

# The Midden

Vol. XVIII, No. 4

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# The Midden

## Publication of the Archaeological Society of British Columbia

**Editor:** Kathryn Bernick

**Subscriptions and Mailing:** Toni Crittenden

**Submissions** and exchange publications should be directed to the Editor. Contributions on subjects germane to B.C. Archaeology are welcomed: maximum length 1,500 words, no footnotes, and only a brief bibliography (if necessary at all). Guidelines available. Telephone inquiries: 873-5958.

The next issue of *The Midden* will appear mid-December, 1986.

**Contributors this issue:** Kathryn Bernick, Don Bunyan, N. Alexander Easton, Phyllis Mason, Yvonne Prudek, Terry Spurgeon, Mary Ann Tisdale.

**Production assistance:** Phyllis Mason.

**THE COVER:** *One of 39 ASBC members who worked at the Point Grey Archaeological Site in 1986. Volunteers participated in all aspects of the excavation and also conducted guided tours. Photo by K. Bernick.*

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## The Society

The **Archaeological Society of British Columbia** is dedicated to the protection of archaeological resources and the spread of archaeological knowledge.

**Meetings** featuring illustrated lectures are held on the second Wednesday of each month (except July and August) at 8:00 p.m. in the Vancouver Museum Auditorium. Visitors and new members are welcome!

### COMING SPEAKERS:

Nov. 12 Dr. Phil Hobler

Dec. 10 Dr. Malcolm McGregor

**President:** Colin Gurnsey (980-7429)

**Vice President:** Helen Smith (224-1426)

**Membership Secretary:** Molly Hay (738-1095)

**Membership** year runs September 1 - August 31. Fees: single - \$17.00; family - \$20.00; senior citizen - \$12.00; student - \$12.00. Membership includes *Midden* subscription. Address to: A.S.B.C. Membership Secretary, P.O. Box 520, Station A, Vancouver, B.C. V6C 2N3.

**Affiliated Chapters:** Fraser Valley, Kitimat, Victoria.

\* *The Midden* apologizes for misspelling Luisa (Lu) Beram's name in the June issue.

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# Editorial

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## *The Lillooet stone bowl — a case of luck*

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A *PREHISTORIC* carved stone bowl sold at auction in Vancouver this summer for \$9,500.

The event made headlines when the Mount Currie Indian Band, claiming the artifact as a rare item of ceremonial heritage, tried unsuccessfully to stop the sale. The Band achieved its immediate goal—gaining possession of the artifact—but the antiquities market continues to thrive.

The bowl was offered for sale by a private individual who had found it two years ago at a campsite near Lillooet Lake. Although they declined to forego the money altogether (news reports suggested it might bring as much as \$30,000), the finder and the auctioneer made a concession to the Mount Currie Band.

By agreement, the artifact did not have to be sold to the highest bidder. An offer of \$10,000 by a non-native collector was passed over in favor of a \$9,500 bid by a native group—which then gave the artifact to the Band.

Advocates of a free market economy will be quick to see this as a success story: the finder was rewarded financially, the auctioneer acted fairly (and profitably), and the bowl now belongs to the Band so there is no threat of its being removed from Canada or even British Columbia.

But what will happen next time? Can we be sure there will always be the right combination

of media coverage, personal ethics, and a donor with a spare grand?

The auctioneer told a packed hall that he had recently received several inquiries from people with similar artifacts they were contemplating selling. He went on to voice his desire that the Lillooet bowl should belong to B.C. native people. The auction, he said, would establish its commercial value.

They could have simply given the finder a reward for "returning" the artifact (and even a cut for the cooperative auctioneer) — that would have indicated concern for native heritage. Proceeding with the mock sale reaffirmed the existence of a market in antiquities.

The identities of the people involved are not important. The relevant point is that it is legal to buy and sell archaeological artifacts in British Columbia. Moreover, designation (that is, legal recognition) as significant heritage objects is no guarantee of protection. A prehistoric stone bowl from Vancouver Island which was designated last year is now in Seattle. The Province of British Columbia didn't even challenge its exportation.

Clearly, we need effective heritage protection laws and a government with the integrity to enforce them. □

- Kathryn Bernick

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# Underwater Archaeology of Reef-Netting II: Becher Bay

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by N. Alexander Easton

**REEF-NETTING** was a unique and productive fishing technique practiced by the aboriginal inhabitants of the southern Georgia Straits: the Sooke, Songish, Klallam, Lummi, Samish, and Semiahmoo Indians, who collectively are known as the Straits Salish. Reef-netting is unique technologically, socially, and archaeologically. Research on its antiquity and development is, therefore, significant.

