



# THE MIDDEN

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# THE MIDDEN

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We welcome contributions on subjects germane to B.C. archaeology: maximum length 1500 words, no footnotes, and only a brief bibliography. Guidelines are available.

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Meetings featuring illustrated lectures are held on the third Tuesday of each month, September to May, at 7:30 pm at 2615 Montrose St., Abbotsford, B.C.

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**Contact:** Tom Bown (385-2708)

## ASBC DIARY:

All meetings are held at 8:00 pm in the auditorium of the Vancouver Museum, unless indicated otherwise.

- |         |  |
|---------|--|
| Jan. 12 | Joint Meeting with A.I.A.<br><b>Dr. Hector Williams</b> , U.B.C. Classics<br>"New Excavations in Mediaeval Greece" |
| Feb. 9  | <b>Andrew Mason</b> , M.A. student in archaeology at U.B.C.<br>"Hatzic continues"                                  |
| Mar. 9  | <b>Dr. Erle Nelson</b> , S.F.U. Archaeology<br>"Dating Rock Art in Northern Australia and Baja California"         |



# THE MIDDEN

## BOWL 'PURCHASE' AIMED AT CHANGING HERITAGE LAWS

The fate of Canada's archaeological treasures is resting in a small, carved stone bowl. The recent purchase of a sacred seated human figure bowl—one of less than 100 in known existence—by Simon Fraser University's Museum of Archaeology and Ethnology, which is holding it in trust for the Saanich Native Heritage Society (SNHS), is the latest and most drastic step taken to bring about a change in legislation protecting heritage materials in Canada.

The bowl was ploughed out of a field prior to 1900 by a member of the Thompson family of Saanich. Known as the Mount Newton Cross Roads bowl, after the site where it was found, it is well-preserved, carved from sandstone and stands just under a foot high. The bowl was held by the family until earlier this year, when it was offered for sale through an antiquities dealer who has previously exported archaeological items.

Barbara Winter, museum curator, intervened on behalf of the SNHS to a potential buyer in Chicago. "In collaboration with the Provincial Archaeology Branch and the SNHS, we looked at every possible alternative avenue, but this was the only way to keep the bowl here [in Canada]," says Winter. Using the university's class "A" designation, S.F.U. was able to secure a major grant from the federal Cultural Properties Review Board for the purchase price. The Archaeology Branch covered the remaining cost.

"It's a great concern to us that current federal legislation is allowing our cultural heritage to be sold around the world," says SNHS spokesperson Diana Henry, adding that the Society is against having commercial value placed on archaeological findings, artifacts and human remains because "it puts a price on our heritage, which is not for sale." The S.F.U. purchase, however, saved the

Society from proceeding with a costly court action.

Brian Apland, director of the Archaeology Branch, says the Cultural Properties Import/Export Act was designed to protect Canada's cultural heritage, but in practice, it creates an "ethical loophole which captures archaeological artifacts in a commercial market for which they weren't intended"—something the archaeological community and First Nations have tried to change for more than 15 years. "This important heritage is being lost, and under current legislation we cannot stop it," says Winter. "Because there is a market for this in the U.S., our heritage is moving across the border."

Details of the bowl, which features one of the few known female seated figures, have already been well documented. Henry notes that some elders recall witnessing the use of such sacred bowls in a cleansing ceremony for young girls.

"It's an exciting piece," says Winter, who has shown the bowl to archaeology classes and shared thoughts on its age, meaning and use with other faculty and researchers. "It tells an amazing story, and it also tells us it's time we bring about the necessary changes in federal law to ensure this and other valued links to the past will remain part of our culture. In effect, this bowl is a symbol of the effort to retain and preserve what is left in this country." Henry agrees: This province and this country can only benefit from this action. The return of cultural property to original owners is a gesture that builds trust and faith in curatorial and archaeological practices in our province."

The bowl is currently on display in the S.F.U. Museum. It will eventually be turned over to the SNHS.

from SFU Media & Public Relations

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# PERMITS

## Issued by the B.C. Archaeology Branch, April-August 1993:

- 1993-45 R.G. Matson: excavations at the Scowlitz site (DhR1 16), Harrison River (U.B.C. Field School).  
1993-46 Mike Rousseau: impact assessment, Fraser Hope Bridge Rehabilitation Project, Hope.  
1993-47 Arnoud Stryd: impact assessment, Merritt North Bend Project.  
1993-48 Dale Walde: systematic data recovery, pipeline expansion at DhPs 4, Elk River, East Kootenays.  
1993-49 Doug Hudson: recovery of disturbed materials from DgRn 25 (Clayburn site), near Abbotsford.  
1993-50 Ian Wilson: impact assessment, vicinity of Chapple Inlet and Kiln Bay (near Hartley Bay), Coast District.  
1993-51 Keary Walde: impact assessment, minor petrochemical developments in northeastern B.C.  
1993-52 Geordie Howe: impact assessment, Hakai Beach Resort development, Calvert Island, Coast District.  
1993-53 Jean Bussey: impact assessment, four B.C. Gas projects in interior B.C.  
1993-54 Mike Rousseau: impact assessment, proposed gas pipeline right-of-way between Ashcroft and Cache Creek.  
1993-55 Beth Bedard: impact assessment, Howe Sound Industries subdivision at Gunboat Bay, Madeira Park.  
1993-56 John Dewhirst: inventory, French Creek, Nanoose District.  
1993-57 J. Bailey: impact assessment, Prime Resources Group Inc. proposed milling plant near Huston.  
1993-58 Diana French: inventory, historical Cheslatta Band cemeteries, Cheslatta Lake, Coast District.  
1993-59 Ian Wilson: impact assessment, logging road and cutblocks, Kennedy Island, Coast District.  
1993-60 Ian Wilson: impact assessment, log dump sites on Village, Turnour, and Harbledown Islands, Coast District.  
1993-61 Phil Hobler: survey, North Cariboo District.  
1993-62 Wayne Choquette: impact assessment, proposed quarry, west bank of Palmer Bar Creek (DePx 8).  
1993-63 Arne Carlson: inventory, Nechako River Valley, near Vanderhoof and Fraser Lake.  
1993-64 John Dewhirst: impact assessment, subdivision at Bowser, Newcastle District.  
1993-65 Bjorn Simonsen: impact assessment, seven MoTH projects in the South Okanagan Highway District.  
1993-66 Richard Brolly: impact assessment, three MoTH projects in the Kootenay Highway District.  
1993-67 Jean Bussey: impact assessment, four MoTH projects in the Central and North Cariboo Highway Districts.  
1993-68 Geordie Howe: impact assessment, Tavistock Properties Ltd. subdivision, south of Beachcomber Bay, Okanagan Lake.  
1993-69 Wayne Choquette: impact assessment, subdivision in Goat River Valley, northeast of Creston.  
1993-70 Ian Wilson: impact assessment of seven MoTH projects in the Northwest and Central/Northeast Highways Districts.  
1993-71 Keary Walde: systematic data recovery, HbRh 80, 81, 82 and 84, North Peace Highway District.  
1993-72 Bjorn Simonsen: monitoring, residential construction in Crescent Beach (DgRr 1).  
1993-73 Sheila Minni: impact assessment of six MoTH projects, South Coast Highways District.  
1993-74 Ed McCullough: impact assessment, Westcoast Energy pipeline, Sukunka River, Peace River District.  
1993-75 Sandra Zacharias: impact assessment, five MoTH projects, Thompson-Okanagan Highways Districts.  
1993-76 Keary Walde: impact assessment, three MoTH projects, North and South Peace Highways Districts.  
1993-77 Morley Eldridge: impact assessment, three MoTH projects, Vancouver Island Highway District.  
1993-78 Arne Carlson: impact assessment, Baezaeko Bridge and Nazko Road realignment, Cariboo District.  
1993-79 Kathleen Sykes: impact assessment, mobile home park and campsite expansion, west of Keremeos.  
1993-80 Mike Rousseau: monitoring, Fraser Bay Subdivision (EfQt 1), Shuswap Lake.  
1993-81 Bjorn Simonsen: inventory, United Church property subdivision, Bamfield.  
1993-82 Arne Carlson: impact assessment, proposed cutblocks south of Chutanli Lake, central B.C.  
1993-83 Richard Brolly: systematic data recovery, DfRu 3, Ganges.  
1993-84 Jeff Bailey: impact assessment, proposed B.C. Parks campground, Savona, Kamloops District.  
1993-85 Mike Rousseau: impact assessment, Fish Lake road, Kootenay District.  
1993-86 Sandra Zacharias: impact assessment, Canim Lake and Alkali Lake.  
1993-87 Sandra Zacharias: impact assessment, proposed subdivision, Lillooet District.  
1993-88 Sandra Zacharias: impact assessment, Canim Lake at Eagle Creek.  
1993-89 Wayne Choquette: testing and systematic excavation, Kettle River near Cascade Gorge.  
1993-90 Kathleen Sykes: excavation, west bend of the Shuswap River near Falls Creek.

