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Editor
N. Russell

THE MIDDEN

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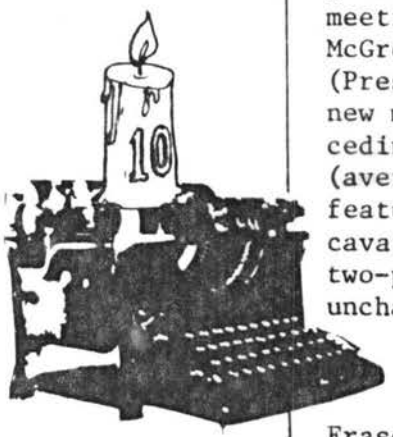
SPECIAL TENTH BIRTHDAY ISSUE



On Being 10 Years Young

With this 50th issue, The Midden marks 10 years of publishing, having begun life as the Newsletter of the ASBC in November 1968. The first issue - all six pages, gestetnered, with no illustrations - outlined future meetings of the young society (including lectures by Drs. McGregor, Kassis and Borden), listed the executive (President: Ron Sutherland) and extended a welcome to new members (including a Mrs. Marie Duncan). The preceding 49 issues have totalled well over 700 pages (average 15 pp. per issue) and have included 90 original feature articles, the vast majority being survey and excavation reports by professional archaeologists. The two-person Groves-Russell editorial staff has remained unchanged throughout. Warm thanks should go particularly to indexer Frances Woodward, artist Hilary Stewart and publications committee member Eileen Sutherland. We would also like to thank Simon Fraser University for continuing to provide low-cost printing.

RESEARCH IN A NEW METHOD OF ^{14}C DATING AT THE UNIVERSITY OF TORONTO

by

E. B. Banning and L. A. Pavlish

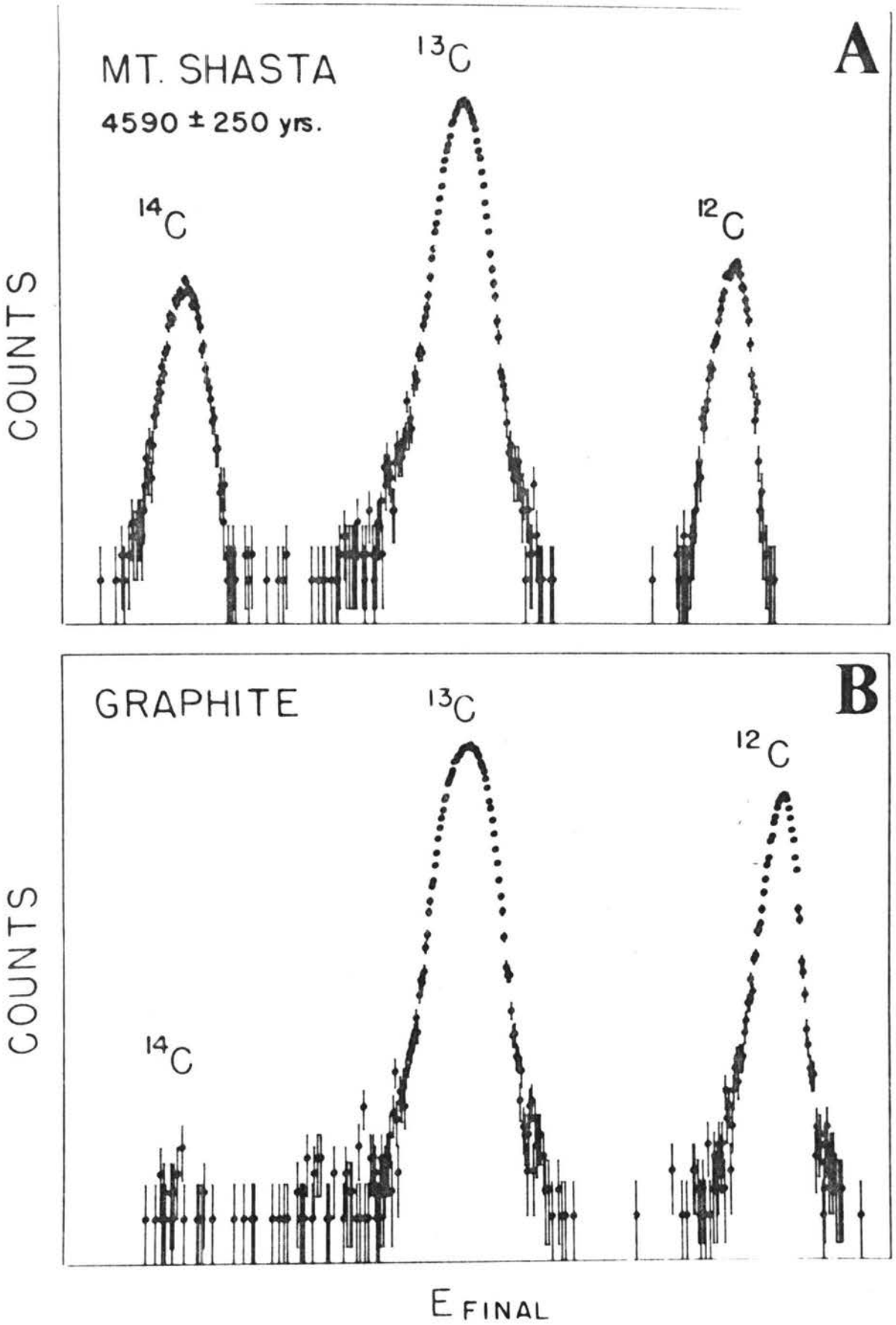
Archaeometry Laboratory, University of Toronto

