



Association of Professional Archaeologists

Working to Promote Professionalism in Ontario Archaeology

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Covid- 19 Information

A reminder as the pandemic continues that members can find all our Covid-19 related information and resources in one place on our website under the Members Resources tab (<http://www.apaontario.ca/coronavirus>).

The APA wants to alert members that the pandemic discount pricing for membership renewals ends **April 30th, 2021**.

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Member Resources

Covid-19

"EyesOnTheGround"
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President's Message

We hope all of our members enjoyed a safe and happy holiday season this year and commend everyone on dealing with the multiple stresses of life and business in a Covid-19 dominated world. We all anticipate a timely vaccine rollout.

In recent APA News, we wish to extend our 50% membership fee reduction for the next four months, extending this to the end of April, 2021 in anticipation of a long period before life returns to normal. In the event that our ability to work in the field is an issue next spring, we are all prepared with Covid-19 protocols and will seek necessary support of our essential services if it appears relatively safe to continue.

New to the APA web site is our On-Line Store for recent publications which now has eight selections on offer. All APA members are welcome to market their publications through us either by contributions to our Occasional Paper series or through their own publisher. We are always happy to advertise to promote the careers of our members. With the New Year, we will also reopen our two radiocarbon awards, our indigenous and other student fellowships, award a new Reserve Lands Research Grant, and come up with an alternative to the travel awards so that helpful funds continue to flow to those who need them. Each year, APA funds several thousand dollars in assisting research and students.

In terms of advocacy, our Ask MHSTCI question tab has been a slow starter but we have finally been promised some answers to member questions and they will likely be posted by the time this Newsletter is out. We are also tracking the collateral implications of the broad PIF release on clients and archaeologists and continue to regard some of this released information as in breach of the Freedom of Information Act. We fully support First Nations who now have their own access to development information through municipalities, as a result of the amendment of the Provincial Policy Statement. As a consequence, we believe that a modified PIF list should be devised which shows some respect for personal and business privacy. We are also aware that the PIF lists, despite confidentiality agreements with MHSTCI, do see some circulation which puts archaeology businesses at risk. We are also very concerned with the continued distortion of the principles of archaeological Engagement and continued confusion with Consultation. Archaeologists no longer have much say in the terms of Engagement, which was part of the original purpose of this Draft Technical Bulletin, to promote interaction between archaeologists and First Nations on a positive level. It was never intended as a tool for economic leverage against our clients but was meant in the best possible meaning of Reconciliation. Separation of these two issues is a fundamental goal for our Executive in the New Year.

Back in 2010 and 2011, when APA was questioning whether the Standards and Guidelines were ready for release, we were promised by MHSTCI that reviews would occur at regular intervals. If memory serves, it was originally two years, then became five years, and then became not at all. We will be working to address this sorely neglected issue in co-operation with MHSTCI and First Nations as no one wants yet more changes which are inadequately planned out or which will cause increasing rifts in our respective communities.

We would like to remark, with sadness, the passing of our friend and colleague Paul Lennox who was a well-liked, admired, and respected archaeologist. He will be greatly missed as will his notable contributions to our profession. In 2021 we will be setting up a student research bursary in his honour.

All of the Executive at the APA, myself, Cathy Crinnion, Ben Mortimer, Nadine Kopp, Jordan Downey, Laura McRae, and Dixie Shilling all wish you a safe and truly happy holiday.

- Laurie Jackson

An Early Example of Indigenous Engagement

In our Cultural Resource Management projects conducted today, we are obliged to engage Indigenous people when we find significant Indigenous sites which are going to be subject to Stage 4 mitigation by either excavation or preservation. In these cases, it is in fact required by the Ministry of Heritage, Sport, Tourism and Cultural Industries that we communicate with First Nations to get concurrence with our strategy for Stage 4 mitigation plans.

In my previous career as a research archaeologist affiliated with The University of Western Ontario (now Western University),



Figure 1: Sioui Pipe.

I had access to a university program which provided funds to hire Indigenous students. I used this to employ an Indigenous student for our early excavations at the Draper Site, and we also hired Indigenous students to participate in the excavation and reconstruction of the Lawson site, a precontact Neutral site located beside the museum building in northwest London.