## SEVENTH GENERATION BRITISH COLUMBIANS

# BRINGING A STORY INTO FOCUS

by Phil Hobler

More than a year ago an invitation was extended to take the Simon Fraser University field school to Barkerville. Park officials wanted to stabilize and refurbish the frail, teetering, two-story Chih Kung T'ang society building. One of Barkerville's older structures, it had long served as residence and meeting house for the town's Chinese miners and merchants. Ying Ying Chen, an S.F.U. archaeology graduate student, had already completed a detailed analysis of the building and its contents.

When we were still considering the appropriateness of a Chinese historical site for a field school, I happened to be talking with an undergraduate student who was Chinese. She mentioned that she was a seventh generation British Columbian. I was struck by this. Other than the Natives, how many other people in B.C. could say that, and how many would be Chinese?

This brought home to me the magnitude of the untold story of the Chinese in nineteenth century British Columbia. They left few records written in their own words, and those things written *about* them by others often lacked objectivity or depth. An archaeological approach might be of considerable help in bringing their story into focus.

The Chih Kung T'ang building was to be moved off its footings for a few months to permit the 1993 archaeological work in the sub-floor areas. Then new footings were to be built and the building moved back. We had one season. What kinds of questions could be addressed in this brief project?

We know that large Chinese companies played a role in the initial movements of these people to California and then to British Columbia in the 1850-60s and later. These companies, through subsidiaries in San Francisco, Victoria, and later Vancouver, maintained a route of supply in the outlying areas for Chinese consumer goods that would have been otherwise impossible to obtain on the Canadian frontier.

The benevolent associations also played a significant part in the lives of many of the

miners and merchants providing support and a social environment for business activities, residence, and recreation.

In what way would the archaeological data reflect these two major influences in the lives of these people? In addition, the excavated materials might show how the Chinese were influenced by the material goods and culture of their non-Chinese neighbours. These general research concerns produced a long list of specific questions involving plant and seed remains, gardening, food bones and butchering tech-

material contained the odd fragment of rusted iron or heavily rolled sherd of glass. It cannot be described as sterile even though it may have come from some distance upstream and bore no relationship to the activities at the Chih Kung T'ang building.

Following the excavation a backhoe test was made in the bottom of our excavation. Working to the full extent of the machine—close to 4 m below ground surface—we failed to reach true sterile or the bottom of the flood deposits.

Our field observations showed refuse



*Overview of the Barkerville Excavations, Summer 1993. Photo: Phil Hobler*

niques, tools, and purchased consumer goods.

Work began with an intensive surface collection of the sub-floor area and the extramural ground surface. The excavation was carried out in 10 cm levels from each of ten 1.5 m squares. Refuse associated with the building itself extended to 80-120 cm below the ground surface.

Beneath this were flood deposits made up of reworked mine tailings from Barkerville's first ten years or so. This

that dates from the turn of the century on the ground surface beneath the building. Posts and logs encountered at successive depths indicate three replacements of the building's footings, probably because of flooding or renovations.

Included in the artifact collection are large numbers of broken bottles, metal cans, and wood and ceramic fragments, as well as food remains. Distinctive pieces found in quantity included dominoes, fan-tan beads, opium tins and pipes, woven mats and bags,

clothing, shoes, hats, paper, fine porcelain, and liniment and medicine bottles. Surprisingly, items and tools related to mining are extremely rare.

To date, the artifacts and other remains have been catalogued, cleaned and numbered. Barkerville Historic Park is the repository for these items. The faunal analysis is underway at S.F.U. and the analysis for the main report will begin in January. In addition, two graduate students, Ying Ying Chen and Sandi Sauer, are incorporating parts of the material from the excavations in their thesis research.

Chen (Ph.D.) is exploring the roles of the benevolent societies and the companies supplying consumer goods. She is also us-

ing materials from a sister project carried on concurrently with the field school. This project, sponsored in part by the B.C. Heritage Trust, undertook a wide ranging survey of Chinese historical sites in the North Cariboo district.