(Reprinted from January/February 1978 ARCH NOTES with kind permission of the authors)

H. Oeschger suggested almost a decade ago that it might be possible to devise a method for ^{14}C dating in which the carbon-14 atoms themselves, not the beta-rays from the decay of radioactive carbon, could be counted (H. Oeschger, et al., in Radiocarbon Variations and Absolute Chronology, Proceedings XII Nobel Symposium, I.U. Olssen, ed., New York: Wiley Interscience, 1970, pp. 487). In Toronto, we first heard the mention of such a possibility in a lecture given by A.E. Litherland to an undergraduate class in Physics and Archaeology, in January 1976, when it was not taken very seriously (although it later appeared on the final examination for the course!). Extensive discussions during 1976 and 1977 among like-minded scientists did, however, lead to the collaboration of groups led by A.E. Litherland (University of Toronto), H.E. Gove (University of Rochester) and K.H. Purser (General Ionex Corporation), in order to develop just such a method.

The first public announcement of the initial success of the ^{14}C atom-counting technique came at a conference in Strasbourg, France, 24 May 1977 (K.H. Purser, et al., in Proceedings of the Second International Conference on Electrostatic Accelerators, Strasbourg, Revue de Physique Appliquée, tome 12, no. 10, October 1977). The Rochester-Toronto-General Ionex group has since dated samples provided by M. Rubin of the U.S. Geological Survey with some success, negative ions providing the solution to the problem which has plagued similar research--the elimination of nitrogen-14, which has the same mass as carbon-14 (C.L. Bennett, et al., "Radiocarbon dating using electrostatic accelerators: negative ions provide the key", Science 198(1977), pp. 508-510; C.L. Bennett, et al., "Radiocarbon dating using electrostatic accelerators: dating of milligram samples", submitted to Science, December 1977).

The principal researchers are at present designing a dedicated machine, exclusively for such radioisotope dating, and are interested in the possible application of the technique to the dating of ground-water (important in the storage of nuclear wastes). At the same time, however, work in the Archaeometry Group at the University of Toronto is beginning



Plot of relative amounts of carbon-14 in two samples.

A: shows the easily recognizable peak of carbon-14 atoms (expressed as a log) for carbonacious material recovered from Mt. Shasta, California, which is 4500 ± 250 years old.

B: shows the peak of carbon-14 atoms obtained from a graphite sample to be very low, giving an apparent age greater than 50,000 years.

to revolve around possible archaeological applications of the new method.