In 1975 and 1978, I undertook the almost complete excavation of the Draper site and from 1976 to 1978 oversaw the archaeological survey of about 13,000 acres of the 18,500 acres expropriated for the construction of the New Toronto International Airport in Pickering.

In 1978 and 1979, the Archaeological Survey of Canada, National Museum of Man, National Museums of Canada (now the Canadian Museum of History) initiated a program which allowed our investigations at the airport to be expanded to include the participation of up to 12 students from the Huron-Wendat Reserve at Lorette, Quebec. These students participated in the test excavation of the Spang site, a large Iroquoian village located 2.1 km north of Draper. It was interpreted that Spang was inhabited mostly by the people who had previously occupied the Draper site.

Since the students often stayed in the area for the duration of this project, we arranged weekend outings to local heritage sites such as the Crawford Lake Indian Village reconstruction at the Crawford Lake Conservation Area and St. Marie Among the Hurons. They were supervised by Regent Sioui in 1978 and Konrad Sioui in 1979. Archeological supervision was provided by Claude Pinard in 1978 and Bob Mayer in 1979.

The students excavated a test trench across the Spang site which discovered a number of longhouses. They also excavated parts of two middens (garbage dumps). Jacqueline Carter, a graduate student of mine at the University of Toronto used the data from the Spang site for her M.A. thesis in the Department of Anthropology.

The data recovered from these excavations has provided important insights into the Iroquoian occupation of the Duffin Creek drainage after the occupation of the Draper site.

This early program of incorporating Huron-Wendat students from Wendake, Quebec was one of the first examples of sharing the process of archaeological investigations with 20th century Indigenous peoples. One of the fondest memories I have of this pioneering program was being presented with a smoking pipe and stone bowl and a wooden stem made and signed by Regent Sioui for my role in facilitating this program.

We continue to look back to move forward.

- Bill Finlayson

To read this original posts or more from Bill Finlayson visit his blog at <https://billfinlayson.ca/>

The Draper Site - Review

The Draper Site, an Ontario Woodland Tradition Frontier Coalescent Village in Southern Ontario, Canada: *Looking Back, Moving Forward*



by

William D. Finlayson, Ph.D., F.R.S.C.

Forewords by Gidigaa Migizi, Michi Saagiig Nation Knowledge Keeper,
and Joyce M. Wright, Ph.D.

***Our Lands Speak* — Occasional Papers in Ontario Archaeology No. 2**

Series Founder, William D. Finlayson Ph.D., F.R.S.C.

New to the Ontario archaeological literature in 2020 was William (Bill) D. Finlayson's publication *The Draper Site*, an Ontario Woodland Tradition Frontier Coalescent Village in Southern Ontario, Canada: Looking Back, Moving Forward (published by Our Lands Speak, Occasional Papers in Ontario Archaeology No. 2).

The Draper Site is the culmination of a re-analysis of material from the investigations of the site that began in 1975, and it integrates archaeological evidence with oral history. Right out of the gate, Finlayson credits Gidigaa Migizi with sharing his nation's oral history with the general public. Gidigaa Migizi, an Anishinaabeg Elder from Curve Lake First Nation, has published the account of their traditional territory and relationships with other nations in the deep past. Draper was located in the Duffins Creek watershed, which drains into the north shore of Lake Ontario, in the western end of the Anishinaabeg traditional territory. For archaeologists to have access to Elder's histories - oral or written - is a wonderful opportunity which is finally becoming more available, long after the excavation of sites like Draper.

That Finlayson has taken the interest and time to reconsider the interpretations from the Draper investigation using this new lens, with expressed Gratitude (as his book's forward is

titled), is commendable. The archaeological record is complex, just as the lives and relationships of Indigenous Peoples have been complex, and Finlayson's work shows that a clear interpretation of an archaeological site may take many years and points of view in the making.

The importance of this publication in terms of the adoption and testing of the Ontario Woodland Tradition is outlined. This revised interpretive construct focuses on migration episodes versus in situ cultural development. The importance of the re-analysis of settlement pattern data is also highlighted - now in an era when excavations of village sites are decreasing in favour of avoidance and in-ground preservation. The realization and recognition of menstrual houses at Draper is a key example of the need for data re-analysis. Finlayson also delves into the Coalescent Village Concept with preliminary comparisons between the experiences of sites in the east, the Duffins drainage area, with the west, Crawford Lake area.