Sauer (M.A.) is taking a pragmatic approach to the much talked-about problem of "ethnicity" in the archaeological record. She is comparing the material cultural assemblages at three B.C. sites: the Chinese excavated material from Barkerville; the Native village site of Snxlhh in Bella Coola; and a European ranch site at Vernon. Refuse deposits from all three come from the last two decades of the nineteenth century. While ethnically different, people from each site

participated in nineteenth century western Canadian material culture.

Finally, I have underway a study of one specific class of cultural remains and will be reading a paper at the January meetings of the Society for Historical Archeology (SHA) on the archaeology of opium smoking.

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**Phil Hobler is a professor in the Department of Archaeology at S.F.U. where, for the past 25 years, he has specialized in the prehistoric archaeology of the Bella Coola area and the northern end of Vancouver Island. This summer he led at the historic site at Barkerville.**

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## DEBITAGE

Welcome back to the **Victoria Branch of the ASBC!** Its membership had lapsed over the past few years, but it is again officially affiliated with us. The Victoria Chapter is still going strong and is currently classifying material from the Royal Jubilee Hospital excavation with which it was involved earlier. . . . Farther up the Island, trying to avoid the snow and storms which can obliterate signs, **Andrew Mason** and **Grant Beattie**, graduate students from UBC, were out for a weekend on the west coast of Vancouver Island this month to explore a potential site near Tofino for the Clayoquot Biosphere Project which is doing a variety of studies in the area. . . . And who did they run into but those well-dressed B.C. archaeologists, **Monty Mitchell** and **Vicki Feddema**, digging in the rain while doing an impact assessment of a proposed road realignment at Chesterman Beach for **I.R. Wilson Consultants**. . . . Another West

Coast archaeologist, **Yvonne Marshall**, a recent Ph.D from S.F.U., has been appointed to a tenure track position in the Department of Prehistory at the University of Southampton in Great Britain. The position starts in August of 1994. Among the courses she will be teaching are Introduction Theory, Archaeology and Colonialism, and Feminist Archaeology. She plans to continue her research in the South Pacific and in British Columbia. . . . Speaking of S.F.U., it has completed a restructuring of its Archaeology Labs over the summer, making them an administrative unit within the department. **Andrew Barton** has been appointed as the Lab Manager, and **John Breffit** was hired as the Laboratory Technician. The archaeology labs include all the department's analytical and teaching laboratories as well as the research and reference collections. . . . **Judy Logan**, Head of Archaeological Conservation at the Canadian Conservation In-

stitute (CCI) in Ottawa, will be speaking in **Barbara Winter's** Archaeological Collections Management class at S.F.U.. The class is scheduled for January 12. Please contact Barb for more information (291-3325). . . . A new course beginning at U.B.C. in January is Maritime Archaeology. The course (Classical Studies 303) will be taught on Thursday evenings from 7-10 pm by **Hector Williams** of the UBC Classics Department, and **James Delgado**, Executive Director of the Maritime Museum. . . . After a very successful survey for Lower Palaeolithic sites conducted in Shanxi and Hebei Provinces in China in 1993, **Dr. Richard Shutler Jr.**, Professor Emeritus in the Department of Archaeology at SFU, has been invited by the Institute of Vertebrate Paleontology and Paleoanthropology in Beijing to continue the field research programme in the spring of 1994. . . .

# BOOK REVIEW

## FASCINATING INSIGHTS

*My hope is that this analysis may reveal something, if only a hint, about the thought-world of the Twana Indians of a century and a half ago*

(Elmendorf 1993:liv).

This book provides fascinating insight into the ethnography of the Twana, a Coast Salish group from the Hood Canal area of northwestern Washington. A remarkable work, it presents the ethnography of this Coast Salish society in the voice of actual participants in that society. The book contains narratives told by two Twana men, Frank and Henry Allen, and painstakingly transcribed by Elmendorf during his field studies in the Hood Canal area between 1934 and 1940. The introduction gives some background to the lives of Frank and Henry Allen, and to the history of Elmendorf's research project.

Elmendorf divides the narratives into seven categories or chapters: Movements and Contacts; Classes and Class Functions; Society and the Individual; War, Feud and Murder; Spirit Power; Shamans; and Souls, Magic and Ritual. Each narrative has, at the beginning, an estimate of the date of the events described by Frank or Henry Allen. Some of these accounts are of datable events, others are general accounts of society, and still others are traditional or "semi-mythic" accounts. These dates are often very interesting when considering the difficult questions of post-contact culture change. Datable accounts are noted from as early as the late 18th century, while some of the oral traditions have cultural significance extending much further back into the past. Ethnic names, place names, and people are indexed thoroughly, which allows for detailed study of that particular area of the Coast by the interested reader. Elmendorf's other works that have been based on these narratives are cross-referenced throughout the book, providing a powerful body of data to draw on, above and beyond the individual narratives.

The first section, Movements and Contacts, is a discussion by Frank and Henry Allen of the regional interactions between the Twana people and the surrounding

village groups, the origins of the Duhlelap Twana, and the introduction of missionaries and Shakers into the area. The importance of ceremonial and potlatch relations among these Coast Salish groups over a wide geographic region is obvious. These detailed descriptions shed light on the seasonal patterns of movements often discussed by archaeologists. Here, such movements are more often described in the context of maintaining social relationships between individuals and families than in the context of movement from resource location to resource location as a means of survival. Additionally, Native narratives of contact provide a fresh and distinctive view of the historical events described in other historic documents such as the notebooks of missionary Myron Eells (see: Eells, Myron, *The Indians of Puget Sound*. George Castile, ed., University of Washington Press, Seattle. 1985).

Classes and Class Functions describes a number of narratives which deal with potlatch relations, slaves and secret societies. The importance of the potlatch as a focus of social relationships, economy, and connection to the spirit world is discussed in detail. The social positions of different family and village groups (often referred to as 'tribes' in the narratives) are understood in a broad regional and temporal context, with stories covering a large number of tribes, over a period of at least 100 years.

In the following section, society and the individual are discussed with reference to marriages, names, menstrual taboos and burials. The narratives in this section give the reader a sense of the important things that a Twana individual would have to know to function properly in the wider world. Relationships between individuals, families and the spirit world are all important features of being a successful participant in these Coast Salish communities.

### *Twana Narratives: Native Historical Accounts of a Coast Salish Culture.*

by WILLIAM W. ELMENDORF

University of Washington Press,  
Seattle; and UBC Press,  
Vancouver, 1993.

iv + 306 pp, plates, maps,  
bibliography, indexes. \$49.95  
(cloth).