The possibilities for broadening the applications of isotopic dating by direct atom counting are immense. Carbon samples too small for measurement by the conventional technique or artifacts too valuable for large carbon samples to be removed are now much more likely to be datable. Even the carbon in chaff- or shell-tempered pottery in smoky residues on cave ceilings or lamps, or in small bits of preserved matting or basketry may now provide chronometric dates, since only milligram quantities of carbon will be needed for analysis. Iron and steel artifacts always contain carbon, and these too might be datable where the fuel in the forge was wood or charcoal . It may further be possible to extend the ^{14}C chronology by about 70,000 years if the contamination problems can be solved.

The method at the same time offers possibilities for refinement of ^{14}C age calibration. The Bristlecone pines used in the production of calibration curves have until now been dated in "chunks" of 10 annual rings each. We may soon be able to calibrate one ring at a time.

Similarly, the new ^{14}C dating method has important consequences in "calibrating" thermoluminescent dating methods. In thermoluminescent dating of fired ceramics, uncertainty concerning the radiation environment of the sample during its burial has made the calculation of absolute dates uncertain. If, however, one could date a sherd by ^{14}C (using organic matter in the temper or on the ancient surface of the sample), one could establish its age, and, by assuming a similar dose-rate for all sherds on the same site, one could then solve the TL dating equation for those sherds, simplifying the TL dating process, or, at least, providing a check on conventional methods for determining the dose-rate. While individual ^{14}C dates tend to be rather expensive, TL dates may prove to be much less so, making such a ^{14}C/TL partnership a valuable procedure ("TL and ^{14}C dating of pottery: archaeometric potential", Ancient TL, in press). This is especially important in regions such as Ontario where dendrochronological sequences are incomplete and opportunities for absolute dates limited.

The importance of the new method has been demonstrated by the rapidity of developments and the number of groups who have been working on the problem. The use of accelerators as mass spectrometers has also been independently studied by a group at Berkeley (R.A. Muller, "Radioisotope dating with a cyclotron", Science 196(1977), pp. 489-494) and a group at Simon Fraser and McMaster (D.E. Nelson, et al., "Carbon-14: direct detection at natural concentrations", Science 198(1977), pp. 507-508), while other groups are known to have subsequently experimented with the technique. It must be stressed that direct-counting isotopic dating is still in the developmental stages--all groups involved in this research have experienced some problems--but when fully developed it is sure to greatly expand our chronometric horizons. Not least among its implications is the potential for using isotopes other than ^{14}C as dating aids. ^{26}Al, ^{10}Be, ^{36}Cl, ^{32}Si and others now gain in their importance to the geologist, palaeontologist and archaeologist.

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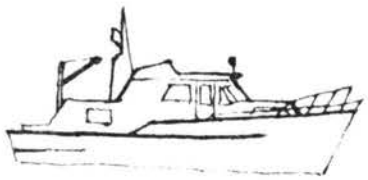
REWARDING EXCAVATIONS CONTINUE AT NAMU

A 1978 report by R. L. Carlson,
Dept. of Archaeology,
S. F. U.

Namu (ElSx 1) is one of the most exciting archaeological sites in British Columbia. Excavations during the last 10 years have produced a wealth of material spread over a time span of about 9,000 years. The site was first recorded in 1968 by Philip Hobler during the course of an archaeological survey of the channels between Fitzhugh Sound, Kimsquit and Bella Coola. It was obviously already known to the people of Bella Bella who occupied the site seasonally prior to the establishment of a fish cannery and later a saw mill in the late 19th century. The first actual excavations were directed by J. J. Hester of the University of Colorado in 1969 and 1970. Hester's group of researchers discovered a long sequence of cultural components beginning with a microblade industry some 9,000 years ago, and followed by a shell midden whose deposition continued until several centuries before European contact (Hester and Nelson 1978).