The technology of reef-netting was highly sophisticated, although the basic concept is relatively simple. The goal was to intercept sockeye and humpback salmon as they passed through Straits territory, each year from late June to early September, on their reproductive migration to the Fraser River watershed. The net was made of willow saplings, with cedar block floats, cedar withe lines, and anchors made of large beach stones.

Operation of the gear required the cooperation of a group of people. Depending on the size of the net, from 6 to 18 crew members were needed to set and operate the gear. Their female kin built the net and processed the catch. However, it was not the numbers of people involved which made this means of production unique, but the social relations under which they laboured.

Every reef-net location was claimed by a hereditary owner who controlled access to the site. In the spring the owner would "hire" a skilled fisherman to direct the season's operations (the "captain" of the gear), and a crew which consisted of the best gear operators he could acquire. In exchange for building, setting, maintaining, and operating the gear, as well as providing women to process the catch, crew members received a pre-agreed number of fish.

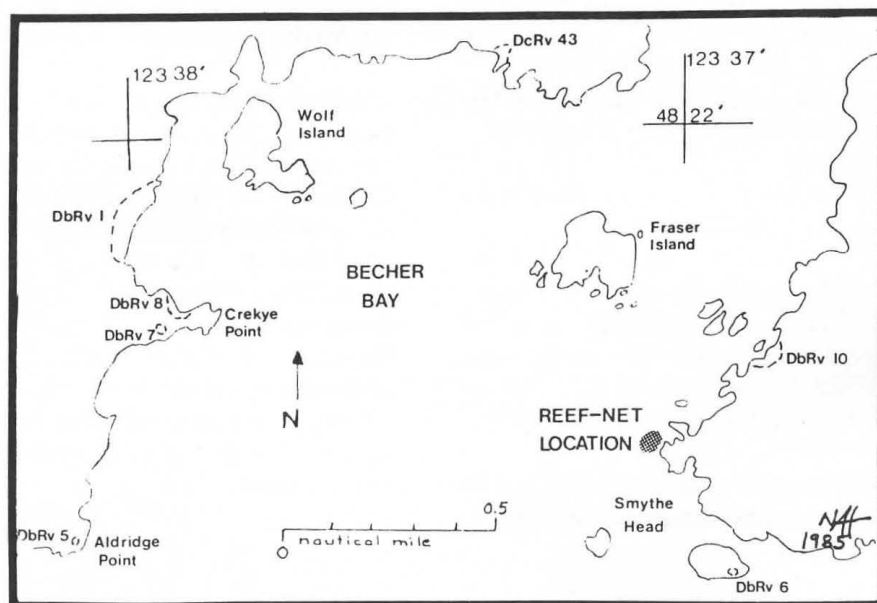


Fig. 1. The Smythe Head reef-net location in Becher Bay and associated land sites.



The remainder of the catch accrued to the location owner, who was thus able to accumulate a surplus beyond subsistence needs.

These social relations of production are unique among egalitarian gatherers and hunters. For, despite the apparent contradictions of the holding of slaves and the expropriation of labour in reef-netting, I believe that the underlying essential logic of Straits Salish society was egalitarian.

In all other productive enterprises and social relations access to valued resources was open to any member of Straits Salish society. Reef-netting alone operated within a social ideology of restricted access. On the basis of this contradiction between the restricted access of reef-netting and the egalitarian nature of the rest of Straits Salish society, I hypothesized that reef-netting was a relatively recent socio-technological development.

One way of testing this hypothesis is through the examination of the unique archaeological characteristic of reef-netting—the accumulated anchor stones which should lie on the ocean floor below established reef-net locations.

Working from ethnographic information collected on these locations by Dr. Wayne Suttles of Portland State University, I surveyed by Self - Contained - Underwater - Breathing - Apparatus (SCUBA) the waters of a number of these locations. The results of one of these surveys were reported in the February, 1985, issue of *The Midden* (XVII:1:9-12). There I reported on a location at the entrance to Bedwell Harbour, Pender Island (*DeRt 118*). Analysis of anchor stones produced an estimated initiation of reef-netting at that site of about A.D. 1800.