Frank Allen, Henry Allen and William Elmendorf were all fascinated with the idea of war, feud and murder, which had been virtually halted since the 1850s because of colonial military and missionary pressure. Frank and Henry recount various scales of fighting among the different tribes of the Puget Sound, and between groups as distant as the Cowichan and the ye'kwiltax (Kwakwaka'wakw from northeast Vancouver Island). In each case, "war power"—the spirit power used to help with such fighting—is the critical element in deciding the battle. The narrative of "Leschi's war against the whites" (p. 153) provides another Native perspective on a well known historical event (also see Eells as mentioned above).

The final three sections (Spirit Power; Shamans; and Souls, Magic, and Ritual) take the reader into the spiritual realm of Coast Salish life. Frank Allen was an important spiritual man in his community, and provides intimate details of the relations of Salish peoples to the spirit world. Throughout the book, we are made aware of the importance of the tanánamis (guardian spirit

power) in the daily life of the people of these communities. However, the presentation of specific knowledge of individuals like Frank and Henry Allen provides the contemporary non-Salish reader a rare opportunity to understand the complexities of Salish spirituality.

Gems of ethnographic detail are found throughout the book, such as the following excerpt from a story discussing the social relations between two important Skokomish and Satsop families:

After a while, here comes tca'l'qad again, and he goes into cel'q<sup>w</sup>e'l'q<sup>w</sup>aB's house, crying, and he hollers, "Oh! Oh! What am I going to do? I've broken my bow, and now I can't hunt!" They say he was a good hunter, but he didn't know how to make anything.

ta'delct said, "That man has given us meat. Now let's give him a bow, and I'm going to give him an armful of arrows." So ta'delct went and got one good bow and gave it to tca'l'qad. "Here, you don't have to cry. Here's a bow for you." And they brought him an armful of arrows. Their slaves were

busy all the time making arrows, and they gave tca'l'qad a big armful of good hunting arrows, with barbed bone points that came loose. So tca'l'qad got his bow and arrows. "Oh, thank you, thank you!" And he went home. (Elmendorf 1993:11)

Such descriptions of material culture, which are often found and recorded in the archaeological record, are rare in the ethnographic and ethnohistoric record. Here we are presented with a whole new idea of who the makers of such utilitarian objects were in a high status family. This is just one small example of many such exciting passages in the book.

One problem with the book is that the reader never knows Elmendorf's involvement in the discussion of the narratives. In his effort to present the Native voice, he has managed to completely mute his own, by not mentioning the context of the conversations in which the narratives were given. I often wondered why a particular story was mentioned, or what comments Elmendorf made during their conversations. This kind of detail would provide the reader with a more subtle understanding of

the meaning of the stories in relation to the individuals telling them. Elmendorf presents the stories as a kind of "raw data", which likely suits the kind of analysis he provides in his previous publications. However, another entire volume which could be written on the individual contexts of each story was likely beyond the scope of Elmendorf's current project (for an example of this kind of writing on the Northwest Coast see *Haa Shuká, Our Ancestors: Tlingit Oral Narratives* by N. and R. Dauenhauer, University of Washington Press, Seattle, 1987).

This book is clearly one of the most important and detailed pieces of Coast Salish ethnography to have been published, and should be read by all archaeologists and anthropologists interested in the study of Coast Salish people.

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**Brian Thom**

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**Brian Thom is currently an M.A. student at U.B.C. He is working on interpreting the social organization of the prehistoric Coast Salish through the study of burial mounds and cairns.**

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## PUBLICATION

### **Archaeology: The Science of Once and Future Things**

by **BRIAN HAYDEN**

W.H. Freeman & Co.: N.Y., 1993.

484 pp, refs, illus, index. US\$23.95 (paper).

This introductory textbook examines major archaeological events of the past in a contemporary context. It shows how objects recovered from the earth are used to reconstruct past societies, and provides insight into old problems and current issues.

## LOOK FOR: ARTICLE

### **Shellfish, Gender, and Status on the Northwest Coast: Reconciling Archeological, Ethnographic, and Ethnohistoric Records of the Tlingit**

by **MADONNA MOSS**

in *American Anthropologist* Vol.95, No.3: pp.631-652.

In comparison to the ethnographic accounts which virtually ignore this resource which is so prominent in the archaeological record, Moss examines the importance of shellfish in ethnohistoric and oral historic accounts to integrate an emic view of their use in the Tlingit culture. Besides ambivalent evidence of their economic importance, she looks at the social and symbolic roles expressed in dietary rules and oral traditions.



# NEWS ITEMS

## FORT MCLEOD AND THE TSEK'EHNE

Located on the north shore of McLeod Lake are Fort McLeod, a historic fur trading post, and the associated Tsek'ehne village. The fort was founded in 1805 by Simon Fraser to ensure the presence of the North West Company of fur traders. After a catastrophic flood threatened to destroy the buildings in 1823, the fort was moved to a new location about a half-mile north of its former site, and there it has remained. At 188 years of age, it is the oldest European settlement in Canada west of the Rocky Mountains.

The outpost became the catalyst for culture change among the Tsek'ehne people throughout the nineteenth century. Tsek'ehne life included a great deal of mobility with people traversing long distances during the summer and maintaining traplines in winter. As the outpost became more familiar some Tsek'ehne families began building permanent houses nearby. The arrival of Catholic missionaries hastened the abandonment of traditional culture and the adoption of European lifeways. The Tsek'ehne village thrived until the entire population was relocated to another village during the 1790s.

Building on the work completed by Beth Beddard in 1992, in 1993 the McLeod Lake Indian Band assembled a six-person crew, under the leadership of Eldon Yellowhorn, to excavate in the vicinity of the old village. For the first time in Canada, a native community fielded an entire archaeological crew. The fieldwork was conducted using standard archaeological techniques.

Although several units were excavated in the middle of the old village, the primary objective for the field season became the search for the original site of Fort McLeod. Its location at the southern end of the raised beach is speculative considering the paucity of maps and detailed records. As the search continued, it became clear that intense use of this site during preceding decades would obscure all efforts. By the end of the summer the team had not found conclusive evidence of the site's original location.

Trade items recovered from excavation units included seed beads, coins, bangles, metal tins, trade ceramics, and nails. The most common features were hearths from campfires, but support beams for a Tsek'ehne tent and refuse pits were also exposed. Discarded animal bones indicate the consumption of ungulates (probably moose), birds, marmots and beaver. The notable absence of any prehistoric industry is difficult to explain, especially since this was a site known to be inhabited by the Tsek'ehne.

