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MIDDEN

Publication of the Archaeological Society of British Columbia ISSN 0047-7222 Vol. 30, No. 2 — 1998



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OUT OF THE MUD

THE MIDDEN

Published four times a year by the
Archaeological Society of British Columbia

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Midden Subscriptions, ASBC
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Vancouver, B.C. V5C 2N3

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and the spread of archaeological knowledge.

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Meetings on the third Thursday of the month at 7:30 pm at the
Royal British Columbia Museum, Victoria.

The **British Columbia Heritage Trust** has provided
financial assistance to this project to support
conservation of our heritage resources, gain further
knowledge and increase public understanding of the
complete history of British Columbia.



ASBC Diary

MEETINGS featuring illustrated lectures are held on the second
Wednesday of each month (except July and August) at 8:00
pm. Meetings are usually held at the Auditorium of the
Vancouver Museum at 1100 Chestnut Street in Vancouver.
New members and visitors are welcome.

December 9 -- **Cathy d'Andrea** and **Diane Lyons** (SFU)

Ethno-archaeological studies of dryland farming communities
on the Ethiopian Plateau

January 13 -- **Erin Strutt** on trauma in the adult population of
the Pender Canal site

February 10 -- joint meeting with the AIA

Chris Hallet (University of Washington, Seattle) Excavations
and sculptures from the Roman city of Aphrodisia, Turkey.

March 10 -- joint meeting with the AIA

David Burley (SFU) on the early settling of Polynesia.



MIDDEN

“OUT OF THE MUD”

Philip Hobler gave the title “Out of the Mud” to his review of *Hidden Dimensions*, a volume edited by Kathryn Bernick. The book contains papers on wet site archaeology presented at the “Hidden Dimensions” conference held at the University of British Columbia in April of 1995.

Kathryn Bernick is a long-time member of the ASBC and edited *The MIDDEN* for many years.

This month the Archaeological Society of British Columbia and the Museum of Anthropology are jointly hosting a reception to celebrate the publication of *Hidden Dimensions*.

The exhibition “From Under the Delta”, associated with the 1995 “Hidden Dimensions” conference, and curated by Kathryn Bernick and Anne Stevenson is still showing at the Museum of Anthropology. It is unfortunate that, to our knowledge, there are no plans to publish an illustrated catalogue of this fragile and unique collection.

Front Page

3,000 year old basket from the Musqueam Northeast site in Vancouver. Drawing by Kathryn Bernick.

Table Of Contents

Out of the Mud	1
7th Annual BC Archaeology Forum <i>by Lyle Leo</i>	2
The Marpole-Late Transition in the Gulf of Georgia Region <i>by Brian Thom</i>	3 - 7
On First Nations Archaeology <i>by Rudy Reimer</i>	8 - 9
The Sto:lo Voice their Heritage <i>Review by Michael Kew</i>	10
Behind the Mask <i>Review by Steven Acheson and Gary Wyatt</i>	10 - 12
Out of the Mud <i>Review by Philip Hobler</i>	13
Recent Publications	14
Permits	15 - 18
Exhibits	18
FYI	19
Repatriation Forum <i>by Maurice DePaoli</i>	19
Conferences	19
Lectures	Inside back cover

7TH ANNUAL BC ARCHAEOLOGY FORUM

HOSTED BY THE MOUNT CURRIE INDIAN BAND &
CREEKSIDE RESOURCES INC.

by Lyle Leo

The Mount Currie Band Council and their business arm, Creekside Resources Inc. (CRI), are proud to host the 1998 BC Archaeology Forum on Saturday, November 7th and Sunday, November 8th. We are eager to share our experiences of how managing the archaeological record intersects with aboriginal title, rights and interests.

Archaeological resources by law must be part of forest management practices in BC. Hence the field of archaeology and archaeologists are in a unique position to assist First Nations in achieving joint decision making agreements. As archaeological sites are integral to First Nations' societies, conflicts over forestry land can be used as windows of opportunity to develop positive working relationships based on mutual respect, recognition and a commitment to reconciliation. Archaeologists can help government recognise that conflicts are not necessarily problems, but instead are opportunities to redefine government to government relations with First Nations.

The recent Delgamuukw decision reinforced the Mount Currie Indian Band Council's (MCBC) resolve to develop the Band's capacity to be a serious player in resource development within the Lil'wat Traditional Territory. At the same time as creating economic opportunities, there is the need to represent and protect the unextinguished aboriginal title, rights and interests of the Lil'wat within their traditional territory. To fulfill these dual responsibilities, the MCBC established Creekside Resources Inc. CRI is responsible for identifying and implementing land based economic development oppor-

tunities for the Band membership. The cultural resource management division within CRI evaluates the potential impact on archaeological resources and traditional use activities of both Band and third party proposed development within the traditional territory and advises on how to avoid or mitigate impacts. CRI acts on behalf of and represents the Lil'wat Nation to: protect and enforce aboriginal title and rights; respond to potential infringements of these rights; respond to various referrals from the private and public sector and other First Nations regarding aboriginal title and rights and consultation issues; and gathers information regarding title, rights and consultation issues, and puts parties on notice of the Lil'wat Nation's rights and title claims. Habitation sites, burial areas, culturally modified trees and other archaeological sites can be used along with oral histories to support claims of aboriginal title and rights. CRI's archaeological and traditional use study staff play a critical role in fulfilling these responsibilities.

Our cultural resource management team includes a professional archaeologist, several archaeological field technicians, and an interviewer/researcher expert in Ucwalmicwts linguistics and oral history methodology. CRI is fully capable of evaluating the archaeological potential of the landscape using a scientific perspective informed by local aboriginal knowledge. We are conducting a traditional use study which has enabled our staff to develop expertise in: archaeological investigations; oral history interview techniques and theory; library and archival research methods; legal perspectives on aborigi-

nal rights and title issues; and ArcView and Microstation geographic information systems. CRI has established itself as an archaeological consulting service. Clients have included the Ministry of Forests, forestry licensees, First Nations, and many others. CRI has sub-contracted to other consulting archaeology firms and have had consultants sub-contract to CRI. We are currently working on some exciting projects which we look forward to sharing at the Forum.

Please come and visit us for the 1998 Archaeology Forum at Mount Currie in the beautiful Pemberton Valley on Saturday, November 7th and Sunday, November 8th. Mount Currie is located 40 minutes north of Whistler on Highway 99. We are looking forward to a good turnout of consultants, academics, First Nations, Archaeology Branch representatives, students, provincial and federal government agencies, forestry workers, and all other interested people and organizations.

For further information about the Forum and to get yourself on the mailing list, contact Sue Montgomery, archaeologist at CRI (Tel.: (604) 894-6145; Fax: (604) 894-6163; Email: smonty@direct.ca). For further information about consultation and joint decision making processes, contact Lyle Leo, chief executive officer at CRI (same Telephone and Fax number as above; Email: cri@direct.ca).

Lyle Leo is the chief executive officer of Creekside Resources Inc., and is involved in the management of cultural heritage resources in Lil'wat Traditional Territory.

THE MARPOLE-LATE TRANSITION IN THE GULF OF GEORGIA REGION

By Brian Thom

Introduction

A few years ago, one of my fellow graduate students asked me why I was interested in the Late period of the Gulf of Georgia region. He claimed that anything we might want to know about this period could be better obtained from the ethnographies, and that archaeology is best suited to describing earlier material and explaining the origins of the ethnographic Northwest Coast pattern. This comment bothered me for some time. About a year later, when working on a study of Halq'eméylem place names, my Native colleague asked me why archaeologists were always interested in "the oldest sites", "the most elaborate artifacts" and "the origins of things". He told me that what he often wondered about was the differences between the culture his grandparents told him about and that of his ancestors found in archaeological sites. He gave the example of the burial mounds at the Scowlitz site, which is at the confluence of the Harrison and Fraser Rivers. His grandparents always talked about their burials being in trees, often with an entire family buried in a single elaborate tomb or burial house. At Scowlitz, only 1,200 years earlier, the remains were buried singly, in large burial mounds and in smaller rock cairns (Thom 1995). Although there is enough continuity in both oral tradition and the archaeological record to say that the site contains the ancestors of my colleague, their lifestyles differed in significant ways from that of my colleague's grandparents. Like some Northwest Coast scholars have said before, it is clear that we needed to ask new questions about the nature of culture and

cultural change in the periods immediately preceding contact (Ames 1991; Moss and Erlandson 1995).

While working on my MA thesis, I became further vexed with the problem of explaining cultural changes in the past 2,000 years. In reviewing the literature for this time period, I found that most scholars agree that the Developed Northwest Coast pattern had emerged by at least 2,000 years ago (Matson and Coupland 1994; Ames 1994). However, explanations for culture change since then seemed to me to be very unsatisfying. These explanations have included ideas such as a possible migration of people from the southern Interior (Borden 1970:109; Carlson 1970:122); technological adaptation to changes in environment (Carlson 1970:122); and the idea of a gradually increasing adaptation of technology for exploiting resources (Carlson 1970:122; Matson and Coupland 1994:218). There seemed to be very little effort in the literature to explain the social, political, economic and cultural changes which occurred in the most recent 2,000 years of history in this region.

Early intensification of the social networks that are documented ethnographically in Central Coast Salish society (Suttles 1960; Amoss 1978) provide an interesting angle from which to understand these Late period cultural changes. Intensification of social networking in a society may have resulted in a shift in how the social elite in Central Coast Salish society maintain this high standing. Such intensification would likely make changes in the archaeological record, particularly in the technology and organization of resource procurement and in the symbols used to

define and maintain high social status. In order to make a preliminary evaluation of this model for social change, I review existing archaeological evidence for settlement patterns, artifact assemblages as well as subsistence and burial practices. I will conclude with some suggestions for future directions in research.

Social Networks - Ethnographic Perspectives

Social networks are the spheres of interaction that people have with each other. Individuals participate actively in social networks by having social, economic, and ritual relations with others. In contemporary western society these social networks commonly include the relatives a person chooses to see; friends from school, church, sports or other social activities; business or work colleagues. In smaller scale societies, such as the Central Coast Salish, social networks are often more tightly defined. Relatives through birth and marriage are often the people with whom a person interacts in social, ceremonial, and economic contexts. Having detailed knowledge of who your near and distant relatives are is important for defining and maintaining this social network. Elites in any society can use their social network as a strategy to become more successful over-all. Knowing who to interact with and how to behave is important for gaining the ties that can increase one's status and prestige. In a society where status competition between individuals is great, negotiating one's social network can make a difference between being successful and not successful.

