

THE OTTAWA ARCHAEOLOGIST

A TRADITION SINCE 1976



Back to Basin Depot: Members watch out for details soon about more work to be done at the site and mark October 1-10, 2009 on your calendars.....

The Ottawa Chapter of the Ontario Archaeological Society

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www.ottawaoas.ca

On June 30th 1971 the Ottawa Chapter of the OAS was founded by: Mrs. J. D. Bradford, Mr. David J.A. Croft, Clyde C. Kennedy, Barry M. Mitchell, Mrs. Glenna Reid, Dr. Donald S. Robertson, Mr. Michael J. Shchepanek, Mr. and Mrs. Iain Walker, Mr. and Mrs. Gordon Watson, Dr. James V. Wright, Col. and Mrs. Lou H. Wylie.

Since September 1976 The Ottawa Archaeologist has been the newsletter of the Ottawa Chapter. It is published 3-5 times annually. Views expressed are not necessarily those of the Editorial Committee, the Executive, or the OAS. Other newsletters may reprint notes and papers with an appropriate credit line.

Submissions are always welcome and very much appreciated. Please do not hesitate to send your ideas to the editor or to anyone on the Executive.

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Membership Information

Please note that to be eligible for membership in the Ottawa Chapter of the OAS, one needs to be a member of The Ontario Archaeological Society, Inc.

OAS FEES:

Individual: \$34 w/ OA \$46

Family: \$38 w /OA \$50

Students: \$23 w/OA \$32

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PRESIDENT'S NOTE

Glenna Roberts



My 19th century spring....

I wrote a note two years ago about “Archaeology is Everywhere”, in that case the view from the Hilton Hotel in downtown Toronto. On March 17 2009, I had another archaeological surprise when I attended a film shown in Ottawa by the Embassy of Ireland. Both the docudrama and a companion book were titled *Death or Canada: The Irish Famine Migration to Toronto*. At the Mayfair

Theatre in Ottawa I did not expect an archaeological experience, but there again was the team of Archaeological Services Inc. working on sites related to the tragic condition of the migrants who arrived in 1847 at the port of Toronto, a large percentage of them infected with “ship’s fever” or typhus. In the fall of 2006, under Dr. Ron Williamson’s direction, parts of the Emigrant Hospital and sheds were discovered under a parking lot at the corner of King and John Streets. Artifacts included pieces of clay pipes, part of a gun, crockery, remnants of a delousing comb and a harp brooch, which was incorporated into the drama part of the documentary. The team also tried to discover the first Catholic cemetery where many victims were buried individually and en masse.

Not long after, I received *Ontario Archaeology No.83/84* containing Neal Ferris’ article *From Crap to Archaeology: The CRM Shaping of Nineteenth Century Domestic Site Archaeology*. The excavation I had noticed earlier from the hotel was definitely related to understanding 19th c. domestic life. That row of houses at Adelaide and University was called Bishop’s Block (See Toronto Fieldwork News by Aleksandra Pradzynski, *Arch Notes 13 (2)* March April 2008), and is illustrated on the cover of Number 83/84. The Irish Famine Migration work can better be described as historical archaeology, expanding as it does our knowledge of a particular event, time and people, illuminating a previously little known story. The Migration is now commemorated at Ireland Park on the Harbour Front, an area which would have been underwater when the immigrants landed. The memorial depicts five haunting bronze figures and a 5 metre high wall of Kilkenny Limestone bearing the names of the identified dead.

Neal Ferris’ article gives particular credit to Tim and Ian Kenyon’s contributions for the development of the practice of domestic 19th century archaeology. We are fortunate that the *Nineteenth Century Notes* originally published in the London Chapter OAS newsletter *Kewa* have now been republished as a pamphlet. Send a cheque for \$9.00 postage included to London Chapter OAS, Museum of Ontario Archaeology, 1600 Attawandaron Rd., London ON N6G 3M6.

To complete my 19th century spring, I am grateful to Suzanne Plousos, Parks Canada, who conducted a hands-on ceramics workshop with the Ottawa Chapter in April. Just what was needed.

And soon we’ll be at Basin Depot! Happy summer, everyone.

PUBLIC ARCHAEOLOGY EVENTS – SUMMER 2009

The Chapter has three opportunities in August to set up our display, hand out brochures, calling cards and fall programmes, and generally chat with the public about archaeology in Ontario. Three members of the executive are each responsible for one event. We would love some company to share the experience. If you can fit in a few hours on one day or the other depending on your summer plans, please let us know.