Located about 160 kilometres north of Prince George along the Hart Highway, the site quickly attracted the attention of residents and visitors alike. It soon became apparent that the project would have to expand beyond archaeological excavation. With this in mind, the crew began the task of reconstructing Tsek'ehne traditional dwellings. These dwellings were extremely useful during the Open House held the week following the end of the excavations. Several village elders were invited to demonstrate traditional skills like cooking, net-making and hide-working. The success of this field season will provide a firm basis for continued excavations in the Tsek'ehne Village site.

## ARCHAEOBOTANY

Dr. Catherine D'Andrea from the Department of Archaeology at SFU spent June and most of July this past summer doing field research at the Mendes site in the eastern Nile Delta of Egypt. This was the second season of an archaeobotanical project associated with research teams from the Universities of Washington and Toronto. The field work involved using bucket flotation to extract the remains of charred plants. Samples were obtained from a wide variety of contexts dating from the Old Kingdom (ca. 3500 B.C.). For much of its existence, Mendes was a major urban centre devoted to the Cult of the Rain. Because of its pivotal position on a main route of trade between Egypt and the Middle East, the archaeobotanical remains and other data from Mendes will reflect not only changing regional subsistence practices,

but will serve as an indicator of international trade.

## ANOTHER CARLSON ON THE LOOSE

This past summer Arne Carlson conducted six weeks of survey and test excavation of sites in the Northern Interior of British Columbia. Investigations were focused around Francois Lake, Auzus and Borel Lakes, Cheslatta Falls, and the Nechako River south of Fort Fraser. Eighteen new sites were recorded and tested, as well as two previously recorded sites. Carlson received a research grant from the Canadian Circumpolar Institute in Edmonton to conduct the work. The project was the initial phase of data collection for Carlson's upcoming doctoral research on the prehistory of the Northern Interior. In September he headed off to the University of Toronto with a Connaught Scholarship to begin a Ph.D after completing his M.A. at the University of Alberta in May 1993.

## C.A.A.

For the 27th time since 1967 archaeologists from across Canada will get together once again to renew acquaintances and discuss current techniques and theories in archaeology. The conference, from May 4-8, 1994, will feature a plenary session, "Relations between First Nations and Archaeology." The deadline for symposia is January 3rd (1994) and papers are welcome on subjects such as Traditional Knowledge in Archaeology; CRM and First Nation Lands; Post-processual Perspectives on Prehistoric Economies; Avocational and Professional Archaeology in Western Canada; History of Archaeology in Canada; and Regional Contributions from across Canada. The deadline for paper abstracts is February 15th. Programme Chair is Raymond LeBlanc from the Department of Anthropology at the University of Alberta in Edmonton, T6G 2H4, Tel.(403)492-5891, or Fax (403)492-5273.

Besides the sessions at the C.A.A., a full programme of activities is being planned.

Tours will take in the Royal Tyrrell Museum of Paleontology, a newly discovered rock art site near Airdrie, the Cluny Earth Lodge Village on the Siksika (Blackfoot) Reserve, the Rumsey Medicine Wheel and Effigy Site, and Dry Island Buffalo Jump.

## S.H.A.

Advance registration forms have been released for the S.H.A. Conference on Historical and Underwater Archaeology to be held in Vancouver at the beginning of the new year on January 5-9.

A packed preliminary programme is presented: Nine sessions will run simultaneously beginning Thursday morning (January 6th) at 8 o'clock, with an hour for lunch from 12-1, then resume again in the afternoon. The sessions will continue all day Friday, and Saturday morning, with a plenary session in the afternoon. During lunch hours, a wide range of roundtable luncheons will be offered on a first-come first-served basis with a maximum of 11 participants per topic.

Public lectures on Tuesday and Wednesday evening will feature William Rathje, and George Bass. Plenty of receptions, workshops, and business meetings fill in the rest of the time. And just in case there's still time left over, tours and activities will cover the various museums in Vancouver, diving charters, a tour to Fort Langley, Victoria and, of course, Whistler.

A walk-in registration fee of \$25 per day is available for those unable to attend the whole conference. Of course, for those

who have volunteered to assist at the conference (a total of 8 hours over the five days), the registration fee will be waived.

## SITE UNDER DEBATE

At the request of a tribal council in Washington state, a team of five archaeology graduate students from U.B.C. and S.F.U., under the direction of Bruce Miller, a socio-cultural anthropologist at U.B.C., conducted a two-day investigation of a sacred site scheduled for demolition and use as a rock quarry. Interviews with community elders complemented the examination of the site itself. At present the future of this sacred site is under debate in the courts and more details cannot be released. A more detailed account will appear in a future edition of *The Midden*.

## B.C. STUDIES CONFERENCE

The next B.C. Studies Conference will be held over Thanksgiving weekend, October 8-10, 1994, at Okanagan University College in Kelowna, B.C. This is the first B.C. Studies Conference to be held in the Interior, and to mark the occasion papers with an Interior focus are being sought along with any other papers on B.C. topics. Participants are encouraged to take along their families since it is over the holiday weekend. Activities suitable for spouses and children are being planned.

## WET-SITE CONFERENCE

Finally, a conference on wet-sites and their associated perishable artifacts will occur right here in B.C. where we've recently had to deal with the problem more and more. The first public announcement of a conference on wet-site archaeology has just been released. The conference, *Hidden Dimensions: The Cultural Significance of Wetland Archaeology*, hopes to address the integration of wetlands archaeology with First Nations concerns and objectives; look at international issues in wetland archaeology; publicize the precarious state of wetlands and their cultural resources; promote wetland management, site preservation and object conservation; and advance the development of partnerships between indigenous peoples, archaeologists and management agencies.

The provisional programme includes a Public Component in a panel format followed by discussions from the floor, a keynote address by a First Nations advocate, and a public lecture by a leading wetland archaeologist. A Scientific Component will see the presentation of formal papers on current research on the topic, and a plenary session addressed by individuals with diverse approaches to the conference theme. Workshops with limited attendance will address practical approaches.

The conference was planned in conjunction with an exhibit, *From under the Delta: Wet-site Archaeology in British Columbia's Lower Mainland*, which will exhibit perishable artifacts removed from B.C. wet-sites over the past 25 years or so.

# EXHIBITION

September 14, 1993  
to February 27, 1994

**Inside Passage: 1792**  
UBC Museum of Anthropology

Using expedition records, drawings, maps and engravings, the exhibition explores the impact on First Nations of the Northwest Coast by contact with Europeans on the Inside Passage between Vancouver Island and the Mainland.