In a small-scale society increased so-

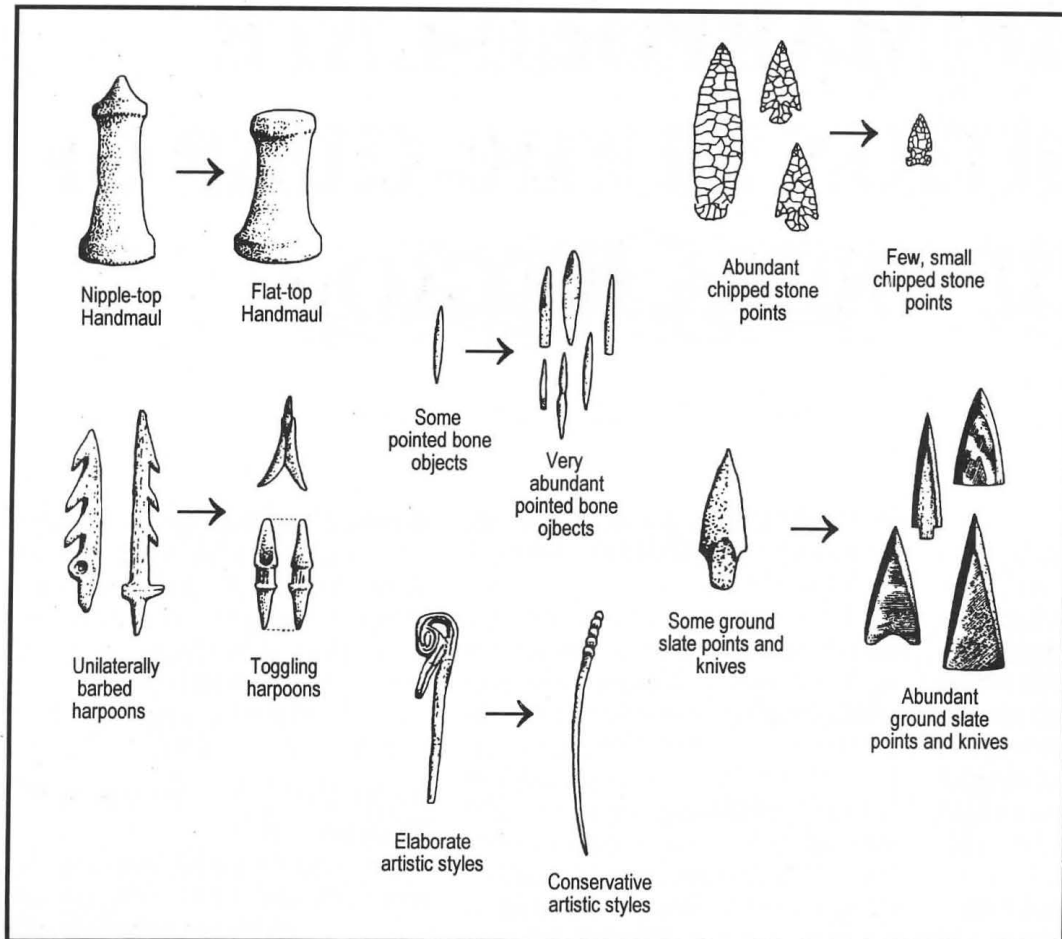


Figure 1. General changes in artifact assemblages from Marpole to Late Periods (drawings borrowed from Mitchell, Don (1990) *Prehistory of the Coasts of southern British Columbia and Northern Washington*, in *Handbook of North American Indians, Volume 7, Northwest Coast*, edited by Wayne Suttles. Smithsonian Institution Press, Washington DC. Pp. 345, 347.)

cial networking between elites changes the means of production from individual, or nuclear family-based resource extraction, to one where the extended-family is relied on for much of the resource extraction and exchange. Successful people become more specialized in the social or economic resources that they extract or produce, so they may be able to exchange these for the specialized resources produced by others. As people become able to extend their social networks over a broader area, they gain access to a wide range of resources that would not normally be locally available. Bringing these back to the communities from which they came, and sharing with other community members would increase their status and prestige. In addition, as social networking becomes a more important means of elite competition, tight high-status family networks are created. The symbols used to define these new bonds of high-status families would likely change, as the old symbols would hold less meaning, or might even under-

mine the new social networks that are created.

In the ethnographically documented Central Coast Salish society, social networks were formed between elite families who would inter-married with each other. It was important for a successful person to marry into the right family because kin-groups held the rights to productive resources, names and ritual activities. Not all kin-groups had equal access to these important resources. Lower-class families could claim no inherited rights and privileges, and because they did not often receive important knowledge of kin relations, they had little opportunity to become upwardly mobile (Suttles 1960). High-class families had inherited rights to productive resources, which would be publicly validated through public feasts where wealth was distributed to other elites, extended family members and followers. Less public exchanges between members of the extended family would occur when co-parents-in-law visited each other to share

surplus food. Diverse resources could be obtained by knowing who your family was and what resources they had access to exchange with you. These bonds were frequently symbolized in the mortuary ritual and artistic expression that high-class people had access to.

The Gulf of Georgia Region in the Marpole/Late Transition

The Gulf of Georgia region is possibly the best documented archaeological region in the Northwest Coast (Ames 1994; Matson and Coupland 1994; Mitchell 1990; Moss and Erlandson 1995). This area is geographically defined by the lower Fraser River, Straight of Georgia and Northern Puget Sound, and southeastern Vancouver Island. The Native people who live in this area are commonly referred to by ethnographers as the Central Coast Salish, and are made up of speakers of the Halkomelem, Northern Straits Salish, Clallam, Squamish, and Sechelt languages (Suttles 1990).

Local culture historical sequences have

been defined extending back approximately 10,000 years. The period beginning about 2,500 years ago and ending sometime around 1,500 years ago is commonly known as the Marpole period. From about 1,500 years ago to the time of contact is the period called the Late period. This cultural sequence has been defined primarily by the types of artifacts that are found at sites from these time periods.

Typical Marpole assemblages include technologies of ground-slate knives and points, chipped stone points, celts and hand mauls, perforated stones, distinctive unilaterally barbed antler points, large bone needles, elaborate stone and antler sculptures, native copper ornaments, very elaborate burials, and cranial deformation for some individuals (Matson and Coupland 1994:201-203; 208-210).

The end of the Marpole period has been difficult to define precisely on the basis of artifact assemblages alone. Terminal dates for Marpole deposits range from 1,500 to 1,000 BP (Matson and Coupland 1994:203). Matson and Coupland have suggested that this

difficulty is, in part, because late Marpole period deposits tend to be very similar to Late period deposits in their relative abundance of bone and antler tools and the absence of chipped stone.

However, the archaeological deposits *do* change after about 1,500 BP (see Figure 1). Assemblages from the Late period include a predominance of bone and antler points and bi-points, composite toggling harpoon valves, flat-topped mauls, continued use of pecked and ground stone objects, very few below-ground burials, and trench embankments (Matson and Coupland 1994:268, 270). Chipped stone tools are almost completely absent, with the exception of small bifacially flaked "arrow points".

Roy Carlson has recently summarized the characteristics of the Marpole and Late periods as being very similar, with "little evidence for changes other than in style" between them (Carlson 1995:224). The changes in style which occur include

differences in burial practices (Carlson 1995:224; Ames 1994:224; Burley and Knüsel 1989; Cybulski 1994; Thom 1995); some stylistic changes in the ornamentation of objects (Ames 1991:940; Mitchell 1990:348); and in flaked stone, ground stone points, barbed bone points, and hand mauls (Burley 1989:41; Mitchell 1990:347). Other changes which occur between Marpole and Late include a marked increase in bone, antler and ground stone objects, and a major decrease in abundance of chipped stone objects (Ames 1991:942; Burley 1989:41; Matson and Coupland 1994:218). There is also some evidence to suggest that there was an in-

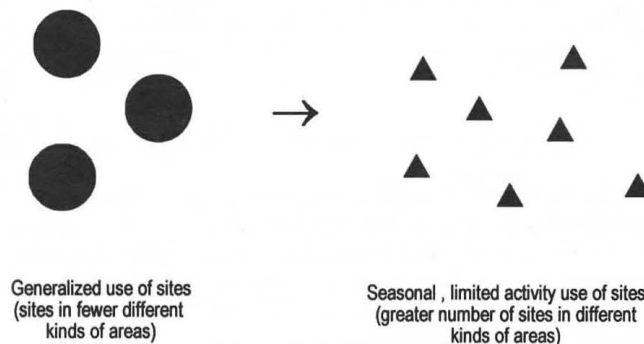
Gail Thompson noted that sites occurred in a greater number of different kinds of areas in the Late period than they did in the Marpole period (Thompson 1978:121-123). She interpreted this as reflecting a shift from more generalized use of sites to sites being used on a more seasonally specific, limited activity basis (see Figure 2). This has tended to be supported by the evidence over the past 20 years where Late period sites excavated are nearly always of a seasonal nature, where the kinds of resources exploited were expanded by utilizing a number of different kinds of sites in a wide range of areas (Ames 1994:219; Kornbacher 1989; Hanson 1991; Monks 1987; Thom 1992; Matson and Coupland 1994:271).

This shift in the intensified use of a wide range of resources from very particular locations corresponds with the shift in tool types. Stylistic changes in ground stone points, barbed bone points and vastly increased numbers of bone and antler composite tools likely corresponds with this intensification of resource use from differ-

ent environments. Although further functional studies should be done, Ames (1991:942) has suggested that these were used in compound tools which were needed to efficiently obtain a wider range of resources. Finally an extensive examination of faunal remains from the Late period has been conducted by Hanson (1991; 1995). Her faunal evidence supports the previous observations that there was a wide range of resources obtained from limited activity sites during the Late period. Although no comparisons to the Marpole period faunal assemblage were made, she was clear that this was a different pattern from that known from the 19th century ethnographic record, where salmon tends to be emphasized as the most important resource (Hanson 1991).

These changes in settlement pattern, tool types and intensification of use of resources may be seen as an increase in the importance of social networks. People with access to abundant, specialized foods

Figure 2. Changes in settlement pattern from Marpole to Late periods.



crease in the number of limited activity sites around 1,500 BP (Matson and Coupland 1994:271; Ames 1994:219; Thompson 1978:68). Most authors agree that by at least 2,000 BP, a complex hunter-gatherer-fisher society existed in this region of the Northwest Coast, pointing to the presence of slavery, warfare, wealth, the potlatch, production of craft and food supplies (Carlson 1995:224).

So if all the attributes of Northwest Coast cultures existed by 2,000 BP, then what could the changes occurring in the archaeological record indicate? Changes in settlement pattern and resource use; symbolism in burial practice and art; and an increase in violence are all significant indicators of cultural change.

Changes in the settlement pattern and resource use from the Marpole to the Late period may be seen from a number of different lines of evidence. In an early study of changes in settlement patterns in the Gulf of Georgia and Puget Sound areas,

from specific family owned sites would be able to take their surpluses to other people in their social network in exchange for food, wealth or future obligations in ritual or economy. These exchanges, which are well documented by Suttles for the Central Coast Salish (Suttles 1960), emphasize the importance of food for the creation of wealth and prestige. As members of extended families became increasingly involved in these exchanges, their social networks would become more and more important. High ranking individuals would now rely more and more on their extended families to provide food or wealth in exchange for the surpluses they could themselves organize. As their desire to increase their status grew, their social networks would become wider.

The symbolism used in burial practices and in artistic expressions also changed between the Marpole and Late periods. During the Marpole and preceding periods, simple midden burial was in general the primary form of interment, with the deceased usually being flexed and placed in shallow pits dug into midden (Burley and Knüsel 1989). Evidence from the Pender Canal site (Carlson and Hobler 1993) and the False Narrows site (Burley 1989), among others, show that occasionally some of the graves of men, women and children had very elaborate grave goods associated with them. Between about 1,500 and 1,000 years ago, some individuals were buried in elaborate mounds and cairns at certain sites in the Gulf of Georgia region (Thom 1995). Like the midden burials, these graves usually contained single individuals but were buried beneath very elaborate piles of stone and earth. Men, women and children were buried in mounds and cairns, and in many cases the burials contained grave goods. Around 1,000 years ago, the practice of below-ground burials virtually disappears. Mortuary ritual shifts to one where family members placed in a box, canoe or house and left above-ground, behind the village (Suttles 1990:465). While some families had very simple boxes, others had very elaborate carvings on or beside the container

for the dead. (See Figure 3)

Such a radical change in mortuary ritual likely indicates that authority elites had to perpetuate their social status. In the Gulf of Georgia region around 1,000 BP, as more and more people competed for high social rank, the display of prestigious symbols in funerary ritual became more widespread. Elaborate, permanent and visible burial markers such as cairns and mounds

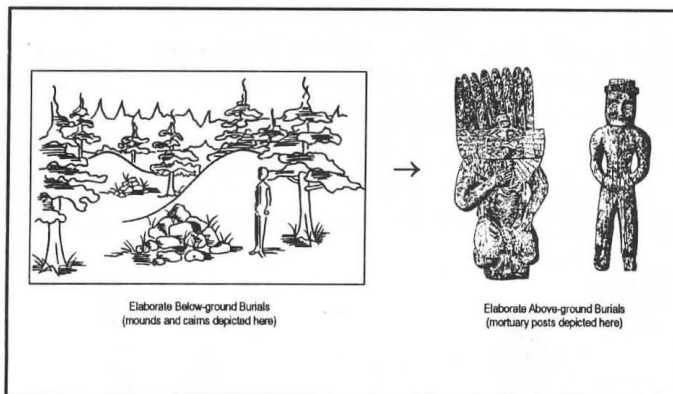


Figure 3. Changes in mortuary ritual from Marpole to Late Periods (sketch of burial mounds by K. Allen; drawings of mortuary posts borrowed from Teit, James (1906) *The Lillooet Indians*. American Museum of Natural History, NY.)

were initially important to promote visible kind connections to resource rights. As these rights became more exclusive, particularly through inter-marriage of elites, the symbols used to express kin connections and social status would be changed. When elaborate mortuary rituals were changed from mounds and cairns to above-ground graves, only those people with the ability (for instance) to hire artisans to produce new symbols to connect people to the spirit world, were able to make high status claims. Those families who did not have access to wealth were not able to create these kinds of symbols and had to use a lower-class grave marker. This is in contrast to the large groups of followers and supporters which would have been required to construct elaborate burial mounds and cairns. Restricted private knowledge of carving may not have been necessary to create these mounds and cairns, while demonstrated leadership ability needed to get people to create such large monuments, would have been.