Monday August 3 – Colonel By Day – 11:00 a.m. – 4:00 p.m. at the Rideau Canal locks below the Chateau Laurier and beside the Bytown Museum.

Contact Glenna Roberts, glennaroberts@sympatico.ca

Saturday August 15 – Archaeology Day at Bonnechere Provincial Park

The programme takes place on the beach between 10:00 a.m. and noon. Camping at the group campground is available Friday and Saturday nights. The park is about a two-hour drive from Ottawa, so it can be a one day event if you aren't interested in camping.

Contact Stephanie Goodfellow, Stephanie_goodfellow@hotmail.com

Saturday August 29 and Sunday August 30 – Riverfest at Pinhey's Point Historic Site

This fair-like event combines music, boating, crafts, picnics, hayrides, and celebrates the history and traditions of the Ottawa River. 270 Pinhey's Point Road, Dunrobin. 10:00 a.m. to 4:00 p.m. each day. Contact Andre Miller, andre.miller@pc.gc.ca

Great Glebe Garage Sale – The results are in!

The final accounting from the Great Glebe Garage Sale and a financial contribution in lieu of participation amounts to over \$500, \$507.10, to be precise.

It's wonderful how one person's throw away is someone else's treasure. The day was bright but not hot and the whole event was like a fair -- music, people dancing on stilts, food galore. The only mishap was that Jim Montgomery's bicycle was stolen before it was sold.

Thank you to contributors and participants alike, in particular, Ian and Sherry Dyck, Marian Clark, Nicole Brandon, Stephanie Goodfellow, Ben Cleland, Libby Imrie, Denise Bourgeois, Stacey Girling-Christie, Erin Wilson, Tim Rangecroft, the above mentioned Jim, and of course, my loving daughter and family who offered us an advantageous corner of their property. Lois King could not participate, so sent a cheque instead. Please forgive me if I have omitted a contributor -- the front porch was chock-a-block full by Friday evening pricing time and some things had been deposited without fanfare. By Saturday at 4:00 p.m. everything was gone. What had not sold at gradually diminishing prices, was laid out "For Free", and disappeared thanks to the worthy and needy.

Now we can afford a Port-a-Potty! Maybe even two! Don't forget, the Basin Depot dig begins October 1, and we will soon be asking for time commitments.

ONCE UPON A TIME: VOLUNTEERING AT THE
UNIVERSITY OF OTTAWA CLASSICAL MUSEUM
BY JEAN-FRANCOIS BEAULIEU, B.A. CLASSICAL STUDIES, M.A. IN HISTORY

The Departmental Museum of Classical Studies was started in 1975 by Professor Dennis Brearley. Professor Brearley taught me Latin, Roman History, Early Christian History, Later Roman Empire and Early Christian Art. In 1984, when I was a student in Classical Studies. I started to volunteer with other students in the Museum. The Museum was located in the basement of the Classical Studies Department at 30 Stewart Street and received financial assistance from the University of Ottawa. This was not an ideal place for a museum.

It was a little known fact to the outside world that we had a small Museum of Classical Studies. In the 1980s, there are stories that artifacts were stolen from the Museum since the basement at 30 Stewart was not a secure place. Sometimes there were break-ins. Most of the artifacts were later recovered. The most valuable items were kept in a vault at the Arts building on Slater St.

I was once interviewed in Tabaret Magazine, the Ottawa University publication, on the volunteer work done at the Classical Museum. Professor Brearley went to auction houses in Europe such as Lloyds, and obtained Greek and Roman artifacts and other items. The Museum had a small budget to operate. The staff was composed of Professor Brearley, who served as Museum Director, plus a volunteer curator/registrar, and student cataloguers and display helpers.

We did cataloguing with cataloguing sheets since there were no computers, no printers, no scanners, no Database, no spreadsheet and no data entry. Every thing was done by hand writing on the catalogue sheets which were kept in drawers. The group of volunteer students working at that time paved the way for the current students who continue the work started over 20 years ago.

One Classical professor donated his coin collection to the Museum. Most of the original coins are in the vault. Copies are on display at the Museum. Another gave a Greek marble stele with an inscription found when he did archaeological surveys in Greece. It is on display at the Museum. The collection has some Coptic texts fragments, Greek, Roman, Etruscan and Egyptians artifacts and is used by students to do research.