# THE SECOND ANNUAL B.C. ARCHAEOLOGY FORUM

## ARCHAEOLOGY, ETHICS AND RESPONSIBILITY

by Vicki Feddema

The Second Annual B.C. Archaeology Forum was held at Simon Fraser University on November 20 and 21, 1993. It was organized by Mike Rousseau, Geordie Howe and Sandra Zacharias as a means of: 1) summarizing archaeological activities and research carried out in B.C. over the last year; 2) presenting different viewpoints on legal, political and ethical concerns about archaeology, heritage resource management policies and Aboriginal land claims; 3) reviewing the progress of revisions to the Heritage Conservation Act; and 4) providing all participants with an opportunity for discussion.

### Saturday Morning

On Saturday morning, 10-minute sessions were devoted primarily to archaeologists in academic and professional organizations. Mike Rousseau opened with a brief summary of the activities of his company (Antiquus Archaeological Consultants) over the past year. Among other things, Rousseau has been consulting for the Secwepemc Cultural Education Society (SCES) and he was involved in the recent design and reconstruction of housepits in Secwepemc Park in Kamloops.

In her presentation of SCES activities, Linda Jules (Museum Director, SCES) showed some slides of the Kamloops, Thompson, and Shuswap-phase housepits that have been reconstructed in this ongoing development.

The SCES has been involved in other research projects in the Kamloops area. Dr. Catherine Carlson (University College of the Cariboo) presented a slide show and description of the UCC 1993 field school, carried out in conjunction with the SCES. The field school investigated a Hudson Bay Company trading post in the Kamloops area and tested some cultural depressions at a site (EeRc 22) in the vicinity.

Dr. George Nicholas (SCES/Simon Fraser University) described the archaeological program that is offered jointly by

the SCES and SFU. The focus of this program is on long-term land use in the B.C. Interior and a field school oriented to Native students. The 1993 field school continued an investigation of river terrace sites in the Kamloops area.

Other universities and colleges have been actively involved in projects this year. Stan Copp (VCC-Langara) provided an update of the long-term investigations at the Fort Langley Historic Site. The University College of the Fraser Valley (UCFV) field school also participated in this project. As Dr. Doug Hudson indicated, only one archaeology course is currently offered at the UCFV, and suggested that cooperation with other institutions is one way of overcoming problems associated with limited resources. Diana French informed us that, because the new campus of the Okanagan University College in Kelowna lacks archaeological lab facilities, a field school cannot be offered at the present time. Dr. David Pokotylo (UBC) and Dr. Jon Driver (SFU) described the various research activities being carried out by students and faculty in their respective institutions.

Several private consultants attended the forum and brought us up to date on their activities this year. Jean Bussey (Points West Consulting), Al Mackie (Millennia Research), Arnoud Stryd (Arcas Consulting Archaeologists) and Sandra Zacharias (Deva Heritage Consulting) briefly described their various projects throughout the province. In addition, they voiced several concerns regarding the practice of archaeology in the 1990s.

One issue that was raised on several occasions is the need to create a better dialogue between consulting archaeologists and First Nations peoples. To bridge the cultural gap and broaden our mutual understanding, we must enter into discussions with open minds that are focused on finding solutions rather than differences. Arnoud Stryd emphasized the importance of including First Nations peoples in our

consulting projects, and in getting their views on such issues as ethics and significance.

The formation of the Aboriginal Heritage Committee (Canadian Archaeological Association) represents a major step toward increased communication and interaction. Sandra Zacharias is the B.C./Yukon representative for this committee, which consists of 11 members, five of whom are aboriginal people professionally involved in archaeology. Their mandate is to encourage better understanding between archaeologists and aboriginal peoples, to develop guidelines for ethical archaeological practice in the area of aboriginal history, and to encourage recruitment of aboriginal people into professional positions in archaeology.

A second issue, and related to the first, concerns ethical practice in archaeology. The Aboriginal Heritage Committee has called for the development of ethical guidelines to be used in our studies of Native peoples. This call was echoed by Gordon Mohs, who pointed out that, as archaeologists, our first and foremost obligation is to the people that we are studying. However, as Zacharias noted, we are often torn between conflicting responsibilities to our profession and to First Nations peoples. Wayne Choquette sees a potential conflict of interest between "archaeology as free enterprise" and cultural heritage research. A code of ethics might help alleviate these conflicts and permit increased understanding and mutual respect.

Several discussants emphasized the need for a professional organization of archaeologists. Jean Bussey believes that this would encourage greater cooperation between consultants. Ian Wilson, unable to attend the conference, sent a letter expressing concern over the increasing factionalization and "finger-pointing" within the profession, and calling for some means of ensuring mutual professionalization and an objective, unbiased approach.

Avocational archaeology is alive and well in B.C., as Reet Kana (President, ASBC) demonstrated in her brief presentation of recent ASBC activities. Kana reminded us that the Society has a library of archaeological materials, including some Smithsonian Institute writings, that are available for loan to members. The second edition of the catalogue of ASBC library holdings will be ready in January.

Joyce Johnson, (editor of *The Midden*), put out a plea for unsolicited articles, news briefs, and "debitage" from archaeologists on a regular basis. It was evident at the Forum that a great number of interesting projects have been carried out recently, and *The Midden* is the ideal medium for brief dissemination of the results to interested readers.

#### **Saturday Afternoon**

On Saturday afternoon, invited representatives of First Nations organizations presented some interesting and thought-provoking discussions. Leona Sparrow (Musqueam Band) expressed concern over the lack of involvement by First Nations people in the reconstruction of their own history. Archaeological reports are filled with technical jargon and artifact description, but say little about the ethnographic connection. First Nations communities would like to have some input into reviewing and editing these reports so that they are more constructive and useful as educational tools for their communities.

Sparrow also stressed the need for academic institutions to produce archaeologists that are informed about how to deal with First Nations issues. As archaeologists, we have a responsibility not only to our profession, but to the First Nations community. We must make ourselves aware of the proper ways in which to approach and communicate with the First Nations peoples in the areas we wish to study.

The issue of responsibility was also raised by several other participants in the discussions. Sonny McHalsie and Gordon Mohs (Sto:lo Tribal Council) emphasized that our primary responsibility is to the First Nations people that we are studying, and all of our fieldwork should be done in a culturally and spiritually responsible way. As McHalsie noted, archaeologists and First Nations peoples have received very different

types of training, and we must have respect for each other's beliefs and traditions and be sensitive to other points of view.