In 1977 I returned to the site with a group of students from Simon Fraser University. Several goals guided our work there. Some of the students lacked previous excavation experience, and one goal was to teach them how to excavate and analyze a midden. We also wished to obtain a larger sample of material from the deposits of the Early Period (9,000 - 5,000 years ago), and to remove a section of the stratigraphy to put into the Department of Archaeology's new Museum of Archaeology and Ethnology at Simon Fraser University (Carlson 1977). The Leon and Thea Koerner Foundation provided a small grant to help with the latter project.



Sisiutl, SFU's archaeology research vessel

In 1978 we continued this work, and directed our excavations toward sampling parts of the site to the south and east of previous excavations where in 1977 a single test pit had revealed the presence of a black, non-shell stratum similar to the earliest known stratum found in other parts of the site.

Five 2-by-2 metre test pits were excavated into the deposit east of previous excavations. Below a thick layer of forest soil there appeared a compact,

black stratum devoid of shell and bone, but containing a number of stone tools, and a small amount of charcoal and fire-cracked rock. Most artifacts were found between 50 and 70 cm below the surface within the black layer. The assemblage consisted of obsidian microblades, pebble tools, cores, struck flakes, abraders for making tools by grinding and polishing, flakes of milky quartz, and a fragment of one crude biface. One charcoal sample has been submitted for dating. Judging from dates obtained by the Colorado researchers, this assemblage should date somewhere in the time period between 9,000 and 4,500 years ago. Below this black layer there occurred a culturally sterile, yellowish sand which is a natural deposit, probably glacial in origin.

To the south of the previous year's excavations in a small hollow directly above the mouth of the Namu River we began another test pit, in which shell deposits were encountered below the layer of surface humus. To our surprise, the shell midden went down to three metres below the surface, and to our even greater astonishment (and delight) a black midden deposit containing only one narrow band of shell continued downward for another metre. Two additional 2-by-2 metre pits were excavated immediately east and west of this first pit so that the final excavation in this part of the site consisted of a trench 6 metres long, 2 metres wide, and 4 metres deep. At one point we thought we had reached bedrock, but examination showed this to be a number of large sandstone slabs which must have been brought to the site, and were once part of some habitation feature. The cultural deposit continued below these large rocks.

The artifact assemblages from the two deposits are quite different. The shell deposits contained artifacts typical of the time period between about 2,000 and 4,000 years ago, as well as many bones of mammals and fish. The lowermost metre containing the black matrix was obviously a lithic workshop where flaked stone tools were made. Many flakes and cores of andesite and greenstone were recovered, as well as leaf-shaped points and knives, scrapers, pebble tools, and even microblades and cores of andesite. Most microblades were, however, made of obsidian.

This assemblage of flaked stone tools and debitage is larger than any other so far obtained from any single site on the central coast, and once analyzed will provide considerable information on stone flaking techniques of the Early Period. This analysis is currently underway.

REFERENCES

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1977 The 1977 Namu Excavations. Unpublished report to the Office of the Provincial Archaeologist. Victoria.

Hester, James J. and Sarah Nelson (Eds.)
1978 Reports of the Bella Bella Project. Publication of the Department of Archaeology, Simon Fraser University. In Press.

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MIDDEN WINS AWARD

The Midden, celebrating its 10th anniversary, won a small award this summer. The publication was entered in the Newsletter category of the 1978 publications contest sponsored by British Columbia Business Communicators - an organization for editors of special publications.

Two prizes - certificates - were awarded. The top one, the Award of Excellence, was presented to The Midden.

A.S.B.C. EXECUTIVE MEMBERS - 1978/79

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WATCH FOR ....

Grand opening of the new museum of Anthropology and Ethnology at Simon Fraser University...coming soon.

A new lecture series on B. C. Archaeology, given at Langara in the New Year, and co-sponsored by Vancouver Community College and the Archaeological Society.