Eventually the Classical Museum had more donors who contributed to the collections. Some donors came from the Canadian Diplomatic corps. We catalogued the lamps that are on display in the Museum now, which were donated by a Canadian diplomat. Once as a student, I worked on Pre-colombian artifacts, another group of artifacts that was given by a Canadian diplomat, but I imagine these must have been de-accessed and I doubt that the Museum has them anymore.

In 1996, the Museum moved into the new Faculty of Arts Building and the Classical Studies department merged with the Religious Studies department. The Museum's current location has security features and an alarm system. There is office space in the back for research and there is a computer. The Classical Museum was renamed the Museum of Antiquities.

MAZINAW ROCK: AN OPEN LETTER TO THE ONTARIO GEOGRAPHIC NAMES BOARD
BY BILL ALLEN, BURK'S FALLS, ONTARIO MARCH 6, 2005

Attached is a copy of my 2005 "open letter" overtures to the Ontario Geographic Names Board when certain forces wanted to change the Mazinaw name. My letter was very well received and the name "Mazinaw" was retained by the Board. The Chair of the Board subsequently thanked me for providing the Board with the documentation to make a solid provincial policy decision. Several Mazinaw pictograph photos are included in a 2008 article published by the Canadian Conservation Institute, see Allen, W.A., Liam M. Brady and Peter Decontie. 2008. Manaadjiyindj Iyaa Manidoo Nayaagadjitoodj Kije-Asin Mazinaakobiihiganan: Honouring the Spirits of Sacred Pictograph Sites. In *Preserving Aboriginal Heritage: Technical and Traditional Approaches, Proceedings of a conference, Symposium 2007: Preserving Aboriginal Heritage: Technical and Traditional Approaches*. Ottawa, Canada, September 24-28, 2007. pp. 214, 215, 277-289. Edited by Carole Dignard, Kate Helwig, Janet Mason, Kathy Nanowin and Thomas Stone. Canadian Conservation Institute, Ottawa, Canada.

It has come to my attention that the Ontario Geographic Names Board has received a request to rename the feature in Bon Echo Park known officially as **Mazinaw Rock** and will be reviewing that request at an upcoming Board meeting. I urge the Board to reject any change from the name **Mazinaw Rock**. I believe that there are compelling reasons for leaving the name as is.

When I contacted Pikwakanagan First Nation to see if that community had a position about the proposed name change I also learned that a second issue was raised, a request to amend the OGNB Naming Principles to provide greater protection to the preservation of Aboriginal names. I have opinions about that matter too and ask the Board to consider them.

Reasons for maintaining the name *Mazinaw Rock*.

Reason #1: ***Mazinaw Rock*** as a centrepiece in Algonquian Culture:

The request for change is borne out of a profound ignorance of the importance of the word *mazinaw* in Algonquian culture. The Board must not perpetuate that ignorance by accepting a name that trivializes the word *mazinaw*. An echo may resound off the rock but echoes are not the main feature of Mazinaw Rock. The writing on the Rock honouring the sacredness of the Rock is the reason for the current name. That written craftsmanship is as important today as it has ever been, so the name is still relevant. Think of it this way. My cat likes to lie on the Toronto Star but cats lying on newspapers would be a trivial reason for renaming the Star. No one would suggest changing the name from Toronto Star to Cat Star because of the trivial use my cat makes of the newspaper. Likewise, the name *Mazinaw Rock* should not be changed for a similarly trivial reason.

Reason #2: *Mazinaw* as an accurate description for ***Mazinaw Rock*** features:

The word *mazinaw* is an accurate description of the feature with that name. In the mid 1800's Father Frederic Baraga developed a dictionary to help English speaking people understand Algonquian speakers. He died in 1868 but his dictionary was published in two parts, English to

Otchipwe in 1878 and Otchipwe to English in 1880. Pages 224 to 226 of the 1880 volume have a long list of words based on the word *mazinaw* (variously spelled) along with meanings for those words, all to do with the fine handwork of human agency. Baraga's dictionary was reprinted in 1992 and is readily available for study (ISBN 0-87351-281-2). The appendix to this communication has a sample of one of these pages. (Because there is confusion between the Otchipwe language and Ojibway people, most modern communication refers generically to the Algonquian language since its dialects are spoken by more Anishinaabe groups than just the Ojibway or O Chippewa [same word] people.)