Another topic that received a great deal of attention was "significance". Wayne Choquette and Alan Hunter (Kootenay Cultural Heritage Centre) expressed concern with significance as it relates to Bill 70 in the proposed amendments to the Heritage Conservation Act. Choquette suggested that, because our current paradigm emphasizes the construction of culture history, we do not see sites for what they are. We tend to pass aside the smaller sites in favor of artifact-rich, highly-visible stratified sites that are more "significant". But, as Hunter asked, how is significance determined, and by whose standards is it measured? Which of the several kinds of significance—scientific, historic, public, ethnic and economic—that are used for evaluating archaeological sites have precedence?

Related to this, Chief Ron Ignace (Skeetchestn Band) brought up the issue of objectivity, warning archaeologists that we must be careful how we interpret what we consider to be "objective fact". We must recognize that the tools, methods and theories that we use to interpret Native history are derived from a non-Native philosophical perspective. Archaeology can provide a window for viewing the past, but it should be a clear window. Our theories and perspectives contain inherent biases that may obscure the view.

As both Choquette and Sparrow suggested, our research is biased toward the study of artifacts. The bulk of our reports consists of artifact descriptions. Chief Ignace pointed out that, since our goal is to attempt to understand the history of Native peoples, our study of their artifacts must be further contextualized by considering other important factors, such as landscape, place names, plants and wildlife, sacred sites, and oral histories.

Leslie Pinder (Mandel/Pinder Barristers and Solicitors) continued the discussion of bias in terms of the recent decision handed down by Justice Allan McEachern on the Gitksan-Wet'suwet'en land title action (see "Social Science on Trial in Gitksan-Wet'suwet'en Ruling", *The Midden*, Vol. 23, No.2, 1991). In that particular case, Justice McEachern deemed oral histories to be biased, and found meaning only in what non-Native historians and

recent history were saying. This power to block narrative translates into power for control of the past.

Pinder pointed out that the voices of Native people must also be heard, even in a court of law. If these voices exist in narrative, then narrative must also be heard and its meaning accepted. Archaeology has an important role to play in illuminating the meaning that exists in narrative, making it credible and appropriable. We should use our profession to serve the First Nations people in the telling of the story, to help make connections between the artifacts, the past and the present.

#### **Sunday Morning.**

The Sunday morning session opened with a discussion by Bill Huot (Heritage Conservation Branch) of heritage legislation at the international, federal and provincial levels. At the federal level, the Cultural Properties Import/Export Act is under review, and none too soon, according to Barbara Winter, Curator of the Museum of Archaeology and Ethnology at SFU (see "Bowl 'Purchase' Aimed at Changing Heritage Legislation", this issue). A loophole in the present form of the Act permits the sale of First Nations artifacts around the world. Winter requested that all persons concerned about the sale of First Nations heritage write to Hon. M. Dupuy, Minister of Canadian Heritage, House of Commons, Ottawa, K1A 0A6, and urge a rapid change in federal legislation (no stamp necessary).

Huot also discussed some of the proposed amendments to the B.C. Heritage Conservation Act. He distributed the "Readers' Digest version" of the revisions (available upon request from the Archaeology Branch) and discussed some of the changes, especially those that relate to the Forest Act and the Forest Practices Code. The latter is being developed by the Ministry of Forests and the Archaeology Branch, and is directed toward the management of archaeological resources in forestry planning and harvesting practices. Input and discussion from both archaeological and aboriginal groups is being encouraged.

#### **The Open Forum.**

An Open Forum on Sunday morning was sponsored by the Aboriginal Heritage Committee. The theme was "Ethical Practice in B.C. Archaeology", and it generated a lively discussion between the partici-

pants—so lively that moderator Sandra Zacharias let it continue for a full two hours past the anticipated time of the forum closure. This theme was very timely, considering the increased involvement of First Nations peoples in archaeological research and their concerns with preserving their heritage.

This open forum demonstrated the importance of establishing a discourse between academic, professional and First Nations organizations. Problems and differences remain, but by coming to know each other and talking over the issues of primary concern to each group, we will hopefully arrive at a higher level of communication, under-

standing, respect, and cooperation.

The Archaeology Forum was invited to hold its next annual meeting in 1994 in Kamloops. Attendants were honoured by a personal invitation from Ron Ignace, in Shuswap, on behalf of the Secwepemc Cultural Education Society who would like to host the meeting next year. The tone of the forum—a willingness to listen, try to understand, and extend an open hand—was reflected in the invitation.

Congratulations and thanks are due to Mike, Geordie and Sandra for the very successful organization of this stimulating and thought-provoking forum. The attendance—approximately 200 people over both days—is

one measure of its success. Another is the impact that the discussion had on the participants and observers. I, for one, have many new things to consider as I emerge from my academic cocoon and ponder this new reality.

*Transcripts of the Forum proceedings are available. For more information contact Mike Rousseau, (604) 467-3497.*

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**Vicki Feddema recently received her Masters degree in Anthropology from the University of British Columbia. She is the new Assistant Editor of The Midden and an Instructor at Kwantlen College.**

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*Permits, Cont'd from page 2*

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- 1993-91 Sandra Zacharias: impact assessment, Bridge Lake, Lillooet District.
- 1993-92 Jean Bussey: impact assessment, Brown Lake Hydro project.
- 1993-93 Arnoud Stryd: impact assessment, 4540 NW Marine Drive, Vancouver.
- 1993-94 Wayne Choquette: monitoring, Toby Creek bridge, Kootenay District.
- 1993-95 Rob Tyhurst: impact assessment, Taseko Mines open pit.
- 1993-96 Jeff Bailey: impact assessment, Quesnel-Barkerville corridor.
- 1993-97 Mike Rousseau: impact assessment, Weldwood of Canada, Quesnel-Barkerville.
- 1993-98 Ian Wilson: impact assessment, Fishtrap Bay, Gribbell Island, Coast District.
- 1993-99 Ian Wilson: impact assessment, Millstream and Thetis Lake highway.
- 1993-100 Ian Wilson: impact assessment, proposed logging near Bald Mountain, Cariboo District.
- 1993-101 Sandra Zacharias: inventory, Belcarra Park Picnic Area.
- 1993-102 Mike Rousseau: systematic data recovery, Yale Land District.
- 1993-103 Arnoud Stryd: systematic data recovery, DhRx 16, Departure Bay, Nanaimo.
- 1993-104 Arnoud Stryd: systematic data recovery, DhRx 6, Vancouver.
- 1993-105 John Dewhirst: inventory, vicinity of Chemainus.
- 1993-106 Stan Copp: impact assessment, Highway 3 realignment, Chuchuwayha I.R. 2.
- 1993-107 Morley Eldridge: impact assessment, seawall at 9189 Lochside Drive, Sidney.
- 1993-108 Keary Walde: impact assessment, subdivision in Cariboo District.
- 1993-109 Richard Brolly: impact assessment, B.C. Forest Service campsite, Hanna Channel, Nootka District.
- 1993-110 Keary Walde: impact assessment, logging road/Monkman Provincial Park, Peace River District.
- 1993-111 Robert Muir: impact assessment, Quesnel Gold River project.
- 1993-112 Keary Walde: inventory and evaluative testing, residential area north of Fort St. John.
- 1993-113 Mike Rousseau: impact assessment, Savona Bridge, west end of Kamloops Lake.
- 1993-114 Leonard Ham: impact assessment, Hluey Lakes Hydro Project, Cassiar District.
- 1993-115 Leonard Ham: impact assessment, near Dease Lake, Cassiar District.
- 1993-116 Leonard Ham: impact assessment, proposed extension of Tahltan I.R. 9, Cassiar District.
- 1993-117 Morley Eldridge: impact assessment, Macmillan-Bloedel forestry road, vicinity of Clayoquot Lake.