It is exciting to see advances in method, theory and integration of oral histories as they develop. Personally, I am honoured to have worked on a permanent village site on the north shore of Lake Ontario. Over many seasons I felt connected with the past people's lives in a place so important to them - where they experienced births, deaths, seasonal and annual cycles of work, rest, and celebration. For cultural knowledge keepers and for archaeologists to have the chance to hold in their hands unique items for the first time in

hundreds of years is a powerful experience. For me, holding pieces of pottery with the potter's fingerprint impressions preserved in the clay is a connection that I will never forget. Publications such as Finlayson's The Draper Site revive those connections for so many of us, and forge new connections between archaeologists and knowledge keepers in the present.

The Draper Site is a valuable resource, and APA is pleased to make it available through our Online Store. This publication, along with other Our Lands Speak titles, and APA's own publications are at http://www.apaontario.ca/Online_Store.

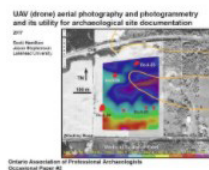
APA's Online Store will be growing soon with additional members' titles as well!

- Cathy Crinnion

Online Store

Our Online Store includes the publications in our Occasional Papers Series. Authors are welcome to submit their manuscript for online publication in the APA Occasional Papers Series. APA Ontario members who are authors are also welcomed to feature their publications in the store (http://www.apaontario.ca/Online_Store)

APA Publications



[UAV \(drone\) aerial photography and photogrammetry and its utility for archaeological site documentation](#) by Scott Hamilton and Jason Stephenson (2017) (APA Occasional Papers Series No. 2) ***.pdf version -- the file will be emailed to you***
\$15.00



[The Rice Lake Early to Middle Archaic: Evidence of Bifurcate and Stanly/Neville Projectile Point Horizons in the Rice Lake/Trent River Wetlands of South-Central Ontario](#) by L. Jackson and F.J. Krist (2019) (APA Occasional Papers No.3) ***.pdf by email***
\$15.00



[Looking at the Material Culture of Nineteenth Century Logging Camps: An Algonguin Park Perspective and Beyond](#) by Roderick MacKay (2014) (APA Occasional Papers Series No.1) ***.pdf version -- the file will be emailed to you***
\$15.00

Group Insurance

The APA Group Liability Insurance Policy is available to all members. Members can join anytime throughout the annual cycle, with a prorated premium. The Policy will insure one principal licenced consultant per firm applying, additional insured can be added at added reduced premium. The plan has been running for APA members since April 15, 2010 and is renewable annually by that date. To learn more access the Group Insurance page from the Member Services Tab on the website (<http://apaontario.ca/insurance>).

APA's Job Bank and DigConnect

Many employers will be looking ahead to their hiring needs for the spring. APA is willing to help make connections between employers and employees by circulating available positions to our members via DigConnect, or posting job ads and resumes in the Job Bank.

Employers - to advertise the positions you have available just email the details to members@apaontario.ca.