It is interesting to note that hand mauls also change style at this same time, from

ones which have nipple tops and other more complex designs to a simple flat-topped maul (Mitchell 1990:347). Artistic designs on objects tend to be more geometric than representational during the Late period (Ames 1991:940; Borden 1983:160-163; Mitchell 1990:348). These other changes in style of objects - which are less related to function and more related to the symbolism presented - may again indicate a conscious effort of elites to control which symbols reinforce the status of their users (see Figure 1).

The final significant change which occurred between the Marpole and Late periods was the dramatic increase in number of trench embankments which are used for village defense (Moss and Erlandson 1992:86; Ames 1994:223; Mitchell 1990:348), and deaths due to violence (Cybulski 1994:83) in the Gulf of Georgia region around 1,200 BP. In the Gulf of Georgia region, Charlton (1980:56) has suggested that the bow and arrow were introduced to the area from the southern Interior between 1,900 and 1,600 BP.

The increase in trench embankments and violent deaths indicate a level of inter-community raiding unsurpassed in previous periods. Slave raiding may have been key in the formation of social classes, providing the extra labor needed to maintain high status. Leaders in raiding would also increase their social networks through the following of people needed to do successful raids. Leading a successful retaliatory raid against an offending village will also create social obligations of the offended party to the war leader, again increasing the importance of the social network a person has.

Conclusions

Changes in settlement patterns, tool assemblages, subsistence techniques, burial practices and increased violence all occurred between the Marpole and Late periods, with little previous effort to explain why such changes occurred. Thinking of these changes as the consequence of intensified social networking during the Marpole period provides a way to think about the reasons for such change. The inter-marrying of elites from different fami-

lies created a network of high-status people. People began to intensify their procurement and production of resources from seasonally occupied limited activity sites. These resources could be used as gifts and exchanges with other members of a person's social network. Given that access to key productive resource areas were limited to certain families, people outside the extended family network of the elites had little opportunity to produce surplus food. This circumscription of the ability of non-elites to work hard and produce surplus goods played a key role in the creation of the ethnographically documented

Central Coast Salish social classes. Symbols used in mortuary ritual, and the production of visible art changed to reinforce these new class ties.

A great deal more development is needed in both the development of theory and the application of data to the model presented. Further research should investigate more closely the timing of the cultural changes between the Marpole and Late periods. More subsistence studies need to be conducted, particularly on fall, summer and winter village sites. Material recovered from wet sites may reveal more of the changes in symbols used between

the Marpole and Late periods. The Marpole-Late transition in the Gulf of Georgia area presents an interesting problem in interpretation for archaeologists. It also provides an opportunity for Native people to look at the historical changes between their culture and that of their ancient ancestors.

Brian Thom has done archaeology and ethnographic research in Coast Salish communities. He is currently a PhD student in cultural anthropology at McGill University, where he is examining the interplay between indigenous knowledge of the land and aboriginal rights.

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ON FIRST NATIONS ARCHAEOLOGY

SOME THOUGHTS

BY A FIRST NATIONS ARCHAEOLOGIST

by Rudy Reimer

Let me first introduce myself. I grew up on various reserves in Squamish, I wanted to be a geologist, but my first year at Capilano College changed that. I did not do well in my first year geology classes, but I was intrigued by anthropology and archaeology. I saw that Northwest Coast culture was highlighted in texts and some people were genuinely interested in other cultures. Until this time I thought that nobody was interested in a "bunch of Indians." I took more anthropology classes and quickly decided to shift my career goals. I believe this happens to many students; research goals can change due to the inspiration of instructors, influence of elders and personal interests. Anthropology and archaeology did this for me.

Since changing my mind I have participated in six field schools, completed a bachelors degree, amassed some interesting field experiences and started a masters degree. As a quick note of advice to any student considering a degree in archaeology, try working in the field before pursuing the requirements needed to graduate with a BA. Over my short five year career I have also changed my perceptions on archaeology and anthropology numerous times, and will do so again. I will point out some of my current perceptions regarding First Nations in British Columbia. These issues, I believe, affect not only Native people but those who study us as well.

Many issues facing First Nations groups and archaeologists today in British Columbia reflect an ever evolving relationship brought about by the modern political climate. I will present some of my views on these issues. Other First Nations peoples and archaeologists may disagree with what I say, but to me that is the na-

ture of this field and I welcome any responses, opinions and varying view points.

Land Claims

Land claims are the most prominent of all First Nations' topics in Canadian news media. Almost every day headlines are presented to the public via the television, newspapers and articles such as this one. Many of these articles do not present the full context of the issues at hand, this one included. The history of land claim cases could be the topic of many dissertations since each is unique.

What I see as a major stumbling block for First Nations groups participating in the six-step treaty process is the need to settle overlapping land claims. The federal and provincial governments have no place in these discussions. It is up to the various First Nations' parties to decide their own settlements and compromises. The federal and provincial governments will settle the case brought to them by the First Nations group that reaches the last step in the process first. The bands, nations, or other groups around that First Nation which settled their case first, will have to make their own agreements.

For archaeology this becomes dangerous interpretative ground. Sites and traditional use areas in overlapping land claim areas become hotly debated, especially when there are wealthy resources or sacred places on the landscape. This has become very apparent in the recent Nisga'a, Gitksan and Wet'suwet'en cases on the north coast. This problem will become even more apparent around major population centres such as Vancouver and Victoria. The issue of overlap between two First Nations will last as long as any federal or provincial land claims case. It will be back to square one to decide who really gets what and why. The federal and

provincial six-step treaty process is only the beginning for First Nations to get what they want.

The courts that are a part of the land claims process have to recognise that every case brought to them will be drastically different. The province's variable geography, cultures, resources, populations, and history all create a diversity of cases which are increasingly complex. Some groups in the province have the resources to pursue land claims, yet many do not. What is needed most throughout the process is political stability on the federal, provincial and First Nations levels. If this is not achieved the process will just go on, and on, at the expense of all parties involved.

Working Relationships

How well do First Nations and archaeologists work together? I believe that there is a fundamental difference between working *for* a First Nations group and working *with* a First Nations group. In working *for* a First Nations group an archaeologist or an anthropologist will basically do a job and meet the requirements of permits or get the information they need and run away thinking that they have met all requirements. In working *with* a First Nations groups an archaeologist or anthropologist will take another step in order to make the research/work more beneficial to those involved.

Native groups in British Columbia want to see that the people who come into their communities offer a bit more effort and respect, and think about the decisions they make while conducting an excavation, survey, or impact assessment. My experience has taught me that the people living on and with the land being surveyed, excavated or impacted do not want to hear about lithic reduction strategies, bone taphonomy and the like. What mat-

ters to them is the respect and acknowledgment of their ancestors. If proper consultation is done we all can learn more about the past.

Native groups not only want their people trained to do archaeology, but they also want to know what happens after the field work is done. Many times I have been asked "what will happen to these artifacts when they are taken away?" I reply that they will be catalogued and analysed, and eventually taken back to the local area. Once the archaeological remains are returned, there is an added value for all involved. But the potential for some intriguing work exists if both world views are presented during the analysis of archaeological remains. Once more archaeologists and Native people become aware of the exciting interpretative potential of combining knowledge, the past will become a clearer picture.

There is a difference in perception when archaeologists and Native groups develop a long lasting relationship. In working for a Native group for a short time archaeologists only get a limited understanding of the landscape they are doing work on. In a long term working relationship with a Native group a more enlightened perception of the landscape is obtained. Patterns and changes can be seen if one takes the time to witness them. From this comes advanced interpretative potential, and better predictive models and overviews. Without a long term understanding archaeology only scratches the surface of the knowledge possessed by the communities they are working for or with. To remedy these situations it may be useful for archaeologists/anthropologists to not only do the necessary archaeology but to also include the present day elders and specialists of the community in the field work or report writing.

I believe it is imperative that more Native people in this province become not only trained in field methods but also go to an academic institution and get an understanding of what archaeologists do. This can only be achieved if an archaeologist or anthropologist works not *for* a Native group, but *with* them. I believe that we are coming to a time when more Native archaeologists will be trained in this province and become not only screeners, shovel testers, interviewees or recognisers of CMT's, but individuals who

can hold their own in the field and write reports and books, have permits and present a different theoretical voice which will eventually be taught in academic settings. In order for this to become reality, those who are teaching in academic institutions and consultants training people in the field should or must let those who are being taught to form their own opinion and pursue it, even if it seems unconventional. Archaeology and anthropology have always made their best advancements by the application of new and tested ideas.

Does the existing traditional knowledge of a First Nation's community get integrated into research designs and interpretations of the past? This is an intriguing issue that I believe has not been fully explored in North America. This stems from the paradigm of archaeology relying heavily on old ethnography from which also stem interpretations and theories about the past. A study of any particular landscape benefits more from a wealth of knowledge and experience about the landscape under study and from stories, legends and first hand experience available today, than from any archaeological theory of Marxism, Processual or Post Processual thought born out of incomplete ethnographic references.

Archaeologists and anthropologists in British Columbia and Canada have to realise that there are people still living a relatively traditional life way and that it may not be the same as what we see in the archaeological record, but no culture around the world is static. These ideas border on the edges of the differences between archaeology and traditional use. To me a CMT, a pit house or a long house made last year or a thousand years ago are the same. Many of the activities and methods of making these things have not changed and what takes place inside is what really matters; winter dances and ceremonies still go on and trees are still thanked for giving their bark.

The difference in our knowledge is that we each must recognise that neither is static nor dead or not changing. The field of archaeology/anthropology has changed drastically in the last century as well and so has Native culture. Things get boring if they stay the same for too long, we are all people. Let's try new ideas and respect each other.

Use of Knowledge

Who really benefits from archaeological research? Archaeologists get to satisfy their interests in a particular area and make a living at this profession. Let us admit that there have been many more archaeologists working in this province than any time in the past. The boom of land claims research, forestry related surveys and other impact assessment projects have all contributed to the growth of this field.

First Nations people get to see their past validated and from this comes empowerment and pride in their cultures. The manifestation of interpretative/research centres such as Xá:ytem and the Secwepemec are evidence of this. The realm of eco-culture tourism is ready for First Nations groups to take advantage of. I am very surprised that in this time of economic decline of forestry, mining and fishing First Nations groups of this province have not presented their cultures in their own way to the hordes of tourists that visit this province every year. The problem is that certain groups in this province will not release culturally sensitive information about themselves due to the treaty process requiring careful use of this information. It is a 'catch 22' in a sense that what is valuable to some is equally or more valuable to others, hence the need for secrecy. In the short term archaeologists and lawyers benefit from archaeological and anthropological research going on in this province; in time First Nations will benefit from it, but at a price. The phrase "Knowledge is Power" applies here.