# F.Y.I.

*This new addition to The Midden, F.Y.I. (For Your Information), will list publications available that might provide additional information to those interested and involved in archaeology in British Columbia.*

## **A Guide to Aboriginal Organizations and Services in British Columbia** published annually by B.C. MINISTRY OF ABORIGINAL AFFAIRS.

The booklet contains a list of band and tribal council addresses, phone numbers and contacts among other things. Available free upon request from Ministry of Aboriginal Affairs in Victoria, phone 660-2421 or 1(800)663-7867 and ask for 356-8281.

## **The Aboriginal Peoples of British Columbia: A Profile** Published by B.C. MINISTRY OF ABORIGINAL AFFAIRS.

The booklet includes a small profile of each of British Columbia's tribal councils including its location, bands who are members and their size, languages spoken, and primary occupations. This is preceded by a brief history and description of the language and organization, and culture of British Columbia's aboriginal people.

Available free upon request from Ministry of Aboriginal Affairs in Victoria, phone 660-2421 or 1(800)663-7867 and ask for 356-8281.

## **Ecosystems of British Columbia** compiled and edited by DEL MEIDINGER and JIM POJAR Special Report Series 6, published by B.C. MINISTRY OF FORESTS.

This spiral-bound report of over 300 pages characterizes, describes and maps the environmental setting and resources in 14 different biogeoclimatic zones and the wetlands of British Columbia. The report is complete with illustrations, tables, bibliographies and appendices (including a list of plant species).

Available free upon request from Ministry of Forestry in Victoria, phone 660-2421 or 1(800)663-7867 and ask for Forestry, 387-6721.

## **Altitude Large Scale Reconnaissance: A Method for Obtaining High Resolution Vertical Photographs for Small Areas** published by the U.S. National Parks Service.

For a different way of getting high enough to photograph some excavations, this manual provides guidelines for the use of radio-controlled model aircraft to photograph archaeological sites and structures. It covers construction and maintenance of the aircraft, and strategies for aerial photography and interpretation.

Available free from National Park Service, Division of National Preservation Programs, Interagency Archeological Services, ATTN: Steven L. De Vore, P.O. Box 25287, 12795 W. Alameda Pkwy., Denver, CO 80225-0287.

### **CHANGE OF ADDRESS**

Please be sure to notify us of any change of address. We are currently having a good number of The Midden returned as a result of subscribers having moved. We realize that this will not reach those who are not receiving their Midden, but it will help us in the future. Notify us at the address on the inside front cover.

# CONFERENCES

**1994**

January 5-9

**S.H.A. The Society for Historic Archaeology, "Conference on Historical and Underwater Archaeology"**

HOTEL VANCOUVER, Vancouver, B.C.

Contacts: ACUA Program Chair, Charles Moore (604)275-5427;

SHA Program Chair, David Burley, Department of Archaeology, Simon Fraser University, Burnaby, B.C. V5A 1S6 (604)291-4196.

April 18-24

**S.A.A. Society for American Archaeologists, 59th Annual Meeting**

DISNEYLAND HOTEL, Anaheim, California

May 4-8

**C.A.A. Canadian Archaeological Association, 27th Annual Meeting**

Hilton International Hotel, EDMONTON, Alberta

Conference Coordinator: Jack Ives, (403)453-9149; Fax (403)454-6629;

Programme Chair: Raymond LeBlanc, (403)492-5891; Fax (403)492-5273

Session proposals: January 3, 1994; Paper abstracts: February 15, 1994

(TBA)

**N.W.A.C. 47TH Northwest Anthropological Conference**

EASTERN WASHINGTON UNIVERSITY, Cheney, Washington

**1995**

April or May

(TBA)

**Hidden Dimensions: The Cultural Significance of Wetland Archaeology**

UNIVERSITY OF BRITISH COLUMBIA, Vancouver, B.C.

Conference Coordinator: Ann Stevenson, UBC Museum of Anthropology;

Programme Organizer: Kathryn Bernick, UBC Museum of Anthropology, 6393 N.W. Marine

Dr., Vancouver, B.C. V6T 1Z2, (604)822-6530, Fax (604)822-2974,

E-mail [stevenso@unixg.ubc.ca](mailto:stevenso@unixg.ubc.ca)

(TBA)

**N.W.A.C. 48th Northwest Anthropological Conference,**

**Theme: "Wayne Suttles"**

PORTLAND, Oregon.

# LECTURES

January 4

7:30 pm

**Dr. William Rathje, University of Arizona**

"Landfill Archaeology: Lifestyles from the Back End"

Pacific Ballroom, Hotel Vancouver (\$5.00 at the door)

January 5

8:00 pm

**Dr. George F. Bass, Institute of Nautical Archaeology, Texas A & M.**

"The World's Earliest Known Shipwreck at Uluburun, Turkey: A Voyage from the Time of Tut"

Pacific Ballroom, Hotel Vancouver (\$5.00 at the door)

February 2

**Dr. Linda Schele, Mayan expert**

"Maya Cosmos: 3000 Years on the Shaman's Path"

Orpheum Theatre, Vancouver.

Tickets: (CBO) 280-2801

April 17

**Dr. Don Johanson, author of *Lucy***

"Searching for Our Oldest Ancestors"

Orpheum Theatre, Vancouver.

Tickets: (CBO) 280-2801

 **THE MIDDEN**

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