Since that time another reef-net location, at the eastern entrance to Becher Bay, Vancouver Island (*DbRv 11*) has been located and surveyed (Fig. 1). Survey and sampling methodology was greatly improved over that used at *DeRt 118*. The sample was statistically random and of a size to permit legitimate tests of significance to be applied to the data collected. (The procedures are described in detail in my M.A. thesis, *The Underwater Archaeology of Reef-netting*, Dept. of Anthropology, University of Victoria, 1985.)

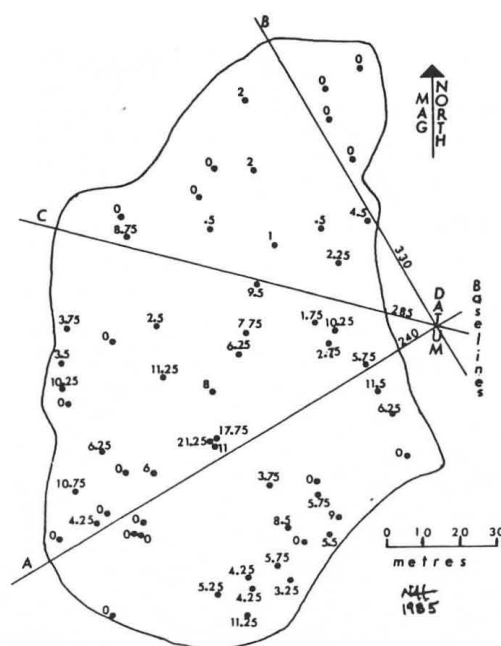


Fig. 2. The Smythe Head reef-net site showing sample unit location and anchor stone data.

Figure 2 shows the outline of the site, the location of the samples, and the numbers of anchor stones recorded. Statistical data were also recorded on the sizes and nature of the anchor stones. The stones are composed exclusively of Sooke gabbro and average 44 x 31 x 25 cm.

Ethnographically, the Becher Bay site is described as a multi-gear location—at the turn of the last century five gears are said to have operated here. This is confirmed by the distribution of anchors within the site boundaries. Discrete accumulations corresponding to the separate corners of the net can be discerned. These accumulations are outlined in Figure 3.

Figure 3 also delimits three separate areas of use which were identified. Each displayed different densities of anchor stones. This suggests that some areas of the site were used more consistently from year to year, or more likely, for a longer period of time than others. Data from each of these areas were, therefore, analyzed separately.

Area I in Figure 3 contains the remains of two gears and is the oldest portion of the site. The

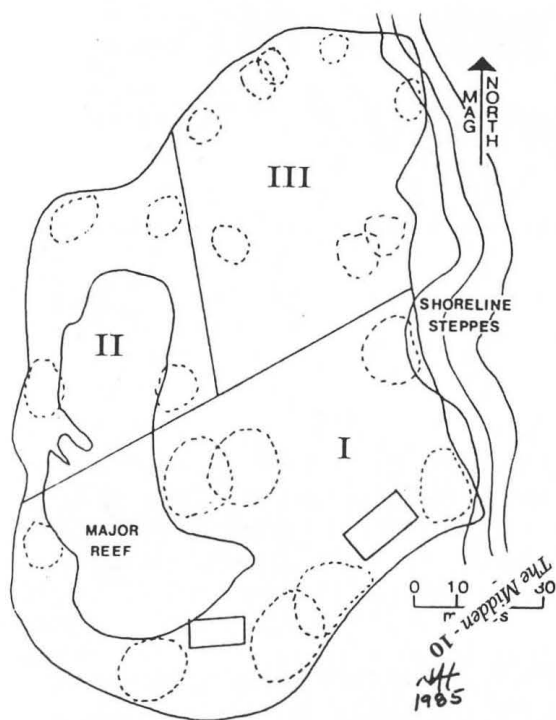


Fig. 3. Hypothesized gear areas, Smythe Head. Solid lines indicate gear boundaries, dashed lines discrete anchor stone accumulations, solid rectangles approximate possible net-weight accumulations.

initiation of reef-netting in Area I is dated between A.D. 1452 and A.D. 1497. Area II contains the remains of one gear and is about 100 years younger than Area I (dated between A.D. 1567 and A.D. 1638). Area III is the most recent portion of the site, where one or two gears were introduced at the end of the eighteenth century (which, interestingly, corresponds to the date of initiation at Bedwell Harbour). These age estimates reveal a gradual intensification over time for use of the Becher Bay location for reef-netting.