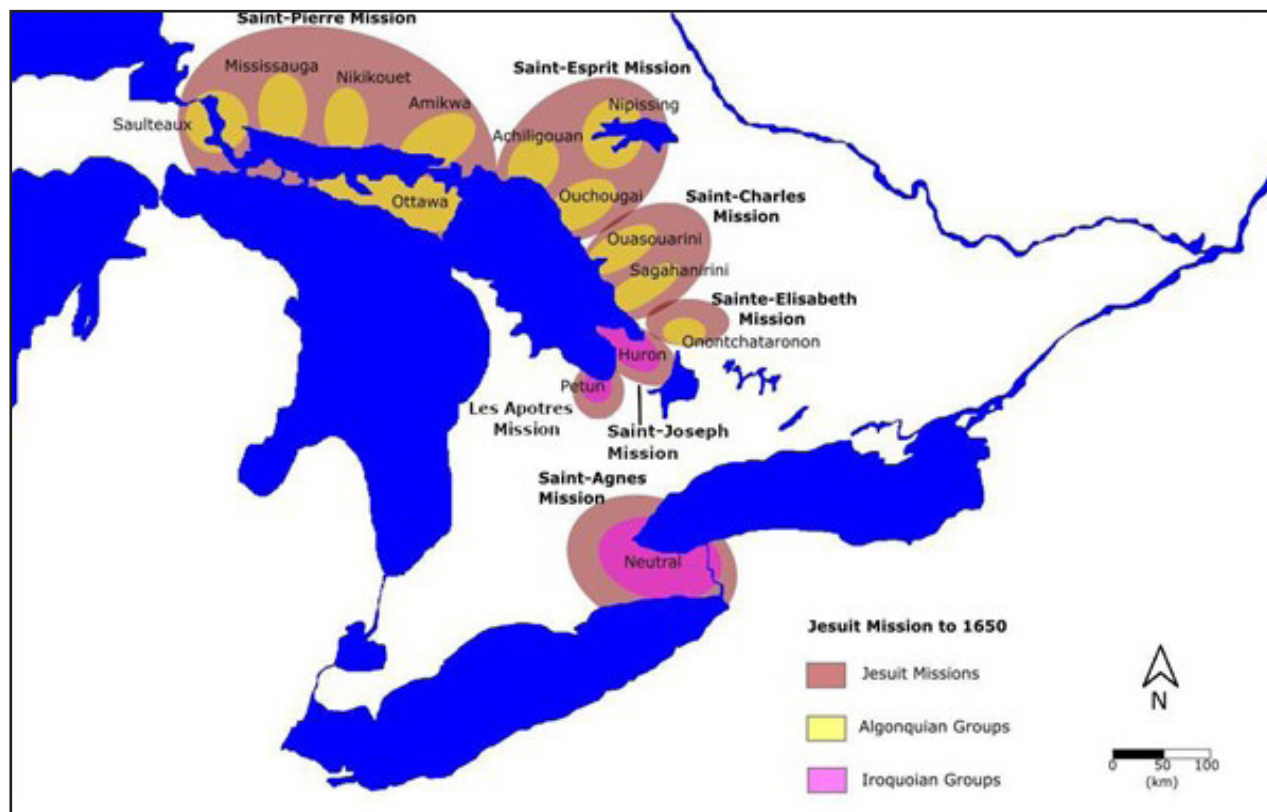
Employees - to be kept in the loop about positions coming available, log on to apaontario.ca and go to 'View Profile', then select the box that asks if you want to be informed via DigConnect. Also, feel free to send in a .pdf of your current resume to members@ontario.ca where it will be posted for other members to see on the Job Bank tab.

Members helping members with job opportunities, experience, and mentorship!

French Records of 17th Century Algonquin Presence in Southern Ontario and Rethinking How Archaeology Interprets Village Ethnicity

In 2018, I prepared a paper for the Annual General Meeting of the Association of Professional Archaeologists which was read by Julie Kapyrka at our venue at Curve Lake First Nation. The paper dealt with evidence for Algonquin presence in south-central Ontario as documented in Jesuit and other French records in the 17th century. It went on to explore the views of various archaeologists that we have missed significant parts of the archaeological record by not focusing on contact period indigenous settlements as representing two major language groups, Algonquian and Iroquoian. French sources describe a broad Algonquin presence: five Algonquin tribes named by the Jesuits on the south shore of Lake Huron in what is today Huronia, numerous references in the Jesuit Relations to Algonquin villages, Algonquins overwintering in Iroquois villages, and description of shared Jesuit Mission villages, with both Iroquois and Algonquin occupants (see Thwaites, ed., 1899). Trigger (1976:91) notes that among the Petun, neighbours and allies of the Huron, there were nine villages and another two wholly or partly inhabited by Algonquins. This overall record correlates well with traditional Anishinabek teachings that the Iroquois were invited into Algonquin territory to grow corn with significant long term alliances and co-habitation (Williams 2018).