Letters to the Editor

July 13, 1978

Nick Russell, Editor,
The Midden

Dear Nick:

In response to your editorial in the June 1978 issue, I feel that a discussion of the policy and philosophy concerning the sale and purchase of artifacts is in order. At the British Columbia Provincial Museum, Archaeology Division, we are faced with the problem of the purchase of artifacts quite often. Our policy is, and has been, that this division will not purchase, evaluate in monetary terms, nor encourage the evaluation or sale of any prehistoric or aboriginal artifact. Contrary to a popular misconception, the role of the modern museum is not to collect curiosities or art pieces, rejecting all but the very finest. Nor is it the role of a modern museum to amass large holdings of objects simply for the sake of having a "complete" collection. We view our role both in terms of our Charter and the aims of modern museums as one where artifacts are only one part of the knowledge we accumulate, conserve and hold in perpetuity; the objects and knowledge which we gather form the data from which we and others document and interpret the pre-history of British Columbia for the benefit of the archaeological discipline, the people of British Columbia, and especially the native peoples of the province.

In our reply to people wishing to sell artifacts we point out that although some artifacts can be considered aesthetically pleasing, the collection of "art-pieces" is not our business; the most important value an archaeological specimen has is its context. In most cases, the artifacts for sale have no context and therefore have relatively little scientific importance. We look at artifacts from the point of view, "What can we learn from that piece?"

It can be argued that a museum should collect some objects that lack context because they are "unique." It must be remembered, however, that all archaeological objects are unique and that this uniqueness when aggregated provides a fundamental property which permits archaeological research and cultural reconstruction.

The "dilemma" posed by your editorial is no dilemma. The dilemma only arises from an acceptance of the original proposition: that a person wished to dispose of (sell) a magnificent carved figure. There are two issues implicit within the proposition: the person wished to sell something: and that something was judged to be magnificent. The uncritical acceptance of ownership constitutes the fundamental issue. It is one which we have been fighting against in the Federal Cultural Property Export Act. Specifically: Does anyone have the right to own, and a right to make a profit from prehistoric artifacts? Is the heritage of mankind the property of someone who accidentally finds a material expression of that past? Have our values and perceptions become so inculcated with the spirit of the times that everything under the sun becomes valuable because it can be bought and sold?

At the very least the acceptance of the principle that whatever can be sold must be sold, denies the moral responsibility of our society individually and collectively to base our actions of the present and future upon a knowledge of our past. The rejection of our individual and cultural past constitutes acceptance of an amnesia which removes responsibility from us for our actions. An individual may argue that he has the right and freedom to abrogate his responsibility for his own actions. A person who robs another person is not permitted this freedom by our society; he has perpetrated a crime against another individual and the property of another individual. The arrogance of our economy permits the protection of individuals; but only recently has our society recognized the burden of the protection of the society itself. In terms of the material expressions of the past, the Danes recognized this obligation in the 13th century and enacted a law reserving the right of ownership of "found" relics to the King and hence to the people as a whole. A person who finds an historic object does not own it, nor can he sell it; he can hold it for his lifetime and in some cases be indemnified for his care of the object.

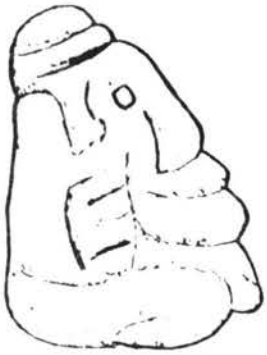
Here, a person finds an object and had the assumed right (and in some quarters, the obligation) to profit from his discovery. The fact is that the amount of profit (in this case $2000) is not in any way related to the object itself. Prices are set in a neat arrangement wherein dealers buy and sell specifically to increase the dollar value of their "investment." The evaluation of the "importance" or "stunning beauty" of "magnificence" of the object is imposed upon it by the necessity to increase its dollar value. Aesthetic evaluation can and does take place without a primary concern for monetary evaluation, but have you ever heard a dealer speak of a priceless and unique, artistically stunning flake? I doubt it.

What is needed instead of a Daddy Warbucks--an angel who rescues archaeological specimens from the clutches of the Americans--is a firm commitment to the responsibility of all members of society to protect their heritage. This commitment takes the form of a firm resolve not to participate in, nor encourage the commercialization of the past. We as archaeologists must devote our efforts to an education of the public at large; we must pass on our enthusiasm and our joy as we discover, learn from, and help others learn about and enjoy the rich past which is, after all, an inextricable part of our own present.

