donaldson Site, Ontario. (Image courtesy of William D. Finlayson and Canadian Museum of History).

The above summaries of these papers, based on JC's notes and memory, and submitted abstracts, we hope captures the salient elements of the individual presentations. The overall session was entertaining and very well attended, with most of the approximately 50 audience members seated in one of the smaller conference rooms. The collective points raised by the presentations is that Hopewellian (and earlier) traditions along the northern boundaries of the interaction zone are blended in complex ways with much longer-standing local practices. As such, earlier ideas, which emphasized cultural and population discontinuity, have given way to the importance of cultural memory and continuity in ritual practices, increasingly informed by robust oral traditions which strengthens archaeological interpretation.

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Board Appointments – New In September 2017

Dr. Scott Hamilton, Editor,
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Ontario Field Work Photos – Send in your Pictures!

The Great Rain Season of 2017



2017 Flooded Stage 4 Excavations at the Akandoo Site, Kanata, Ontario (foreground) and raised Carp River (background) This field season suggests we may need more underwater PIFs. (Image courtesy of Jeff Dillane)

A First Meeting of Canadian APAs - Watch for News in Spring 2018

Our Ontario APA is working towards bringing together its provincial counterparts, all known as Association of Professional Archaeologists, in British Columbia, Saskatchewan and New Brunswick. We are looking forward to many productive exchanges with some of our sister organizations, begun in spring 2017.

APA Occasional Paper No. 2 has now been released.

UAV (drone) aerial photography and photogrammetry and its utility for archaeological site documentation 2017 by Scott Hamilton and Jason Stephenson. Lakehead University.
Ontario Association of Professional Archaeologists,
Occasional Paper No. 2.

Radiocarbon Lottery Draw on
October 15, 2017. Get your
entry in soon!

Radiocarbon Date Lottery

To submit your entry for the 2017 *Radiocarbon Date Lottery*, simply provide the following information in an email to info@apaontario.ca by **October 15, 2017**:

Required

- Your information (name, contact, etc.)
- PIF number for the project where the sample was collected
- Site type, if applicable
- The context from which the sample was recovered, and
- The type of the material to be dated.

Optional

If you wish, you can also provide a brief note indicating:

- How this date will contribute to the archaeological record in Ontario.
- How this award will contribute to your work as a professional archaeologist.

A random draw will be made, and the lucky winner gets the opportunity to make a lasting contribution over and above the excellent work they are already doing.

As with everything in life, the award comes with strings attached. In this case, the strings are simply this: the winner, upon receipt of the date on the material, must provide a brief note about the site, the sample and results, with a comment on how the date relates to expectations and/or contributes to the archaeological record.

Cathy Crinnion

APA Secretary/Treasurer