As previously stated I can only glance over the issues at hand. The future of BC archaeology and First Nations groups are entwined. We have come to a point when neither can do without the other. This relationship is born out of modern political reality and unfortunately the issues discussed above will go on for a long time. The treaty process, self government and heritage issues will not only cost the tax payers of BC but it will also cost First Nations groups and change the picture of this land for many years to come.

ASBC executive member Rudy Reimer is an MA student at Simon Fraser University; active in archaeology for 5 years. His research is focused on sub-alpine and alpine archaeology in southwestern BC. He is a member of the Squamish First Nation.

BOOK REVIEWS

THE STÓ:LO VOICE THEIR HERITAGE

You Are Asked To Witness: The Stó:lo in Canada's Pacific Coast History

Edited by KEITH THOR CARLSON
Stó:lo Heritage Trust, Chilliwack, 1997.
v + 209 pp., illus., index. Price: ISBN 0-
9681577-0-X (Pb) \$30.00 CDN.

This is another example of what may become recognised as a new genre of books about First Nations people. They are books directed by the people themselves as they write and guide the hands of outside experts in their employ. Elders, leaders, and professional employees of the Stó:lo Nation have made this book. A main contributor is Keith Carlson, a historian, who has served as editor and worked for the Stó:lo Nation for several years. But the voices of the Stó:lo are uppermost and ever-present throughout this book.

There is a wonderful irony in the location of Stó:lo Nation headquarters at Coqualeetza, a former Indian residential school and hospital in Sardis. Like all such schools Coqualeetza was a site where the Canadian government and a national church strove to eradicate 'Indianness.' After a century of oppression and destruction in this exercise, the Stó:lo have made this place the site of an innovative programme in developing a new Stó:lo identity. It is one that builds upon continuing ancient traditions, steadfastly held alive in the privacy of their traditional homes. The lynch-pin of this Stó:lo system is self-governance embodied in the structure of the Stó:lo Nation itself.

The book is packed with information about the Stó:lo. But it does not take the form of a conventional narrative or a the-

matic scholarly work. Some chapters seem at first to be out of place. What does an account of the last outbreak of smallpox in BC — in Vancouver General Hospital in 1932 — have to do with the Stó:lo? Or, why include a chapter about those Stó:lo who left Stó:lo land to join the Canadian armed forces in World War II? But like a Stó:lo community festival where all sorts of seemingly disparate things are going on at once, the book comes together as a whole. It tells a powerful story.

The title, "You Are Asked To Witness", is an English translation of a phrase frequently heard during formal transactions at contemporary Stó:lo ceremonial gatherings, some of which are called, inappropriately, 'potlatches'. In Stó:lo tradition the act of witnessing is made explicit and becomes itself a formal service — part of a social exchange. Individual persons are called and asked to listen to the business at hand — bestowing names, announcing community decisions, recognising rights of individuals and families, and the like. Witnessing of business by the local community and representatives from others near and far, serves now, as in the past, as a registry of events — a public record of true history. Through the medium of this book the reader is called to witness Stó:lo history as the Stó:lo have known it. "You Are Asked To Witness": who the Stó:lo are; how they have been injured and oppressed by immigrant people; how immigrant peoples broke their own laws to steal Stó:lo lands; how they have destroyed lakes, forests, and fish streams; and finally, how the Stó:lo have adapted, survived, and are building a new future for themselves.

The story is dramatic, tragic, heart-warming, and illuminating. Canadians are ill-taught and ill-informed by their high school history texts and stand in especially damaging ignorance of First Nations in their own local communities. This book will be an invaluable resource for the Stó:lo and all residents of the Fraser Valley and Greater Vancouver — that is to say, to a large proportion of the province's popu-

lation — who now live on Stó:lo land.

The book has little to say directly about archaeology, so what does it offer to archaeologists? A great deal. But they too must read the implicit messages. Be a witness as you are asked, and doing archaeology and being Canadian will take on greater dimensions.

Michael Kew

Dr. Michael Kew taught anthropology in the Department of Anthropology and Sociology at UBC. His special interests are in cultures of the Northwest Coast, First Nations history, and the struggle for Aboriginal rights. He is now retired and living on Gabriola Island.

BEHIND THE MASK: MacDonald's *Haida Art* and the Art of Mythmaking

Haida Art

by GEORGE F. MacDONALD
Douglas & McIntyre, Vancouver, 1996.
256pp., illus., index. Price: ISBN 1-
55054-402-0 (Hc) \$65.00 CDN.

In the press release for this book, the publisher states that this is the "definitive book" on Haida art. Anthropologists as well as archaeologists have authored books on Native art of which MacDonald's recent book, *Haida Art*, is a good example. The obvious question that comes to mind is: do archaeologists produce good, credible art historical research that is accepted by both disciplines? This is the question that I presented to our two reviewers, an archaeologist (Dr. Steven Acheson) and an art historian (Gary Wyatt).

The Anthropological / Archaeological Perspective

Dust jacket notes can often be guilty of overstatement. George MacDonald's most recent work *Haida Art* is truly a "richly illustrated and superbly produced volume." However, to present this volume as a "definitive book" in the same breath claims much for a topic of such enormous breadth that is not easily defined. In short, *Haida Art* is an ambitious work, but falters as an authoritative volume on the culture behind the images.

Haida Art serves as a companion volume to MacDonald's earlier, exhaustive and well received publication *Haida Monumental Art*. Continuing in the tradition of museum handbooks, this new book gives us a stunning catalogue of the smaller, portable pieces — "objects which are now part of one of the world's best collections at the Canadian Museum of Civilization." The collection ranges in age from the early contact period to the present day. But it is the early pieces, the shreds and patches of traditional Haida material culture surviving today in Canada's national museum, which receive the greatest attention.

These works are not merely personal, but rooted in an artistic tradition where collective social purpose was paramount. Ironically, salvation for so many of these pieces, as Douglas Cole aptly captured in his work *Captured Heritage: The Scramble for Northwest Coast Artifacts* (same publisher), lay in a kind of curatorial greed that virtually destroyed the artistic form, along with much of its meaning.

Removed as these pieces are from time and place of origin, the book covers considerable cultural terrain, ranging from pre and post contact history, archaeology and architecture, the profound and the secular, to provide a context for the collection. Some of the entries, however, seem hardly relevant. The chapters on canoes and weapons, clothing and utensils, villages and houses appear extraneous and, except for the two concluding chapters on renowned Haida artists, most of this material (historical images and text) has appeared in earlier publications by the author.

Though written clearly, with an obvious personal concern for the subject, some statements on the islands' prehistory lack considered evidence or attribution. Archaeologists, like museum curators work-

ing with the shreds and patches of past cultures, must exercise caution when asserting motives and purpose. What is the basis for the continuing claim that it was only "about 2,000 years ago" when the Haida began trading for the kinds of prized resources from the mainland for the purpose of maintaining status? The author's statement that trade relations with mainland groups were dominated by the Haida striking out from their island fortress may make good copy, but is equally lopsided. Since the pioneering archaeological work of Fladmark and Hobler in the 1960s and 70s, new initiatives by Parks Canada now solidly push the timeline for human occupation of the islands to over 9,000 years. Not only does the evidence suggest the potential for even older archaeological sites now submerged under the sea, these studies argue for a fully developed maritime culture, with firm and, I suspect, more balanced links with adjacent mainland cultures by this early period. While we may still speculate on many aspects of the culture for this earlier period, the idea of cultural insularity can no longer be maintained.

Yet, cultural insularity is implied with the assertion that the Haida have inhabited the islands since the end of the last ice age some 11,000 years ago, as a homogenous cultural and ethnic group. Certainly, a variety of data, including genetic, linguistic, and notably oral history, gives some substance to the idea of cultural continuity for the islands, but to claim they may be "one of the oldest traceable populations of any in the New World" is excessive. Migration stories abound in Haida oral tradition. Tsimshian elements found in Haida culture, including various myths, crests, language elements, and shared lineage histories that recognise a mainland origin for some family groups, suggest long culture contact with the mainland. According to several scholarly works, a number of place names on the west coast of Graham Island are Tlingit in origin. The Kaigani Haida's territorial expansion onto Tlingit-held Prince of Wales and neighbouring islands in Alaska during the early 1700s lends credibility to the possibility of other, earlier movements of people to and from the islands. Such events undoubtedly added to the rich cultural fabric that is Haida. It also speaks to something the Haida can share with the

rest of humanity — that much of human history is the story of the ebb and flow of human populations.

The author's treatment of Haida villages and houses is equally static. Historical images are not an unaltered reflection of the past. One outcome of historical contact was the trend toward fewer, but larger settlements, as declining remnant communities banded together. The Haida house and village grew proportionately larger in size during this period, a trend also seen in Haida monumental art. The enigmatic large "coppers," of which several exquisite examples are illustrated in this book, appear to be part of the same trend. While never passive victims to the events of the contact period, much had changed for the Haida who by 1900 numbered only a fraction of the estimated pre-contact population of some 14,000. MacDonald pays little attention to the reality and content of the historical period, missing an opportunity to draw out the full implications and dynamics of the Haida's continuing artistic legacy.

Of less concern, but still difficult to ignore, are the number of factual errors with respect to the historical record. Salmon, for example, was not the primary food source for the Haida. While some salmon species were highly valued by the Haida for their food, as well as prestige value, halibut was of far greater importance, and indeed set the Haida apart from most coastal groups. Similarly, 'Skungwai' or Ninstints village was declared a World Heritage Site in 1981, not 1983 as cited.

Haida Art is a highly readable book and the imagery is seductive. Indeed, MacDonald's dignified and very personal treatment of the material, along with the stunning illustrations, are the book's real strength. But any serious reader will have to consider the veracity of the book's many claims. Authoritative-sounding statements on Haida history often turn out to be more conjecture than fact, verging on a kind of mythmaking of their own.

True conjecture in itself can be a highly creative enterprise leading to new and productive lines of enquiry, as the author has demonstrated time and again in his work, but conjecture presented as fact is something else again. The danger for the reader is when the one is taken for the other. Motives for collecting indigenous 'art' have changed over the last 200 years, as

has our understanding of the cultures which produced them. What is on offer for the reader is an illustrated tour of some of the trends and the circumstances surrounding the acquisition of Haida art going back to the outset of historical contact.

Steven Acheson

ASBC member Steven Acheson received his doctorate from the University of Oxford in 1991 for his research on Haida settlement archaeology. He works with the Archaeology Branch in Victoria and teaches occasionally at both Malaspina University-College and the University of Victoria.

The Art Historical Perspective

Books of this nature exist as both picture books on coffee tables and as written documentation on a particular subject. In *Haida Art*, there is an immediate conflict between how the visual and written documentation captures what is truly Haida art. The first glance is always visual, and my immediate impression was that several of the illustrated works do not appear to be Haida other than at the point of acquisition (collected in the Queen Charlotte Islands). While many books have attempted to isolate stylistic traits that define the art of each of the many Northwest Coast nations, there is rarely credit given to cross-cultural influences effected by trade, marriage, warfare and small art industries that produced utilitarian objects that moved throughout the Northwest Coast. Artists would be among the dignitaries who would travel to attend ceremonies hosted by other nations and carry away some influences and innovations into their own work. Does the point of acquisition define Haida art or is it more accurately defined within more known stylistic boundaries - or is it a merger of the two? The weight of the title, *Haida Art*, has consistently raised this question within the Northwest Coast community of artists, collectors and gallery staff such as myself. This has become a controversial book at many levels which has effected its acceptance as a definitive book on the art of the Haida.