This research has provided the first evidence for the antiquity of reef-netting. Future research should include the excavation of a reef-net processing camp on land in order to test the accuracy of dating reef-net locations by analysis of underwater remains.

To my knowledge, this project represents the first application of underwater archaeological techniques to a prehistoric site on the B.C. coast.

In an area in which maritime activities played such an important role in the aboriginal past, and which has been subject to wide sea level changes which have undoubtedly inundated many prehistoric sites, such underwater archaeological work is long overdue.

Previous to this research, it was generally suggested that the Gulf of Georgia culture pattern, including reef-netting, is of considerable antiquity. The archaeological record uncovered at many southern Gulf of Georgia sites clearly supports the notion of continuity of some forms of technology, subsistence techniques, and settlement patterns as recorded ethnographically for the central Coast Salish. However, since to date these excavations have not included a reef-net camp, there is no evidence to support the proposition that reef-netting, or its associated social relations, have an early origin.

Rather, the evidence that I have collected indicates that reef-netting is of relatively recent origin, first appearing on southern Vancouver Island about A.D. 1500.

It may be argued that since the Becher Bay location lies at the western periphery of the geographical distribution of reef-net locations (most are located in the San Juan Islands) it was initiated later than those at the centre. In other words, that the initial development occurred in the San Juans at an earlier date. While I accept this argument in principle, I believe that a technology as productive as reef-netting would have spread quickly to available ecological niches. Until dates are recovered from the San Juan Islands which indicate otherwise, I postulate that the development of reef-netting occurred during the fourteenth or fifteenth century A.D.

This would place the reef-netting means of production, including its social relations, as a unique and relatively recent regional adaptation of the Developed Central Coast (Straits) Salish culture type.

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*N. Alexander Easton is a Marine Anthropologist specializing in underwater archaeology and maritime economies. He is currently teaching at Yukon College, Whitehorse, and directing the Yukon Underwater Heritage Resources Inventory.*

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# Avocational Archaeology

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## What the label means

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by Terry Spurgeon

HAVE YOU EVER wondered where your interest in archaeology fits into archaeology as a whole?

What do you do when you want to get involved but don't know where to start?

Where can you go to better your knowledge of archaeology?

Where can you get practical training and experience?

You might wonder on occasion why avocational archaeologists are not more often involved in surveys and excavations. Should some agency or group be responsible for the management of avocational activities, or at least take a more active role in promoting the use of the avocational resource? Who?

Before pursuing these questions, we should define avocational archaeology, and try to identify the characteristics of its practitioners. What is "avocational archaeology"? What is an "avocational archaeologist"?

"Avocational" has increasingly come to be the term used to describe the activities of those who pursue an interest in archaeology for other than career reasons.

Professional activity is usually taken to mean the pursuit of an occupation as a means of livelihood or for gain. Amateur activity is defined as pursuit of study, sport, or other activity for pleasure rather than for financial or professional reasons. Avocational activity is regarded as being ordinary employment, a minor or occasional occupation, a hobby, or a calling. For our purposes it is convenient to emphasize the *occasional* or *hobby* nature of avocational activity, and the *pleasure with no financial reward* aspect of amateur activity.

A compromise is necessary as neither word, "amateur" or "avocational", wholly suits our situation. I suggest we accept the growing use of the term "avocational" to describe non-career practitioners of archaeology. If nothing else, this removes the derogatory connotation that is often implied by the term "amateur." For the same

reason, we should dispense with the term "non-professional." Given access to proper facilities and resources there is no reason why appropriately qualified avocational archaeologists cannot carry out professional-quality work.

Part time involvement with pleasure as the reward distinguishes the avocational archaeologist from the full time occupational professional. This should not be taken to mean that professional archaeologists do not take pleasure from their work, as clearly it would be difficult to find one who doesn't. But because he or she is usually employed in another field, the avocational archaeologist is not able to pursue an interest in archaeology on a full time basis.

Part time involvement is a major identifying feature of an avocational practitioner. But what about retired persons?

As with most attempts to categorize human activity, it is practically impossible to consider all the possible situations which involve avocational archaeologists. The academic world at the university level also complicates the task of definition. Teachers are professionals, but what about students? Many avocational archaeologists pursue an academic interest in archaeology, even enrolling in degree programs.