Reason #3: *Mazinaw* as a name from antiquity:

The name *mazinaw* has been in use at this location for a very, very long time and the use of the Rock for leaving communications also has a very, very long history. That is known from oral tradition. It also is known from a report filed in the Legislative Assembly of Ontario in 1896. That report, written by David Boyle, is called *Archaeological Report 1894-95, Appendix To The Report Of The Minister Of Education Ontario*. It was printed by order of the Legislative Assembly. Boyle's article, entitled *Rock Paintings at Lake Massanog*, appears at pages 46 to 49 and is supplemented by a centerfold with multiple sketches of the forms that he observed personally during a visit to The Rock. One of Boyle's statements reads, "On several portions of the rocks there are evidences that other drawings or paintings once existed, but these are now so nearly obliterated that no outline can be followed." Because the pigments used last for such a long time, it can reasonably be assumed that the faint marks in Boyle's report would have originated long before his 1895 observations of them. It is highly significant that Boyle makes absolutely no mention of the term *Bon Echo* or to any reference to the Rock being used for echo purposes. The cultural evidence at ***Mazinaw Rock*** predates most of the official names on Ontario's map. In her 1994 book *Reading Rock Art: Interpreting The Indian Rock Paintings Of The Canadian Shield* Grace Rajnovich notes that more than 400 rock paintings adorn the cliffs of the Canadian Shield and that they are stories in picture writing put on the cliffs as far back as 2000 years ago. One recent test at a James Bay site used the MAS radiocarbon method applied to the organic binder in the paint and produced a date of 200 B.C (Wright 2004:1543, *A History of The Native People of Canada, Vol. 3, Part 1*) ***Mazinaw Rock*** as a writing surface also is old. Very, very old.

Reason #4: ***Mazinaw Rock*** as a Symbol for Understanding:

Mazinaw Rock stands as an important symbol for the difficulty that English and French speaking people have in accurately understanding and recording the actual utterances of Algonquian speakers of the 19th century, but also as a symbol of the attempt to understand nuances in the Algonquian language. Baraga made a good attempt at this with his system of noting vowel length, stress and nasalization (Baraga 1992:ix). Linguists have since used other techniques to record orthographies so that issues such as approximations in English and French are offered to record language sounds that are unique to Algonquian speakers. Boyle did an excellent job of recording alternative 19th century pronunciations of *Massanog* as he understood them (Boyle 1896:47). These included *Massanaw*, *Mazanog*, *Missinog*, *Mishenog*, *Missinoque*, *Michenog* and *Mitchenoug*. Few 19th century references provide 8 names for a single location or reflect the sincere effort to understand the spoken Algonquian language. *Mazinaw Rock* offers hope for

continuation of attempts to understand and respect Algonquian culture. Eliminating the name *Mazinaw Rock* would be a serious impediment to continuing this hope.

Reason #5: ***Mazinaw Rock*** as a Nationally Significant Place:

The federal government recognizes the importance of *Mazinaw Rock* and has expressed this recognition formally by acknowledging the location as a National Historic site. If Ontario changes the name there will surely be unnecessary strain between the provincial and federal government.

Reason #6: ***Mazinaw Rock*** as Mnemonic:

Understanding of the importance of the oral tradition is growing in modern times, both in the courts and elsewhere in our society. People now realize that visual and tactile clues allow a person who bears a story to remember details of the story. The process of remembering this way is called mnemonics. ***Mazinaw Rock*** is a repository for the collective memory of stories handed down through oral tradition. Like a person examining an old childhood photograph, a culturally sensitive person seeing certain images written on the rock will recall distant memories of stories from long ago. Eliminating the name of the vehicle for remembering details from oral tradition would be a hideous and insensitive act.

Reason #7: *Mazinaw* needed for Reading:

Although there are minor variations in the pronunciation and spelling of *Mazinaw* in Algonquian language dialects, the very word is the basis for several of the more important elements in Algonquian identity, not the least being the Algonquian language itself. Changing this word officially would be akin to assigning a new word for “Bible” or “Ontario”. Any change is sure to cause a negative reaction among Aboriginal people of epic proportions, not just in the Ottawa River watershed, but across Ontario and beyond. Although the site is within tradition Ottawa Valley Algonquin people, the significance of the site is recognized by Algonquian speaking people much further afield. At the root of this matter is the question whether Aboriginal people of a former time were literate or illiterate. They were literate, of course, and they expressed that literacy at ***Mazinaw Rock***. It is important for the Board to understand the Algonquian words associated with books and reading as recorded by Baraga 1878:32, 206 and Baraga 1880:224, words all based on the root word *Mazinaw*.