What can we do though when faced with the fact that someone is considering selling an object? There is no law to prevent the sale of prehistoric artifacts--perhaps there should be! All we can do while remaining true to our resolve is to use moral persuasion. Ultimately it is the morality of the situation upon which we must focus our attention and action. That we "lose" an object to a businessman or collector in Seattle is indeed tragic; nevertheless if we subvert our ethic to save a piece by participating in the artifact market economy we have seriously damaged our ability to effect the persuasion of persons engaged in this commerce. This regrettable but necessary position was adopted by the C.A.A. when it recommended that all applications for export permits be approved in order that monetary evaluations of prehistoric artifacts be avoided. Only by the active and deliberate rejection of the concept of private ownership of artifacts, and the communication of our concern to the lay public can we hope to guarantee that our heritage will not become a useless "mess of pottage."

Sincerely,
Tom Loy
Assistant Curator
Archaeology Division

Editor's Note.



If this was an ideal world, we would agree entirely. But although Mr. Loy is unerringly right, and we support the ideals for which he strives, saying so does not make them come true. We live in a materialistic society and that won't change just because a few of us say we don't approve: years of active educational campaigning are ahead, and in the meantime (if we read that last paragraph about the C.A.A. correctly) the archaeologists are willing to let our remaining cultural heritage slip away abroad.

Surely the C.A.A. by recommending approval of all export permits condones private ownership? We are reminded of one Pontius Pilate saying, roughly, "I don't approve, but I'm going to wash my hands of it." Wouldn't a stronger position have been to recommend a law against sale of prehistoric artifacts? Or better still, a Danish-style law, scrapping private ownership of prehistoric artifacts? Of course this is an over-simplification of what must have been a bitter C.A.A. debate, and there are probably strong reasons for the position which the association finally took.

But perhaps, in our original editorial, opening this discussion, we were wrong to address the museums at all. To say an artifact out of context has no scientific value is fine...but it would be outrageous to suggest that (for instance) the magnificent stone masks which so fascinated Duff in Images: Stone: B.C. should be discarded because their provenience is not properly documented. So in such a situation they become Art Gallery pieces, instead of Museum pieces. Now, who dares to suggest that the argument so well stated by Mr. Loy be extended to "art objects"? Let them all go abroad, to prevent creating an artifact market economy?

The B. C. Provincial Museum very sensibly buys the work of contemporary craftsmen (Bill Reid, Bob Davidson, etc.). Is that wrong? Should it not buy an Edenshaw, if offered? Where should the line be drawn?

If somebody offers a fine Canadian artifact for sale at a Sotheby's auction in London and the National Museum buys it to "repatriate" it, is that so very different from the same person offering it to Ottawa direct (as the gentleman did, who started all this)?

No, we strongly oppose the sale of archaeological materials, but we are not convinced that is the end of the argument.

NR

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THE-IT'S-ONLY-TAKEN-US-10-YEARS-TO-DISCOVER-IT-DEPT.

Arts of a Vanished Era was published in 1968 as a catalogue for an exhibition at the Whatcom Museum of History and Art, in Bellingham. It swam recently into our ken as one of half-a-dozen Whatcom Museum publications which now are to be distributed by the University of Washington Press. The paperback is available locally from the U.B.C. Museum bookstore at $2.50. The book is particularly useful because it brings together nearly 80 items mostly from private collections in Washington state. Much of the material is treen (though there's a handsome stone seated bowl figure from the Lummi Indian Museum) and therefore post-contact ceremonial material, and much came originally from north of the border. Despite the title, however, some of the pieces are contemporary. Also available in the same series is volume one of Erna Gunther's survey of Whatcom Museum's holdings, called The Permanent Collection.

NR

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WATCH FOR . . .