Considering the many complicating factors, a simple definition seems best: An avocational archaeologist is an appropriately qualified person who pursues an interest in archaeology on a part time, non-occupational basis, for pleasure rather than for monetary reward. Avocational archaeology simply means the archaeological activities of avocational archaeologists. □

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*Terry Spurgeon makes his living in the aviation industry. As an avocational archaeologist he excavated a prehistoric site in the Fraser valley. He is a part time student in the Archaeology Dept. at SFU, is on the Executive Committee of the ASBC, and is a Volunteer Regional Advisor.*

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# POINT GREY

## Public interpretation program

by Kathryn Bernick

*THE ARCHAEOLOGICAL SOCIETY* of British Columbia held a public program at the Point Grey Site in Vancouver during the summer of 1986.

A paid coordinator and volunteer members of the Society worked together planning the activities, preparing the interpretive material, and conducting tours of the excavation in progress.

Volunteer assistance with the excavation constituted an integral part of the program.

Research at the site (*DhRt 5*) was undertaken by Dr. Gary Coupland in connection with his UBC field school course, July 7 - August 15. The public program complemented the instructional focus of the excavation project and also assisted with data collection.

In all, 1,373 visitors saw the excavations at Point Grey. People came from Vancouver, from all over Canada and the U.S., and from abroad. It was a popular attraction drawing comments such as, "Excellent opportunity to learn about archaeology," and "Much better than the museum."

The public program was assisted financially by the Government of British Columbia through the British Columbia Heritage Trust.

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*Midden Editor Kathryn Bernick was Coordinator of the ASBC's public interpretation program at the Point Grey Site.*

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*The Point Grey Site is in Marine Drive, Foreshore Park, on a 15 m high bluff, overlooking Burrard Inlet. Visitors were welcomed seven days a week, from 9:30 am to 3:30 pm. K. Bernick photo.*





*A display illustrated what we already knew about the 2,000 year-old Marpole Phase site. Forty-four artifacts, the types found in previous excavations, were arranged in two small cases. Graphic panels showed reconstructions of the ways in which the tools would have been used—for woodworking, hideworking, seine net fishing, and sea mammal hunting. K. Bernick photo.*



*After seeing the display, each visitor was given a brochure and taken on a tour of the excavation. Over the summer ASBC members gave 490 tours. K. Bernick photo.*



*Volunteer guides led visitors around the site and explained the work that was going on. Many people had never seen an archaeological excavation before and found the experience fascinating. T. Spurgeon photo.*

*continued . . .*



Visitors could watch people digging and screening whenever they came. On weekends, the busiest visitor days, all excavators were ASBC volunteers. T. Spurgeon photo.



All excavated soil was sifted through 1/8-inch mesh screens flushed with water from hoses connected to a water main. Volunteers worked side by side with the field school students, picking out fish bones and other small finds. K. Bernick photo.



The soil was removed with trowels and brushes from 1x2 m excavation units, each a section of a trench that cut through the shell midden. This rock feature was uncovered by ASBC volunteers. T. Spurgeon photo.



Seventy-eight prehistoric artifacts were recovered from the Point Grey Site during the summer of 1986, including items made from stone, bone, antler, tooth, and shell. M.A. Tisdale photo.

## News Bits

### *SFU doubles field option*

The Archaeology Department at Simon Fraser University is planning two field schools for next summer—one in the Peace River area of north-eastern B.C., and a second in Peru.

### *Index aids prairie research*

Vol. 9, No. 4 (Oct. 1985) of the *Manitoba Archaeological Quarterly* contains a cumulative author index and chronological listing of articles in the *MAQ* and its predecessor *MAN (Manitoba Archaeological Newsletter)*, 1964-1985; pp.45-77.

### *Ottawa sheds sexist image*

The Canadian Museum of Civilization is the new name, chosen in a contest, for the National Museum of Man in Ottawa.

### *Arch. Soc. organizes in Wash.*

A new membership organization, the Pacific Northwest Archaeological Society, was founded last year in Seattle. In addition to a newsletter and a bi-monthly lecture series, the group sponsors field trips, volunteer opportunities on archaeological projects, etc. More information from the PNWAS, P.O. Box 58810, Tukwila, Washington 98188-1610, U.S.A.

## Chacmool Conference

The topic for this year's Chacmool Conference is *Diet and Subsistence: Current Archaeological Perspectives*. It is sponsored by the University of Calgary Archaeological Association and will be held at the University of Calgary, November 7-9, 1986.

For more information contact the 1986 Chacmool Program Committee, Dept. of Archaeology, Univ. of Calgary, Calgary, Alberta, T2N 1N4.