Masinaigan = book.

Nin nissitawinan masanaigan = I can read.

Masinaigani-tessaban = bookcase

Given the history of loss of Aboriginal language in residential schools there is huge sensitivity about the loss of Aboriginal language. Within that language there is no greater sensitivity than for the words that stand for the recording and reading of that language. *Mazinaw* is central to this matter. Retaining the ***Mazinaw Rock*** name is central to the issue of literacy in Algonquian culture.

I urge the Board to recognize the images at ***Mazinaw Rock*** as writing, not art as so often portrayed. Chinese characters are writing. Arabian characters are writing. Algonquian characters are writing. It is important for English and French speakers to not bring a supercilious attitude to this reality.

Reason #8: The Role of **Mazinaw Rock** as covenant.

Nin masinaige means not only *I make marks*, it also means by inference *I make debts* or *take on credit* (Baraga 1880:224). When Boyle recorded and sketched the tally marks at The Rock in 1895 he did not seem to know this meaning. One element of **Mazinaw Rock** is its role as a giant tablet where transactions were recorded and covenants were made. Eliminating the name *Mazinaw* from the Rock would hinder future researchers using word search techniques from locating information about this little known application. Since some of the images **at Mazinaw Rock** are signatures of individuals with specific totems we should not rule out that some may have been authored by the same people who signed 19th century treaties with the Crown using the same totems on the Rock as on the treaty, or by others of the clan who honoured those signatories. Eliminating the name **Mazinaw Rock** would denigrate the importance of the symbols signed on the treaties and what those treaties represented.

Reason #9: **Mazinaw Rock** as a Site to Avoid Treaty Complications and Costs:

The land where Mazinaw Rock is situated is in a land claim area. Cultural issues are part of the negotiations. If *Mazinaw* were to be expunged from the record, such action would not only be a “stick in the eye” to the Algonquin people, it could complicate the negotiation process and cost both the Algonquins and the Ontario and Canadian taxpayers more money as time is taken to negotiate the name back into its rightful existence again.

Reason #10: **Mazinaw Rock** as a sacred site with links to other sacred sites:

Boyle recorded and sketched the turtle at **Mazinaw Rock** but interpreted it as an object of hunting. Wrong!!! I currently am studying potential connections among sacred sites in the Ottawa River watershed and beyond. The turtle on the sacred **Mazinaw Rock** may have a connection with turtles at sacred sites elsewhere. Assigning a new name to **Mazinaw Rock** that eliminates The Rock’s sacred connections elsewhere makes about as much sense as trying to eliminate the word *Vatican* from our vocabulary. The images at **Mazinaw Rock** appear also on sacred birch bark scrolls, copper, stone and wood objects. Eliminating the name **Mazinaw Rock** would be an insult of the highest order and would undoubtedly lead to a court challenge at which the honour of the Crown would be called into question.

Summary: I ask that the Ontario Geographic Names Board do everything within its mandate to ensure that the name **Mazinaw Rock** remain permanently as the sole name for that feature on all of Ontario’s maps and official records.

Bill Allen has studied pictographs for many years, not just as cultural evidence and components of broader cultural landscapes but as places where he works hard to visit simultaneously with Aboriginal spiritual leaders who conduct smudges and other ceremonies. In keeping with standard protocol he does not photograph such ceremonies.

Mazinaw Rock is a major feature at Lake Mazinaw in Bon Echo Provincial Park. The Park is situated along Highway 41, north of Kaladar and Highway 7. To see the pictographs more closely, canoes may be rented. Also, a park boat tours the lake several times a day in summer.

NEWS & UPCOMING EVENTS

2009 OAS Symposium

The website for the 2009 OAS symposium in Waterloo, October 16-18, is now live and can be accessed at <http://oas2009.uwaterloo.ca>

There you will find information about

- The symposium theme and the call for papers
- Hotel accommodations in Waterloo
- Highlights of the program, including Friday evening's public lecture and the banquet on Saturday

Those of you who are planning to attend the symposium should consult the accommodation information immediately, since we will be up against the biggest draw of the year for visitors to the Kitchener-Waterloo region: Oktoberfest. At least one hotel we contacted is already fully booked for that weekend so you should make your reservations at the symposium hotel as soon as possible.

We've now also included a deadline for paper submissions: **June 30**. So keep working on your titles and abstracts and make sure to get them to me before then.