The presentation went on to describe how we have overlooked much about Algonquin practices, such as ossuary burial associated with the **Algonquin Feast of the Dead**, sweat lodges, and the cautions of some archaeologists that we may have missed or misinterpreted significant evidence of Algonquin occupation because of a marked assimilation of material culture between Algonquin and Iroquois peoples. Research by Barry Mitchell (1975), J.V. Wright (1966) and Alexander von Gernet (1992), among others, drew attention to



Map 1: Jesuit Missions to 1650 including Four Missions to Algonquins and Huron Mission of Sainte Joseph where 15 Algonquin Cabins Noted (after Historical Atlas of Canada, Plate 34, Conrad E. Heidenreich 1987). Five Algonquin tribes noted in Jesuit Relation for 1648-49, resident on the south shore of Lake Huron and noted as the principal allies of the Huron, are not shown at all.

our virtual inability to distinguish between Iroquois, Iroquois influenced and Algonquin ceramics on Ontario sites. To this day, most of us would be hard pressed to identify an Algonquin vessel in southern Ontario even though we know they were here and had well defined ceramic traditions going back to the Early and Middle Woodland periods. The distinctive pottery of the Laurel Middle Woodland culture, for instance, occurs over much of Ontario (Wright 1967), north and south, and is regarded as part of a major Algonquian expansion which reached from Manitoba as far east as the Maritimes (see Feidel 1999). Laurel is associated with extensive exploitation of wild rice, a plant food which rivals maize among the Iroquois and was widely available in both southern and northern Ontario.

The presentation next described some of the 18th and 19th century Anishinabek occupations of southern Ontario after the eastern Iroquois were pushed out and the Great Peace of Montreal in 1701. Other researchers have indicated their belief that Anishinabek or Algonquin peoples have a great time depth in southern Ontario, with traditional harvesting sites and seasonal hunting territories used for millennia (see Fox and Garrad 2004; Shultz et al. 2001). Traditional Algonquin dwelling types are quite different from those of the Iroquois and it is quite common for Ontario village excavation reports to refer to anomalous houses as “possibly Algonquin”. This sidesteps the question of 17th century cultural blending (see Karcich 2014:5) and what traits distinguish an Algonquin occupied longhouse in an Iroquois village or an Algonquin from an Iroquois village.

Traditional Anishinabek oral history teaches that the Algonquins did leave southern Ontario for brief periods to avoid epidemic disease and also to escape incursions of the eastern Iroquois in the mid to late 17th century (Williams 2018). French traders and explorers such as Nicolas Perrot (Hickerson 1960) recorded large Algonquin gatherings at settlements further north in Ontario. Some of these groups still performed the **Algonquin Feast of the Dead** late in the 17th century, long after the Huron had been dispersed from southern Ontario.

We are beginning to see consistent evidence that many post-contact villages were multi-cultural, that there were various ethnic groups present, both Iroquois and Algonquin, and house forms that do and do not conform to Iroquois models. Treaty records in Ontario document a widespread Anishinabek presence with 18 Treaties signed with the British Colonial and Canadian Governments from the late 1700s to 1923. My paper asks that Ontario archaeologists revisit their assumptions about shared material culture, house types, village



Map 2: Sample of Contact and Pre-Contact Sites with Algonquin and Iroquoian Components Cited by Various Ontario Archaeologists.

composition, and the very ability of archaeology to project ethnicity into the past. Current use of the term ancestral with modern ethnic names in Ontario archaeology is seen as misleading since anthropologists and archaeologists throughout the world recognize the virtual impossibility of projecting ethnic identity into the past, even with direct historic and archaeological data (Harland 2017; Jones 1997, Wood 2010).

The contact period was one of intense cultural disruption for Indigenous peoples in southern Ontario with survivor groups bonding with others in ways we have difficulty in recognizing and predicting, as at Balsam Lake where Algonquin and different Iroquois groups are believed to have merged (see Ramsden 2016). Ramsden (n.d.) has argued for a broad area of cultural transition across much of south-central Ontario and even notes that some sites in Huronia traditionally seen as Iroquois may in fact be Ojibway (Algonquin).

A new publication (see [APA On-Line Store](#)) on the Draper Late Woodland site (Finlayson 2020) reconsiders many aspects of the interpretation of this major village including that it had different ethnic components - a Neutral house in the village and possible Algonquin houses just outside of the village, and that it was not Huron but other Iroquoian. The presence of ethnically unidentified Iroquoian groups just north of Lake Ontario is articulated in a neglected thesis by Patricia Reed (2004), using the term **Lake Ontario Iroquois**. These sites are earlier than the late 17th century Seneca villages along the north shore.

We also urgently need to reconsider assumptions about entire villages based on ceramic sampling which does not fully represent village diversity. The inherent limitations of an Iroquois Pottery typology based on direct historical extrapolation have long been recognized (Carpenter 1953), attribute analysis is widely accepted as better science, yet ethnically assigned ceramic types continue to define mono-cultural village entities in southern Ontario archaeology.