Coast Salish Spirit Dancing,

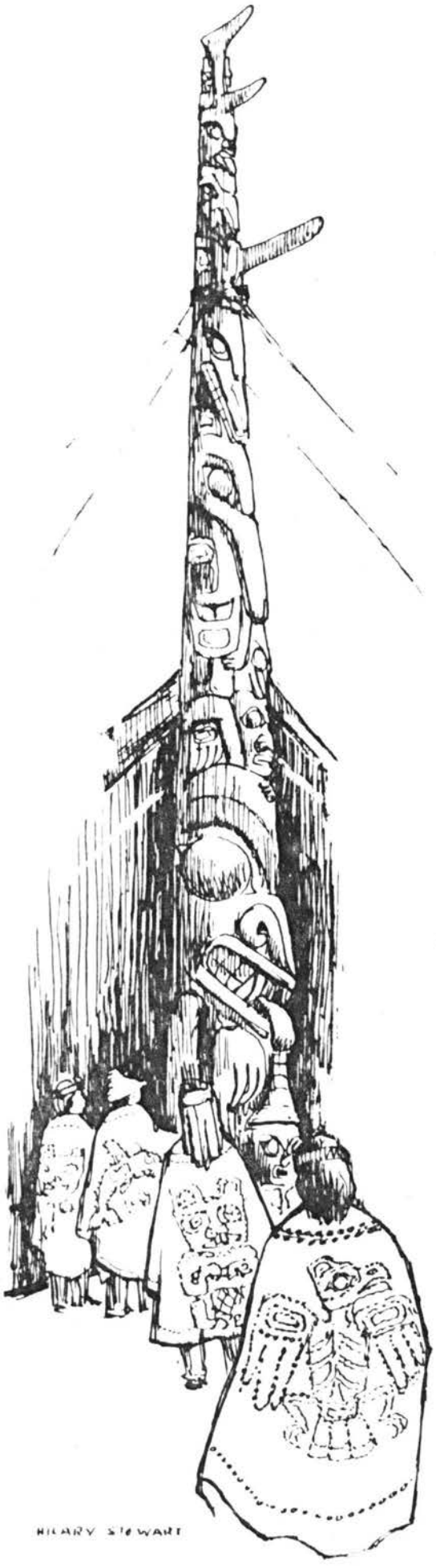
scheduled for publication by the

University of Washington this

Fall. Author Pamela Amoss is a

U. W. anthropologist.

* * *



THE RAISING OF BILL REID'S POLE IN SKIDEGATE

by Hilary Stewart
June 13, 1978

There were people on standby for Pacific Western's flight No. 415 out of Vancouver one Friday this summer. Normally half empty, this flight to Sandspit, in the Queen Charlotte Islands, was fully booked, and with good reason. Most of those on board were heading for Skidegate to witness the raising of the 17.4-metre totem pole carved by Bill Reid.