The book begins with a geographic overview of Haida Gwaii (the Queen Charlotte Islands) and its earliest inhabitants.

It then outlines the clan, crest and belief system of the Haida which served to define the complex social system which gave rise to great artistic accomplishments. This in turn assists the reader to understand the challenges that appeared years later after the effects of assimilation, disease and acculturation that demanded cultural redefinition to account for lost information and to make it relevant to the modern world. The book then traces the cultural development of the people from the earliest accounts and by using as often as possible the artists as reference points. The structure of the book gives the reader the opportunity to understand a culture that uses art and ceremony as language as well as the implications of change in such a system. The very nature of Haida art is to understand a world that is in a state of constant change. The Haida continue to produce many great artists which may be attributed to the fact that the world changes and the artists serve to document both the process and the results. The opportunity to read about so many artists and how they were woven into the social fabric is well handled in this book, as is their role in redefining the culture, given the challenges that were presented to each generation.

Amongst the most recent publications that illustrate the art and history of the Northwest Coast are those that document the collection of a particular museum. Often the development of the collection overshadows the people and art that is being represented. *Haida Art* does not fall into this formula, although all the work illustrated is from the Canadian Museum of Civilization in Hull, Quebec. The author, George MacDonald, was the first director of the new museum and oversaw the expansion of the collection to fit major spaces specifically designed to showcase Northwest Coast art in the new facility. A major focus of the collection was to employ contemporary artists in the creation of historical village reconstructions and to showcase the current state of the art using major pieces by contemporary master artists. Canadian museums are often rated as inferior in their representation of Northwest Coast art due to the fact that many of the larger European and American collections were vigorously acquiring Northwest Coast art many years before

the establishment of any comparable Canadian institution. This is therefore a rare book dedicated to a Canadian collection which also happens to have an impressive historic collection. Equally important is that it represents a museum that has shown a serious commitment to collecting contemporary Northwest Coast art and artists. This may of been the reason for publishing such a book very early in the history of the museum - to show the direction and focus of the museum, as well as document Haida art from past to present.

Many museums have ignored the possibility of collecting contemporary artists and their collections thus comes to imply the rarity of the pieces and the foresight of the museum's original curators. George MacDonald is perhaps making a statement of his own foresight by basing much of the collection on new artists and including them in books such as these. The strength of *Haida Art* is that the information given can be applied to the understanding and support of present and future directions for the Haida rather than concentrating on a system that existed at one set point of time.

While *Haida Art* may have some shortcomings as a document that presents a definitive view of the culture it describes, it nonetheless presents a good perspective of a culture unwilling to cede to the pressures of modern day culture.

Gary Wyatt

Gary Wyatt received his Fine Art Certificate from the Alberta College of Art in 1981, and was in the museum studies programme at the UBC Museum of Anthropology (MOA) between 1984 and 1988. Since leaving MOA, he has been involved in the commercial art industry, specialising in Northwest Coast Art. He was curator of Northwest Coast art at the Inuit Gallery (1987-95), and now holds that same position at the Spirit Wrestler Gallery. Gary has written several exhibit catalogues as well as the book, *Spirit Faces: Contemporary Masks of the Northwest Coast*, Douglas & McIntyre, 1994.

BOOK REVIEWS

OUT OF THE MUD

Hidden Dimensions: The Cultural Significance of Wetland Archaeology

Edited by KATHRYN BERNICK
UBC Laboratory of Archaeology Monographs, UBC Press, Vancouver, 1998.
320 pp., illus. Price: ISBN 0-7748-0632-X (Hc) \$95.00 CDN; ISBN 0-7748-0663-8 (Pb) \$34.95 CDN.

This is an edited volume containing 21 papers on wet site archaeology. It is the result of a conference bearing the same title as the book which was held at the University of British Columbia on April 27-30, 1995.

Bernick's volume has a dual focus. One is upon human adaptations to wetland environments world-wide. Another is upon the unique contribution of sites with preserved perishable materials to the understanding of these adaptations. Her definition of wet sites emphasises organic preservation resulting from these unique anaerobic environments. It excludes inundated archaeological sites where no perishable materials remain. The exclusion of shipwrecks from the definition is because they are marine sites rather than terrestrial. The focus of wet site archaeology is human settlement and subsistence. In this view Bernick seems to see wet site studies as parallel in subject matter and theory to archaeology in general.

This reviewer believes that the significance of wet sites comes from the fundamental concept of archaeology: that material culture is the route to knowledge of the past. Even with the palaeo-sociological ambitions of contemporary archaeology, the path to such abstractions is still paved with material cultural remains. Thus, wet sites are of particular value because

of their much wider spectrum of material remains. How much wider? I once attempted to measure the loss through natural decomposition of organic material by comparing a Pacific Northwest Coast site and a south-western pueblo site. Both sites had areas with organic preservation adjacent to areas without such preservation. Surprisingly, the comparison showed close to the same conclusion for both areas. More than 75% of the total range of material culture is lost through organic decomposition.

Among the volume's papers are reviews of regional wet site archaeology, including North America, New Zealand, and the Russian Far East by Coles, Nicholas, Barr, and Kuzmin. Larson's chronological overview of wet sites in Sweden is of particular interest. Specific case studies include a reinterpretation of the Boston fish weirs by Decima and Dincause, Maya wetland use by Fedick, and English timber exploitation by Goodburn. Piotroski's article on the 1930's excavations at Biskupin Lake in Poland shows what was perhaps the most ambitious waterlogged project ever, eventually involving both the navy and air force. It resulted in massive conservation problems which are explored in historical perspective.

The Pacific Northwest and Alaska are the subject of six papers. Among these is Bernick's important study of Coast Salish basketry from wet sites. She shows that technologically complex weave and salvage types can serve as expressions of style that have both regional and chronological significance. Most valuable are the five papers by Moss and Erlandson, Bryan, Stevenson, Betts, and Chaney dealing with Northwest Coast fish weirs and related features from Alaska to Oregon. Success in recovering and dating these sites, particularly in Alaska, is impressive. Clearly, British Columbia has some catching-up to do.

The last section deals with recording, preservation, and conservation. The six papers by Gilman, Van de Noort, Corfield, Johns, Singley, Kaye, and Cole-Hamilton, echo themes heard again and again in con-

ferences and discussions of wet site archaeology. As yet the problem of conservation of waterlogged materials is only partly solved. It seems that every few seasons new techniques are proposed. Conservation science is well enough equipped to deal with single artifacts of great importance. It bogs down (no pun intended) when presented with whole sites with thousands of artifacts, wooden architecture, and other large objects. The Kaye and Cole-Hamilton article presents a relatively new conservation technique, "supercritical drying". The Singley paper gets down to the practicalities of costs of various forms of treatment. Read this chapter before thinking of excavating a waterlogged site!

This book is attractive and well finished, although expensive (\$95.00) in its hard-cover form. A soft cover version will be available in September, costing \$34.95 CDN. It is flawed by the inadequate reproductions of photographs. The technology for high quality half-tone plate making has been around for a century or more. Why has UBC Press had this problem now?

Bernick states that the goal of the 1995 symposium was "... to promote involvement in wetland archaeology by sharing practical experiences as well as providing glimpses of the tremendous promise of wet sites." The resulting volume attempts and achieves a great deal more than this. World-wide in scope and highly varied in its content, Bernick's book brings to the reader a sense of the importance and potential of wet site archaeology.

Philip M. Hobler

Phil Hobler has been a faculty member of the Department of Archaeology at SFU since 1967, and is currently Department Chair. His interests include BC prehistoric and contact period archaeology, as well as wet site archaeology. In 1968/69 he conducted fieldwork at the site of Axeti, situated on the BC Central Coast. These investigations were the first full-scale excavations of a water-logged archaeological site in the province and possibly the Northwest Coast.

RECENT PUBLICATIONS

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- Andrén, Anders. 1997 *Between Artifacts and Texts: Historical Archaeology in Global Perspective*. Plenum Publishing Corp., New York. 208 pp., illus., index. Price: ISBN 0-306-45556-0 (Hc) \$39.50 US.
- Bernick, Kathryn. 1998 *Basketry and Cordage from Hesquiat Harbour*. Royal British Columbia Museum/UBC Press, Vancouver. 160 pp., illus. Price: ISBN 0-7718-9525-9 (Pb) \$14.95 CDN.
- Crowell, Aron L. 1997 *Archaeology and the Capitalist World System: A Study from Russian America*. Plenum Publishing Corp., New York. 300 pp., illus. ISBN 0-306-45669-X (Hc) \$49.50 US.
- Darwent, John. 1998 *The Prehistoric Use of Nephrite on the British Columbia Plateau*. Archaeology Press, Department of Archaeology, Simon Fraser University, Burnaby. v + 123 pps., illus., tpls., refs., apps. Price: ISBN 0-86491-189-0 (Pb) \$16.00 CDN.
- Delgado, James P. 1997 *Made for the Ice: A Report on the Wreck of the Hudson's Bay Company Ship "Baymaud", Ex-Polariskibet "Maud" 1917-1930*. Vancouver Maritime Museum and the Underwater Archaeological Society of British Columbia, Vancouver. 32 pp., illus., refs. Price: ISBN 0-9695010-4-8 (Pb) \$12.00 CDN.
- Delgado, James P. 1997 *Encyclopedia of Underwater & Maritime Archaeology*. British Museum Press, London. 496 pp., illus., refs. Price: (Hc) £29.95 + 25% shipping and handling.
- Lyman, R. Lee, Michael J. O'Brien, and Robert C. Dunnell. 1997 *The Rise and Fall of Culture History*. Plenum Publishing Corp., New York. 286 pp., illus. Price: ISBN 0-306-45537-4 (Hc) \$44.50 US; ISBN 0-306-45538-2 (Pb) \$24.50 US.
- Lyman, R. Lee, Michael J. O'Brien, and Robert C. Dunnell, eds. 1997 *Americanist Culture History*. Plenum Publishing Corp., New York. 520 pp. Price: ISBN 0-306-45539-0 (Hc) \$85.00 US; ISBN 0-306-45540-4 (Pb) \$45.00 US.
- Marc, Jacques. 1997 *The Underwater Heritage of Friendly Cove*. Underwater Archaeological Society of British Columbia, Vancouver. 40 pp., illus., bib. Price: ISBN 0-9695010-3-X (Pb) \$10.00 CDN (\$8.00 UASBC members).
- Nelson, Sarah Milledge. 1997 *Gender and Archaeology: Analyzing Power and Prestige*. Altamira Press, Walnut Creek, CA. 240 pp. Price: (Hc) \$46.00 US; (Pb) \$19.95 US.
- Nicholas, George P., and Thomas D. Andrews, eds. 1998 *At a Crossroads: Archaeology and First Peoples in Canada*. Archaeology Press, Department of Archaeology, Simon Fraser University, Burnaby. 319 pps., illus., refs., index. Prices: ISBN 0-86491-181-5 (Pb) \$37.00 CDN.
- Smith, Pamela Jane, and Donald Mitchell. 1998 *Bringing Back the Past: Historical Perspectives on Canadian Archaeology*. Mercury Series, Archaeological Survey of Canada Paper 158. Canadian Museum of Civilization, Hull, PQ. xv + 276 pp., tpls., illus., refs. Price: ISBN 0-660-15974-0 (Pb) \$29.95 CDN.
- Stark, Miriam T., ed. 1998 *The Archaeology of Social Boundaries*. Smithsonian Series in Archaeological Inquiry. Smithsonian Institution Press, Washington, DC. 432 pp., maps, illus., refs. Prices: ISBN 1-56098-779-0 (Hc) \$45.00 US.
- Swider, Nina, Kurt E. Dongoske, Roger Anyon, and Alan S. Downer, eds. 1997 *Native Americans and Archaeologists: Stepping Stones to Common Ground*. Altamira Press, Walnut Creek, CA. 289 pp. Price: (Hc) \$49.00 US; (Pb) \$24.95 US.
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II. ETHNOLOGY AND MATERIAL CULTURE

- Brown, Steven C. 1998 *Native Visions: Evolution in Northwest Coast Art from the Eighteenth through the Twentieth Century*. Seattle Art Museum in association with Douglas & McIntyre, Vancouver. xii + 216 pp., map, illus., notes, refs., index. Price: ISBN 1-55054-591-4 (Pb) \$45.00 CDN.
- Fagan, Brian. 1997 *Clash of Cultures*. Second Edition. Altamira Press, Walnut Creek, CA. 352 pp., maps, illus., refs, index. Price: (Hc) \$42.00 US; (Pb) \$19.95 US.
- Macnair, Peter, Robert Joseph, and Bruce Genvile. 1998 *Down From the Shimmering Sky: Masks of the Northwest Coast*. University of Washington Press, Seattle. 192 pp., illus., map, notes, list of works, refs. Price: ISBN 0-295-97709-4 (Pb) \$39.95 CDN.
- Muckle, Robert J. 1998 *The First Nations of British Columbia*. UBC Press, Vancouver. 128 pp., illus. Price: ISBN 0-7748-0663-X (Pb) \$19.95 CDN.
- Turner, Nancy J. 1998 *Plant Technology of First Peoples in British Columbia*. Royal British Columbia Museum Handbook. UBC Press, Vancouver. 288 pp., illus. Price: ISBN 0-7748-0687-7 (Pb) \$24.95 CDN.