Some of our colleagues, including the late Paul Lennox, have shown themselves prescient in recognizing the need to refer to something more encompassing than the **Ontario Iroquois Tradition** when faced with an uncertain cultural assignment. The Molson site publication (Lennox 1990) chose to assign this 17th century village near Lake Simcoe, not to Algonquin or Iroquois, but simply described it as an **An Early Seventeenth Century First Nations Settlement**. Taking this a step further, my 2018 presentation urged a shift to less partisan and biased terminology by using the non-ethnic descriptor - **The Ontario Woodland Tradition**. I am pleased to see that the recent Draper site volume (Finlayson 2020) engages this non-ethnic terminology so that we can properly explore contact period village composition without being preoccupied with single *ancestral* ethnicity assumptions.

At a time when advances in radiocarbon methodology and statistical analysis are generating reappraisals of many Iroquoian villages (Manning et al. 2018; 2019), it would be timely to look at the validity of many of the broad assumptions of Ontario archaeologists over past decades. Positive steps should include removing unprovable ethnic assignments, improving and replacing artifact typologies, and reconsidering the methodologies which have become common practice in consulting archaeology and how these can distort the archaeological record (Sutton 1988). Periodically, we need to rigorously question existing interpretive paradigms and I strongly believe that this point has arrived for Iroquoian and Algonquian archaeology in Ontario. Paying closer attention to the Algonquin archaeological record is long overdue.

We are going to have a long winter of isolation here in Ontario due to Covid-19 so maybe this is a good time for some new researchers to rethink and refresh our approaches to a number of archaeological problems and see what better insights we can generate.

- Lawrence Jackson

To view the 2018 AGM presentation go to:
Anishinabek Presence Across the Landscape of Southern Ontario: The Northern Return, Oral Tradition, and Three Centuries of Treaties

By Lawrence Jackson
Full presentation only on Academia.edu.

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Reserve Lands Research Grant

In an effort to promote studies and collaboration with First Nation communities, APA Ontario is pleased to offer a special grant to assist those who conduct work in conjunction with and on First Nation reserve lands. APA wishes to foster collaboration between First Nation communities and the Archaeological work force in an effort to disseminate important information regarding the cultural past of Ontario. It is hoped that this grant will aid in such endeavours.

Value: \$1,000

A small committee will evaluate proposals from members before awarding the grant.

To inquire about this award or the next round (**April 1st, 2021**), please email members@apaontario.ca

2021 Student Bursary Awards

The APA Post-Secondary Student Bursary and Indigenous Post-Secondary Student Bursary

Two Student Bursaries will be awarded once per calendar year to two student members in the amount of \$750 each. Each bursary would be the approximate amount of tuition for 1 single-semester course.

Upcoming deadline to apply: **March 1st, 2021**

For eligibility and how to apply, check it out here:

<http://www.apaontario.ca/StudentBursaries>

Conference Travel Award

The Conference Travel Award is currently on-hold due to Covid-19 travel and public gatherings restrictions

For more information, visit <http://apaontario.ca/ConferenceTravelAward>

2021 Radiocarbon Date Merit Award

Apply for a future Radiocarbon Date Merit Award. The prize is the cost of one sample dated at A.E. Lalonde AMS Facility, one of APA's sponsors. Open to APA members holding the PIF on a recent/current project, or all APA members conducting research on a project with no active PIF.

Current projects or past projects - you decide which samples are likely to provide valuable information to yourself and your colleagues.

Upcoming deadline to apply:

March 15th, 2021

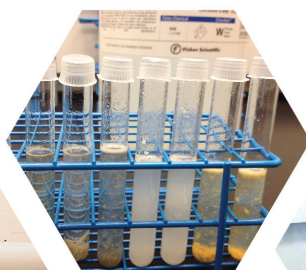
Visit our website (<http://www.apaontario.ca/c14Awards>) for details on how to apply.

The **Radiocarbon Date Lottery** will next be awarded in the fall of 2021. The deadline to apply is

November 30th, 2021.

A. E. Lalonde AMS Laboratory

Canadian centre for AMS and environmental radionuclide research



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