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## SHOW TIME/Current Exhibits:

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### **UBC Museum of Anthropology**

*JACK SHADBOLT AND THE COASTAL INDIAN IMAGE* — the paintings and the Northwest Coast Indian masks which inspired them; through November 30.

*OUR ELDEST ELDERS: A PHOTOGRAPHIC TRIBUTE* — portrait photographs of 12 Indian elders; until November 2.

*COWICHAN INDIAN KNITTING* — depicting the development of the Cowichan knitting industry of southern Vancouver Island; Sept. 23 through Nov. 9; knitting demonstrations every Sunday at 2:30 pm.

### **Delta Museum and Archives**

*NATIVE PEOPLES* — a permanent display which includes an updated Coast Salish room and a new Archaeology room.

### **Langley Centennial Museum**

*LIFE THROUGH THE AGES* — a dinosaur exhibit from the National Museum of Natural Sciences, Ottawa. Activities include making plaster casts of fossils. Nov. 7 to Dec. 7.

### **Chinese Cultural Centre**

*SALTWATER CITY: THE CHINESE IN VANCOUVER 1886-1986* — photographs and artifacts documenting the history of Vancouver's Chinese community; until Dec. 21.

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# New Publications

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**Hands of Our Ancestors: The Revival of Salish Weaving at Musqueam** by Elizabeth Lominska Johnson and Kathryn Bernick. UBC Museum of Anthropology, Vancouver. 1986. Museum Note No. 16. See Review.

**Wisdom of the Elders: Native Traditions on the Northwest Coast: The Nuu-chah-nulth, Southern Kwakiutl and Nuxalk** by Ruth Kirk. Douglas & McIntyre, Vancouver, in association with the British Columbia Provincial Museum. 1986. 256 pp., ill., index. \$29.95 (hardcover).

A popular ethnography of the peoples of the Pacific Coast from Ozette to Bella Coola. Based on interviews with native people and on research by BCPM archaeologists, ethnologists, and linguists.

**Art of the Northern Tlingit** by Aldona Jonaitis. Univ. of Washington Press, Seattle. 1986. 188 pp. plus 70 figs.; bibl., index. US\$30.00 (hardcover).

A scholarly analysis by an art historian of the relationship between secular and sacred late 19th century art of the natives of southeastern Alaska.

**Lost and Found Traditions: Native American Art 1965-1985** by Ralph T. Coe. Univ. of Washington Press, Seattle, in association with the American Federation of Arts. 1986. 288 pp.; ill., glossary, index. US\$35.00 (hardcover).

Published in conjunction with an exhibition of contemporary native art in North America. Includes an illustrated catalogue of over 400 items.

**Whales, Ice, and Men: The History of Whaling in the Western Arctic** by John R. Bockstoe. Univ. of Washington Press, Seattle, in association with the New Bedford Whaling Museum, Massachusetts. 1986. 400 pp.; ill., glossary, bibl., index. US\$29.95. (hardcover).

A popular history of commercial whaling which between 1848 and 1919 nearly exterminated the bowhead whale.

**British Columbia Heritage Trust Student Employment Program: Selected Bibliography 1982-1985** prepared by Susan Irvine. B.C. Heritage Trust, Victoria. 1986. Information Series 1. 36 pp., ill.

Annotated listings of 164 summer student project reports, by subject category (8 under "Archaeology"). The reports are available at the Resource Information Centre library, Heritage Conservation Branch, Victoria. The bibliography is free of charge from the B.C. Heritage Trust.

**Glass and Ice** by K.R. Fladmark. SFU Archaeology Press, Burnaby. 1985. Publication No.14. 217 pp., ill. \$18.00 (20% discount for ASBC members).

Report on the archaeology of the Mount Edziza and Spectrum Ranges, Northwestern British Columbia.

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# Book Reviews

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## *A successful Revival*

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**Hands of Our Ancestors: The Revival of Salish Weaving at Musqueam** by Elizabeth Lominska Johnson and Kathryn Bernick. UBC Museum of Anthropology, Vancouver. 1986. Museum Note No.16. 32 pp., ill. \$4.95 (paper).

*OFTEN*, when reading, we skim the words without acknowledging the depth of meaning that lies within them. One such word is "revival" which means 1) restoration to life, consciousness, vigor, strength, etc.; 2) restoration to use, acceptance, or currency; 3) an awakening, in a church or community, of interest in and care for matters relating to personal religion.