PERMITS



Issued by the Archaeological Branch, May - August 1998

The assistance of Mr. Ray Kenny, Manager, Assessment and Planning Section, and Alan Riches, Branch Secretary, in providing this information is gratefully acknowledged.

Permit types: *INS*[pection], *ALT*[eration], *INV*[estigation]. Other abbreviations: *AIA* — Archaeological Impact Assessment, *AIS* — Archaeological Inventory Survey, *AIM* — Archaeological Impact Management, *AOA* — Archaeological Overview Assessment, *CMT* — Culturally Modified Tree, *CP* — Cutting Permit, *DL* — District Lot, *FD* — Forest District, *FL* — Forest Licence, *MoF* — Ministry of Forests, *Rge* — Range, *r/w* — right of way, *SBFEP* — Small Business Forest Enterprise Programs, *Sec* — Section, *TFL* — Tree Farm License, *TL* — Timber License, *Tp* — Township, *TSA* — Timber Supply Area, *TSL* — Timber Sale License.

1998-126	Eric Schroff	ALT	Alterations to CMTs by InterFor (West Coast Operations) forestry operations within TFL 54, South Island FD
1998-127	Robert Vincent	INS	AIA of Western Forest Products forestry operations around Tom Bay, FL A16845, TFL 25, Mid-Coast FD
1998-128	Monty Mitchell	INS	AIA of Riverside Forest Products forestry operations within asserted traditional territories of the Alexis Creek Indian Band and Xenigwet'in First Nation, Chilcotin FD
1998-129	Dan Weinburger	INS	AIA of Lignum Ltd. forestry operations within the asserted traditional territories of the Soda Creek and Williams Lake First Nations, in the Williams Lake, Horsefly and 100 Mile House Fds
1998-130	Andrew Mason	INS	AIA for proposed new BC Ferry Corporation terminal within Lot 450, Powell River District Municipality
1998-131	Dan Weinburger	INS	AIA of Riverside Forest Products forestry operations within the asserted traditional territories of the Soda Creek and Williams Lake First Nations, in the Williams Lake, Horsefly and 100 Mile House Fds
1998-132	Jim Stafford	INS	AIA for "Lake Placid" movie set at Hayward Reservoir, NW of Mission, B.C.
1998-133	Heather Pratt	INS	AIA of International Forest Products (Sechelt Operations) forestry operations within FL 19220 near Forbes Bay, Sunshine Coast FD
1998-134	Jean Bussey	INS	AIA of Canadian Hunter Explorations Ltd.'s proposed Grizzly Valley Capacity Addition project in NE B.C.
1998-135	Bruce Dahlstrom	INS	AIA for proposed redevelopment of Victoria Kayak and Canoe Club facilities at 349-355 Gorge Road West, District of Saanich
1998-136	Bruce Dahlstrom	INS	AIA for a single-lot development of Lot 1, D.L. 609, Plan 17264, Town of Tofino
1998-137	Rick Howard	INS	Site inventory for field training component of the pilot RIC CMT Level 3 training course
1998-138	Arne Carlson	INS	AIA of L&M Lumber Ltd.'s forestry operations within FL A55578, Vanderhoof FD
1998-139	David Schaepe	INS	AIA of proposed forestry operations in Blocks P, S, T, and W, and other possible blocks within WL W0045 on Sumas Mountain, Chilliwack FD
1998-140	John Waring	ALT	Alterations to midden site DIST 6 by Doman - Western Lumber Ltd. (Nootka Contract Administration) forestry operations in Block J156, Lot 569, Kyuquot Sound, Campbell River FD
1998-141	Barry Wood	INS	Site inventory within Akamina - Kishenena Provincial Park and adjoining portions of Flathead Provincial Forest
1998-142	Rob Lackowicz	INS	AIA of Atco Lumber, Bell Pole, Kalesnikoff Lumber, Medow Creek Cedar, Pope and Talbot (Arrows Lake Timber Division), Slocan Forest Products, MoF, and other licensees, forestry operations within the Arrow, Kootenay Lake, and Revelstoke Fds
1998-143	Monty Mitchell	INS	AIA of Thomson Industries forestry operations within FL A16837, CP 321, Blocks WH1 - WH10 in Work Channel and Blocks DH1 - DH10 in Denise Inlet, North Coast FD
1998-144	Arne Carlson	INV	Systematic data recovery at CMT site GgSp 55, within Houston Forest Products CP 541, Blocks 1 - 4 and associated spur roads, E of Lot 2331, E side of Babine Lake
1998-145	Paul Ross	ALT	Alterations to CMTs in GgSp 55 by Houston Forest Products forestry operations within CP 541, Blocks 1 - 4, on the E side of Babine Lake
1998-146	Martin Handly	INS	AIA of Tolko Industries and other licensees, forestry operations within the Salmon Arm FD
1998-147	Richard Gilbert	INS	AIA of MoF and licensees, timber sales and forestry operations within the Prince George FD
1998-148	Arne Carlson	INS	AIA of Houston Forest Products forestry operations within FL 16827, Morice FD
1998-149	Dan Weinburger	INS	AIA of Weldwood of Canada (Williams Lake Operations) forestry operations within the asserted traditional territories of the Williams Lake (Sugarcane) and Soda Creek First Nations in the Williams Lake, Horsefly, Quesnel, and 100 Mile House Fds
1998-150	Brent Persello	ALT	Alterations to DjPv 14 by road construction for approaches to new bridge across the Wildhorse River near Fort Steele
1998-151	Roger Ord	ALT	Alterations to DcRu 69 by Centra Gas British Columbia Inc.'s installation of mainline and house service gas lines at Harling Point, Municipality of Oak Bay
1998-152	Dave Schaepe	INS	AIA for Department of Fisheries and Oceans, fish habitat restoration project along Chilliwack River in the vicinity of Nesakwatch Creek

1998-153	Dave Schaepe	INS	AIA for Steelhead Society Habitat Restoration Corporation's fish habitat restoration project along Chilliwack River in the vicinity of Young Creek, Little Tamihi Creek, and Slesse Creek
1998-154	Robert Vincent	INS	AIA of Western Forest Products forestry operations within FL A16845, TFL 25, Blocks 14, 15, 54, and 55, near Polallie Lake and Savior Lake, Mid-Coast FD
1998-155	Alison Biely	INS	AIA for proposed recreational and residential developments on Lot 1, Plan 25555 and Lot 2, DL 3383, Cariboo District, Plan 7964, at Marmot Lake, near Nazko
1998-156	Vicki Feddema	INS	AIA for proposed wheelchair-accessible walkway at Lumberman's Arch, Stanley Park, Vancouver
1998-157	Dan Weinburger	INS	AIA of Ardev Forest Products forestry operations NW of Peachland within asserted traditional territory of the Upper Nicola Indian Band
1998-158	Normand Canuel	INS	AIA of Northwood Pulp and Timber (Houston Region) forestry operations within the Morice, Bulkley, and Lakes Fds
1998-159	Bruce Dahlstrom	INS	AIA for proposed residential development at 361 Old Island Highway, in Section 94, Esquimalt District
1998-160	John Waring	ALT	Alterations to DISs 17 CMTs within Block J101 and DkSp 37 CMTs within Block T29, by Doman - Western Lumber (Nootka Contract) forestry operations in FL A19231 and TFL 19, Campbell River FD
1998-161	D'Ann Owens-Baird	INS	AIA for proposed Lions Gate Bridge crossing options, Vancouver
1998-162	Jean Bussey	INS	AIA of Amber Energy Inc.'s proposed gas plant, pipeline and ancillary facilities within the asserted traditional territories of the Fort Nelson Band, vicinity of Hay River, NE B.C.
1998-163	William Park	ALT	Alterations to DhRq 22 by excavations for swimming pool within subdivision A of Lot 261, Group 1, Sketch 7044, Plan 1792, at 19341 Lougheed Highway, Pitt Meadows
1998-164	Clinton Coates	INS	AIA of MoF SBFEP, Crestbrook Forest Industries, and Galloway Lumber Company forestry operations within the Cranbrook FD
1998-165	Tanja Hoffmann	ALT	Alterations relating to the reinterment of human remains at DJSf 13 at Buckley Bay, E coast of Vancouver Island
1998-166	Shawnee Palmantier	INS	AIA of Lignum, Riverside Forest Products (Soda Creek Division), West Fraser Timber, and other licensees, forestry operations in the asserted traditional territory of the Tl'esqox First Nation, Williams Lake FD
1998-167	Dan Weinburger	INS	Site inventory in portions of the asserted traditional territory of the Canoe Creek First Nation
1998-168	Kevin Twohig	INS	AIA of Weyerhaeuser Canada forestry operations within those portions of the asserted traditional territories of the Westbank First Nation and Upper Nicola Indian Band in the Penticton and Merritt Fds
1998-169	Dave Schaepe	INS	AIA of MoF SBFEP forestry operations in TSL A57862 (Stave Lake), TSL A58040 (Blue Mountain), and TSL A58495 (Foley Lake), Chilliwack FD
1998-170	Jennifer Lindberg	INS	AIA of Centra Gas BC Inc.'s proposed Vancouver Island Natural Gas Pipeline, Port Alberni Lateral
1998-171	Dan Weinburger	INS	AIA of Gorman Brothers Lumber forestry operations within those portions of the asserted traditional territories of the Westbank First Nation and Upper Nicola Indian Band in the Penticton and Merritt Fds
1998-172	Dan Weinburger	INS	AIA of Riverside Forest Products forestry operations within those portions of the asserted traditional territories of the Westbank First Nation and Upper Nicola Indian Band in the Penticton and Merritt Fds
1998-173	Dan Weinburger	INS	AIA of Ainsworth Lumber Company forestry operations within the asserted traditional territories of the Canim Lake, Canoe Creek, and Williams Lake First Nations, Williams Lake, Horsefly, and 100 Mile House Fds
1998-174	Dan Weinburger	INS	AIA of MoF SBFEP forestry operations within the asserted traditional territories of the Canoe Creek and Williams Lake First Nations, 100 Mile House FD
1998-175	Brian Pegg	INS	AIA of InterFor (Port Hardy Operations) forestry operations within FL A19238, Port McNeill FD
1998-176	Justin Kumagai	ALT	Alterations to GeTc 3 by proposed road construction to cut block J48105, W bank of Skeena River in the vicinity of Hardscrabble Creek, Kalum FD
1998-177	Riley Derek	ALT	Alterations to DgSI 61 by multi-family residential construction on Lots A and B, DL 274, Plan 49119, Clayoquot Land District, at Chesterman Beach, District of Tofino
1998-178	Bonnie Campbell	INS	AIA for proposed subdivision of DL 1467 and DL 1472, Lillooet Land District, located on Reichmuth, Otter, and Wilson Lakes, 6 km NE of Bridge Lake community
1998-179	Dave Schaepe	INS	AIA for upgrades to 7 MoF Recreation Sites at 20 Mile Bay and Cascade Peninsula on Harrison Lake, Chehalis Lake South, Francis Lake, Skwellepil, Tamihi Creek, and Wood Lake, Chilliwack FD
1998-180	Dan Weinburger	INS	AIA of Weldwood of Canada (100 Mile House Operations) forestry operations within the asserted traditional territories of the Canim Lake, Canoe Creek, and Williams Lake (Sugarcane) First Nations in the Williams Lake, Horsefly, and 100 Mile House Fds
1998-181	Jennifer Lindberg	INS	AIA for proposed MoTH Dove Creek Gravel Pit and Browns River North Gravel Pit, NW of Courtenay
1998-182	David Archer	INS	Site inventory of portions of the Dundas Islands Group, about 25 km MW of Prince Rupert
1998-183	Rob Lackowicz	INS	AIA for proposed subdivision of Block 11, Plan 592, DL 526, KDYD, within the community of Grindrod
1998-184	Michelle Coughlin	ALT	Alterations to HdRh 1, HdRh 4, HcRg 19, HcRg 20, HcRf 1, and HcRt 2 by construction of Novagas Canada Pipelines Ltd.'s West Stoddard Gas Processing Project, as well as archaeological monitoring and post-impact assessment of selected parts of the pipeline route, NE B.C.
1998-185	Bruce Ball	INS	AIA of West Fraser Mills, forestry operations within the Williams Lake, Chilcotin and Horsefly FDs, except for the asserted traditional territory of the Tl'esqox First Nation