The authors of this slim volume (written as an adjunct to the exhibit of the Musqueam Weavers' work which appeared at the Museum of Anthropology from January to September of this year) manage artfully to present all three meanings in a very small space.

The text, liberally seasoned with photographs, begins by presenting the archaeological and ethnographic context for Salish weaving. After a brief comprehensible discussion of materials and technique, the new weavers appear. Through pictures and quotes we come to feel the strength of the women's commitment to their craft and the pride with which they wear their blankets to the longhouse.

Besides attending the museum exhibit, it was also possible to participate in the continuing renaissance of Salish weaving at the Folklife area of Expo '86. There we spoke to the weavers and we were shown how to twine and then encouraged to get our hands in the wool and weave a row or two. After finding my own rhythm, I began to understand the spiritual satisfaction the revival of this craft has bestowed

on these women. As Debbie Sparrow puts it, "... it just gives me more of an identity ... It's sort of hard to put into words because it's from my soul and from my spirit that I do it."

Both the exhibit and Expo are closed now. But this splendid little Museum Note is the next best thing to being there. □

- *Phyllis Mason*

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*Phyllis Mason is an ASBC member and a library technician who works at Vancouver Community College-Langara Library.*

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## *For professionals only*

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**Lithics and Livelihood: Stone Tool Technologies of Central and Southern Interior British Columbia** by Martin P.R. Magne. *National Museum of Man Mercury Series, Archaeological Survey of Canada Paper No.133*. National Museums of Canada, Ottawa. 1985. 304 pp., ill. Free of charge from Scientific Records, A.S.C., Canadian Museum of Civilization, Ottawa, Ontario K1A 0M8.

*THE PUBLICATION* of Martin Margne's Ph.D. dissertation in the *Mercury Series* will be of great service to professional archaeologists concerned with British Columbia's prehistory.

The paper describes in detail the theoretical background, the experimental basis, and the application of a powerful method for deducing the activities of the stone-tool users who occupied our Interior Plateau in the past.

In the experimental work, Magne examined the 2,657 fragments of stone generated as debitage in the manufacture of 27 artifacts by a



group of 13 present-day stone-knappers. The mathematical analysis of his observations allowed him to identify key characteristics for classifying the flakes as resulting from the first, middle, or late stages of reduction (tool production).

He applied this classification to the debitage collected in the course of four major surveys on the Interior Plateau: at the mouth of the Chilcotin, Hat Creek, Eagle Lake, and Lillooet. By incorporating these results with details of artifacts recovered and features observed at the sites, Magne adds considerably to archaeologists' understanding of what once went on in the areas studied.

Unfortunately, most of this information will be of little use to the lay person, even to someone reasonably knowledgeable. The paper should—in the fashion of a medicine bottle—carry a warning *FOR PROFESSIONAL USE ONLY*. Taken carelessly, it will cause severe mental indigestion. Written in the densest academic jargon, it is almost incomprehensible to any mind other than that of a Ph.D.—or at least a graduate student. The ordinary inquiring mind will be defeated.

The book shows some signs of inadequate editing. A few sentences, even allowing for academic fog, are just so confused in structure as to be confused in meaning also. (For example, on p. 31, the sentence beginning, "As far as lithics . . ." implies that bows were made of stone.) An occasional typographical error strikes the eye. And your reviewer was amused by finding in the text a reference to a non-existent paper attributed to him (not, however, listed in Chapter 8, References Cited).

**Lithics and Livelihood** represents a valuable piece of work. It's unfortunate that something potentially of great interest to your average *Midden* reader should be ironclad in such impenetrable writing. □

- Don Bunyan

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*Don Bunyan is an avocational archaeologist, an ASBC Executive Committee member, and author of Pursuing the Past: A General Account of British Columbia Archaeology (UBC Museum of Anthropology, 1978). He is a retired petroleum engineer.*

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## Native Art Studies Conference

The newly formed Native Art Studies Association of Canada will hold its first National Conference in Victoria, B.C., November 13-16, 1986.

In addition to a business meeting which will vote on a constitution and elect a slate of officers, there will be a program featuring papers and panel discussions. One of the scheduled sessions is on Northwest Coast native art. For more information contact Joan Vastokas, Dept. of Anthropology, Trent University, Peterborough, Ontario K9J 7B8.



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**1986/87 EXECUTIVE**

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