1998-186	Wayne French	ALT	Alterations to CMTs in TFL 44, within the asserted traditional territories of the Ditidaht, Huapacasath, Huu-ay-aht, Tseshaht, Pacheedaht, Uchucklesaht, and Ucluelet First Nations, South Island FD
1998-187	Colin Grier	INV	Excavations at DgRv 3, located in Dionisio Point Provincial Park, N end of Galiano Island
1998-188	Tina Christensen	INV	Excavations at the Cohoe Creek Site (FjUb 10), near Yakoun Bay, Moresby Island, QCI
1998-189	Dan Weinburger	INS	AIA for MoTH (Thompson - Okanagan Region) replacement of Tete Angela Creek and Taseko (Davidson) Bridges, and proposed borrows pits located on Taseko Lake Road, S of Hanceville
1998-190	Dave Schaepe	INS	AIA for MoELP proposed fish habitat restoration project along Statlu Creek, vicinity of Chehalis Lake
1998-191	Mike Rousseau	INS	AIA of Weldwood of Canada (Quesnel Operations) forestry operations within the asserted traditional territory of the Klukus Band, Nazko Band, Lheit-li'en Nation, and Saik'uz First Nation, Quesnel FD
1998-192	Dan Fritz	ALT	Alterations to DhRo 3 by 27222 Developments Ltd.'s activities within Parcel "C" (R.P. 3788), DL 433, Group 1, NWD, at 27222 Lougheed Highway, Whonnock
1998-193	Maria Heissig	ALT	Alterations to IjUk 23 by proposed upgrading of an existing road, construction of a new road, and preparation of septic fields for proposed subdivision of DL 6351, Cassiar District, near Atlin
1998-194	Don McMillan	ALT	Alterations to CMTs by InterFor forestry operations in the Surf Inlet Chart Area of FL A16841, North Coast Fd
1998-195	Shawn McLennan	ALT	Alterations to CMTs within Setting Bark 101 and Barkley 17 Access Road, near Ucluelet, Port Alberni FD
1998-196	Gail Wada	INS	AIA for construction of proposed DFO intake pipe between Corbold Creek and Fish Hatchery Creek, on E edge of Pitt River floodplain, upper Pitt Lake area
1998-197	Anthony Hewer	INV	Data recovery from shell midden DeRu 1, at 10635 Blue Heron Road, North Saanich, on Lot 2, Plan 5964, Section 17, Rge 2 E, North Saanich District, except part in Plan 11810
1998-198	Kevin Connolly	ALT	Backfilling of DgRr 1 archaeological deposits into foundation excavation for proposed house extension on Lots 13 & 14, Block 5, DL 52, Group 2, NWD, Plan 2200, at 2805 McBride Avenue, Crescent Beach
1998-199	Nicole Oakes	INV	Investigation of several earthen mound features within the asserted traditional territory of the Scowlitz Band, near Harrison Mills
1998-200	Arne Carlson	INS	AIA of MoF SBFEP forestry operations within the Vanderhoof FD
1998-201	Arne Carlson	INS	AIA of Plateau Forest Products and Fraser Lake Sawmills, forestry operations within the Vanderhoof FD
1998-202	Dan Weinburger	INS	AIA for proposed 500 m-long powerline extension across Crown Land, crossing Hawks Creek to DL 9531, near Soda Creek
1998-203	Jim Stafford	INS	Site inventory and AIA of existing Railway Trail, and proposed upgrades, on W side of Hayward Lake Reservoir, Tp 15, NWD, ECM
1998-204	Diana French	INS	Site inventory within non-overlapping asserted traditional territory of the Cheslatta Carrier Nation
1998-205	Monty Mitchell	INS	AIA of MoF SBFEP forestry operations in those portions of TSLs A52404, A52407, A52408, & A52411 (Smith Inlet), A52418 & A52420 (Boswell Inlet), A52421 & A52426 (Wyclees Lagoon), and A52428 & A52429 (Greaves Island), within the asserted traditional territory of the Gwa'Sala-Nakwaxda'xw Band, Mid-Coast FD
1998-206	Dan Weinburger	INS	AIA for proposed Cariboo Regional District landfill site and associated borrow pit on E portion of DL 4719 and adjacent lands in the Cariboo LD
1998-207	Dan Weinburger	INS	AIA for MoTH (Thompson - Okanagan Region) road improvements to Bull Mountain Road between Dallas Road and Westcoast Road (Kamloops), and improvements to the Highways 20/97 intersection, and gravel pits at the following locations: (1) about 12 km W of Horsefly, (2) E of Clinton where Dougerly Lake FSR runs by Loon Creek, and (3) SW of the Dog Creek Road/Ottoman Drive intersection
1998-208	Dan Weinburger	INS	AIA for MoTH (Thompson - Okanagan Region) gravel pits at: (1) Horseshoe Prospect #9623 on unsurveyed Crown Land N of the Bridge River - Pioneer Road, 31 km NW of Lillooet, (2) Kirkland Ranch pit, N & W of Kirkland Ranch Road, about 10 km S of Ashcroft, (3) Jones Creek Pit #2618 N of Carpenter Lake, 67 km N & W of Lillooet, (4) Howarth Creek pit N of Kane Calley Road and E of Howarth Creek, about 20 km S of Merritt, (5) Hefley - Tod Pit proposed extension, about 750 m W of Little Hefley Lake, and (6) Copper Valley Pit #2628, about 7 km S of Cache Creek, just S of Boston Flats
1998-209	Scott Lawrie	INS	AIA of Babine Forest Products Company and affiliate Decker Lake Forest Products, forestry operations in the vicinity of Burns Lake, Vanderhoof FD
1998-210	Morley Eldridge	INS	AIA of Skeena Sawmills and other licensees, forestry operations in the Kalum FD, excluding portions within the asserted traditional territory of the Heiltsuk First Nation
1998-211	Terry Gibson	INS	AIA for 17 lot subdivision proposed by A. & B. Hosker within Section 16, Tp 84, Rge 19, W6M, on the SE part of Charlie Lake near Fort St. John
1998-212	Robin Chattan	INS	AIA of Western Forest Products and other licensees, forestry operations in parts of the Port McNeill FD within asserted traditional territory of the Quatsino First Nation
1998-213	Brian Martell	ALT	Alterations to CMTs in DIRi 47 and 48 by Canadian Forest Products (Mainland Logging Division, Valley Operations) forestry operations in SP 1021 & SP 1002 and Branch Road 1000, in the South Ainslie Creek drainage near Boston Bar, Chilliwack FD
1998-214	Karen Preckel	INS	AIA of Plateau Forest Products, forestry operations in the Vanderhoof FD

1998-215	Gina Marucci	INS	Site inventory and evaluation of possible women's seclusion sites within the asserted traditional territory of the Lake Babine Nation
1998-216	Richard Brolly	INS	AIA for proposed reservoir site located on B.C.H.P.A. Right-of-Way Plan CG2196 & Plan 35449, and associated waterline off Parkhill Drive, Valleyview, Kamloops
1998-217	Clinton Coates	INS	AIA of MoF SBFEP and Skeena Celluose Inc. (Woodlands Terrace Lumber Operations) forestry operations in the Kalum FD
1998-218	Richard Gilbert	INS	Site inventory and AIA for proposed expansion of the Fraser - Fort George Regional Museum, within Lot 2, DL 343 & 417, Plan 32450, City of Prince George, W bank of the Fraser River in the vicinity of FIRq 3
1998-219	Clifford/Heidi West	ALT	Alterations to DKSf 4 by swimming pool excavation on Lot 6, Section 56, Comox LD, Plan 46761
1998-220	Bjorn Simonsen	INV	Data recovery from DKSf 4, on Lot 6, Section 56, Comox LD, Plan 46761
1998-221	Morley Eldridge	INS	AIA for proposed Centra Gas pipelines in the Sans Pareil Subdivision, Parksville (near DhSb 11 & 15), and the area of Madrona Drive, Craig Drive, Brunt Road, Ballenas Road and Acacia Road, Northwest Bay (near DhSb 20)
1998-222	Tom Head	INS	AIA for Westcoast Energy pipeline extending from DL 1328, Block B, Map 94-B-9, to DL 1398, Block I, Map 94-B-8, on both sides of Halfway River, Peace River LD
1998-223	Ian Wilson	INS	AIA for proposed upgrading of Wharf Avenue, extending 300 m from the foot of Government Wharf to East Porpoise Bay Road, District of Sechelt
1998-224	Bruce Ball	INS	AIA of Ainsworth Lumber Company forestry operations for CP 590 and 602, FL A18690 and Pulpwood Agreement #16, within Kamloops FD
1998-225	Ian Wilson	INS	AIA for pipeline recently constructed by Star Oil & Gas Ltd., between Alberta border and an associated wellsite at 13-20-81-13, S of the Peace River
1998-226	Arne Carlson	INS	AIA of Critchlow Ranch and Logging forestry operations in Woodlot 1537, Schedule A & B, near Moxley Lake and Moss Lake, Lakes FD
1998-227	Jeff Bailey	INS	AIA of J.S. Jones, Canadian Forest Products, and other licensees, forestry operations in asserted traditional territories of the Boothroyd, Boston Bar and Spuzzum First Nations within the Chilliwack FD
1998-228	Hugh Middleton	INS	AIA of MoF SBFEP forestry operations within the Chilcotin FD
1998-229	Gloria Fedirchuk	INS	AIA for projects proposed by Husky Oil Operations, including: (1) Husky Sikanni c-53-J / 94-G-3 pipeline between Sikanni Chief River and Moose Lick Creek, (2) Elbow pipeline between Pink Mountain and Lily Lake, and (3) well pad and access road at and near a-15-H / 94-B-8 near the Graham River
1998-230	Tina Christensen	INV	Excavations at the Strathdang Kwun Site (FkUb 16), located near Yakoun Bay, on Masset Inlet, Graham Island, QCI

EXHIBITS

Delta Museum and Archives

Written in the Earth

Through January 10th, 1999

The travelling exhibition of 'Written in the Earth', produced by UBC's Museum of Anthropology, is currently on display at the Delta Museum and Archives. The interpretive panels of this exhibit illustrate small carvings, tools, and stone images from archaeological sites throughout Coast Salish territory, illustrating that the roots to Xwelmuxw art is the living legacy of an art tradition dating back more than 3,500 years. The exhibition also explores the complex discussion about stewardship of local First Nations' cultural heritage that is emerging among First Nations people, archaeologists, and museum professionals.

For information, contact the Delta Museum and Archives at (604) 946-9322.

Vancouver Museum

Through My Eyes: Northwest Coast Artifacts as Seen by Contemporary First Nations People

Extended until June 1999

Produced in cooperation with the Museum of Anthropology at UBC, this exhibit is designed to help us appreciate the artistry and significance of First Nations' artifacts as seen through First Nations' eyes. It encourages the visitor to experience the artifact as a whole, examine its details, and understand the power and history it contains for those who look into it and beyond.

FYI

Government of British Columbia

Ministry of Environment, Lands and Parks - Parks and Ecological Reserves Management Branch, BC Parks

Free while copies last. Contact: Park Information Officer, Parks and Ecological Reserves Management Branch, BC Parks, 2nd Floor, 800 Johnson Street, Victoria, B.C. V8V 1X4. Tel.: 660-2421 or 1-800-663-7867, ask for (250) 387-5002; Fax: (250) 387-5757.

1994 *An Investigation into the Ecology of Fallow Deer of Sidney Spit Provincial Park.* Occasional Paper No. 1.

1995 *An Inventory and Mapping of Subtidal Biophysical Features of the Goose Islands, Hakai Recreation Area, British Columbia.* Occasional Paper No. 3.

1996 *Vancouver Island Marmot Bones from Subalpine Caves: Archaeological and Biological Significance.* Occasional Paper No. 4.

American Institute of Archaeology

1998 *Archaeological Fieldwork Opportunities Bulletin.*

The bulletin is priced at \$10.00 US (AIA members) and \$12.00 US (non-members) + \$4.00 US shipping and handling. Contact: Kendall/Hunt Publishing Company, Order Department, 4050 Westmark Drive, Dubuque, IA 52002 USA. Order by phone: 800-228-0810 or 319-589-1000.

This is the annual bulletin published by the Archaeological Institute of America listing over 300 opportunities for archaeological fieldwork world wide. The *Archaeological Fieldwork Opportunities Bulletin* consists of various excavations, archaeological field schools, and positions (volunteer, student, and staff). It is organised by major geographical regions such as Canada, the United States, Latin America, United Kingdom and Ireland, Continental Europe, Eastern Mediterranean and Near East, Africa, Asia, and Australia and the Pacific. Included is a select bibliography and lists of various related organisations, government archaeologists, and historic preservation officers.

In August, the Museum of Anthropology in Vancouver co-sponsored a forum on repatriation with the National Museum of the American Indian Smithsonian Institution. The forum was designed primarily for First Nations involved in repatriation, but also addressed issues directly related to the management, care and relationship of objects in museums to original peoples. The following article, reflecting on the forum, appeared in Volume 3, Number 7, September 1998 of *UCWALMIC*, periodical of the In-SHUCK-ch and N'Quatqua peoples. It is reprinted here with kind permission of the editors of *UCWALMIC* and Maurice DePaoli.

REPATRIATION FORUM AT UNIVERSITY OF BRITISH COLUMBIA, AUGUST 17-18, 1998

By Maurice DePaoli

A forum was held at UBC on August 17th and 18th to talk about issues dealing with repatriation, or the return of artifacts, taken from First Nation traditional territories and stored in museums. Ron Gabriel, Colette Hogue, and I attended on behalf of In-SHUCK-ch and N'Quatqua. The conference was held in the First Nations House of Learning which is within the First Nations Longhouse. The first day began with an opening prayer by Vince Stogan, an elder of the Musqueam Nation, and he welcomed everyone to Musqueam territory. Everyone was then asked to introduce themselves and their affiliations. Talks were then given about the history of repatriation in Canada, and the policies and guidelines for repatriating materials from museums in Canada and the United States. One of the topics discussed to a considerable extent was NAGPRA, the Native American Graves Protection and Repatriation Act, which is the American law that forces museums by law to repatriate human remains and other sacred objects under certain conditions. This allows American tribes to have a say in the display, exhibition and curation of their culture, and to secure the return of their ancestors without going to court.

The next day was again opened by a prayer from Mary Cohen, an elder and practitioner of traditional medicine, from the Colville Okanagan in Washington. The beginning of this session focused on the ceremonial care of the remains of ancestors upon repatriation, as well as the care of other sacred objects. Issues about how to transport repatriated objects or remains, as well as ceremonies of reburial and Native curation of objects were raised. The final part of the session was about dealing with and negotiating with museums about repatriation, properly displaying objects in museums, and being involved in First Nations exhibits. There were also discussions about First Nations erecting their own cultural centres for the display and curation of objects repatriated from museums. The session was then closed with a prayer, again by Vince Stogan.

There was a diversity of people attending the forum. Not only were representatives of various museums present (The UBC Museum of Anthropology, the Royal BC Museum, the Canadian Museum of Civilization, the Royal Ontario Museum, the National Museum of the American Indian [Smithsonian]), but also First Nations representatives from B.C., other parts of Canada, the United States, even Hawaii. The issues were discussed proactively and with respect. It was clear that there was no point in holding grudges about the past, but to move forward and to negotiate and work together.

It was all in all a very productive and informative forum. The In-SHUCK-ch and N'Quatqua people will soon be seeking the repatriation of a number of artifacts and possibly even human remains from museum collections, and now, we have a good knowledge base for when we begin these discussions.

Maurice DePaoli recently received a BA in Archaeology from Simon Fraser University and works for In-SHUCK-ch Services Society on the In-SHUCK-ch N'Quatqua Traditional Use Study (INTUS).

LECTURES

UNDERWATER ARCHAEOLOGICAL SOCIETY OF BRITISH COLUMBIA

The Underwater Archaeological Society of British Columbia (UASBC) is a non-profit society for people interested in BC's underwater heritage. The Society meets on the last Wednesday of every month (except December and July) at 7:30 pm at the Vancouver Maritime Museum, 1905 Ogden Avenue. Admission is free and non-members are welcome.

November 25 - *The Caloric Ship Ericsson*

Like many of John Ericsson's designs his caloric (hot air) ship Ericsson was an engineering marvel and a financial disaster. Peter Helland gives us an engineer's perspective of this unique ship and reviews the UASBC's discovery of the Ericsson in Barkley Sound in 1985.

January 27 - *The Susan Sturgis*

The US trading schooner Susan Sturgis was pirated and sunk by the Haida from the Queen Charlotte Islands in 1852. Peter Ross explains the history and suggests some unique interpretations of the event.

February 24 - *Wrecks of the Southern Interior*

The lakes of BC's Southern Interior abound with over 40 steam-era wrecks and a dozen other sites. John Pollack, the UASBC Nelson Director, reviews the Society's expeditions over the last few years of discovery and mapping of those sites. This work has opened exciting new diving opportunities in the Kootenays.

March 31 *Wrecks and Reefs of Papua New Guinea*

Jay Straith takes us on an underwater tour of some wrecks and reefs of one of the world's premier dive sites.

April 28 - *More Explorations for the Cowichan*

Tom Beasley, the Cowichan Project coordinator, will describe the latest collaborative efforts to document and interpret this Union Steamship vessel which sank off Sechart in 1925 in about 420 fsw. ROV footage of the wreck site shows the most marine life of any ship in BC waters.

May 26 - *Montague Harbour Revisited*

From 1989-92, the UASBC conducted leading edge underwater excavations in Montague Harbour on Galiano Island, uncovering aboriginal artifacts and environmental indicators dating back nearly 7,000 years ago. Hear project coordinators Norm Easton & Charles Moore present their findings of this unique project, including evidence of past mega-earthquakes and sea level changes.

June 30 - *Shipwreck Expeditions*

Jacques Marc, the UASBC Explorations Director, reviews the Society's expeditions during the past year which includes some remarkable new finds, and he details the status of the regional surveys of north east Vancouver Island and the Sunshine Coast.

August 25 - *Tour of the Vancouver Maritime Museum and BBQ*

Experience the Vancouver Maritime Museum's latest exhibit, Hollywood at Sea, with a guided tour by the curatorial staff followed by a summer evening barbeque.

CONFERENCES

1998

November 7-8 **Seventh Annual BC Archaeology Forum**
Mount Currie Indian Band & Creekside Resources Inc., Mount Currie, BC

The BC Archaeology Forum is an annual event designed to facilitate discussion between consulting archaeologists, the Archaeology Branch, academics, and First Nations. It provides an opportunity for the BC archaeology community to review the work accomplished each year, and discuss some of the main issues and problems facing the discipline. The proposed program format will include presentations on archaeological investigations and the following panel discussions: "Archaeology, Traditional Use and Aboriginal Rights and Title interests - What are the Links?", and "St'at'imc Nations' Perspectives on Archaeology". Presentations include: "How Might First Nations' Participation in Archaeological Policy Development, Permitting Procedures and Contracting be Increased" by Doug Brown from the Ministry of Aboriginal Affairs, and a "Review and Update on the Resources Inventory Committee Training Program for Archaeology Inventory" by Milt Wright from the Archaeology Branch. Forum highlights will include a Friday evening reception, Saturday evening feast with story telling as well as Lil'wat hand drumming and dancing, and Sunday afternoon archaeological site tours.

Contact: Sue Montgomery or Michelle Peters at Creekside Resources Inc., Mount Currie Indian Band, PO Box 605, Mount Currie, BC, V0N 2K0; Tel. (604) 894-6145; Fax (604) 894-6163; Email: smonty@direct.ca

November 12-15 **Chacmool, 31st Annual Conference, "On Being First" Cultural Innovation and Environmental Consequences of First Peoplings**
University of Calgary, Calgary, Alberta

The 31st Annual Chacmool Conference will focus on the consequences of peopling places that until recently (geologically) were uninhabited by humans. Bringing together researchers from North and South America, the Caribbean and the Pacific, it is hoped they will recognize common themes that can be used to better address the problems of archaeological investigation of the peopling process, in light of new analytical techniques and discoveries, and broadening theoretical perspectives.

Conference sessions include: Original Voices: Native Origins in the New World; Eve of a New Generation: Biological Health and Demographic Constraints of New World Peoplings; Myth and Metaphor: Understanding First Peoplings Through Historic and Modern Traditions; Thirsting for Knowledge: The Peopling Process in Island and Desert Environments; High Latitudes: Organizational Challenges in the Colonization of Northern Habitats; Modeling the Peopling Process: Is the Grass Always Greener?; Tinkers, Tailors, and Knappers: Technological Innovations and New World Adaptations; Peopling in the Americas; Close to Eden: Peopling Issues from the Asian Subcontinent; New Frontiers and New Boundaries in the Application of Geoscientific and Environmental Data; Untrampled Ground-Untrammelled Views: Human Exploitation of and Settlement Patterns on 'New' Landscapes.

Contact: 1998 Conference Committee, Department of Archaeology, University of Calgary, Calgary, AB, T2N 1N4; Tel. (403) 220-5227; Fax (403) 282-9567.

1999

March 24 - 28 **SAA Society for American Archaeology, 64th Annual Meeting.**
Chicago, Illinois, USA

Contact: Society for American Archaeology, 900 Second Street NE # 12, Washington DC, 20002, USA; Tel. (202) 789-8200; Fax (202) 789-0284; Email: meetings@saa.org; URL: www:http.saa.org

 **THE MIDDEN**

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