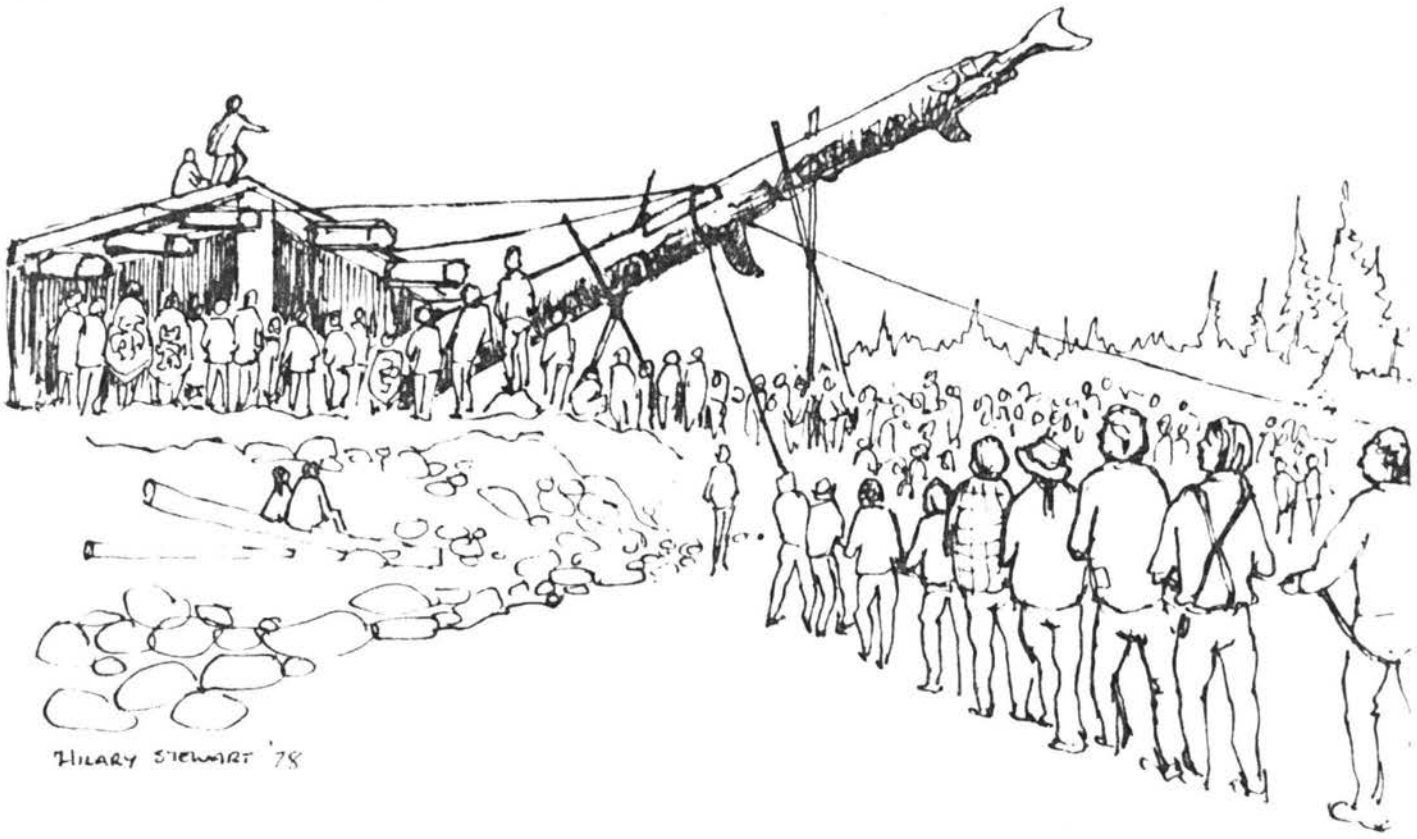
Drawn together by a common interest, many of the passengers knew each other, and there was an air of festive anticipation about the flight.

The technology of the 20th century had the same powers of transformation that Raven was famous for along the Northwest Coast. The passengers, bound for a group of islands once thought of as distant and remote, soon descended through the "hole in the sky" (of Raven legend) to set foot in the land of the Haida.

That evening, on a pebble beach close to where Bill Reid had spent all the previous summer carving the pole, there was an impromptu salmon barbecue. The sea was mellow and quiet as the sky darkened behind two small offshore islands. Rich red salmon on cooking tongs leaned over the beach fire and a soft drum beat joined with the crackle of the burning driftwood as Claude Davidson, from Old Masset, began to sing in his native Haida. Joe David, artist and carver from the West Coast of Vancouver Island, heated his drum by the flames until the skin was taut, and joined in the drumming, his lithe body powered by the spirituality of the moment and the pound of drum. Robert Davidson, Claude's son, well known artist and carver who apprenticed under Bill Reid, added his songs to the evening and then passed the drum to Bill Holm, from Seattle. Bill sang Kwakiutl songs with understanding and feeling, then passed the drum back to Claude. It was late into the night before the singing ended and the fire embers blackened.

Saturday brought sunshine to the Haida islands scattered like jewels spilled over a blue-green floor. The focal point of all the

Fifteen hundred pairs of eyes and the total energy of the entire crowd were directed toward the pole as strong arms again heaved in unison. Suddenly, and seemingly with easy grace, the carved log rose high against the sky and a great, spontaneous roar broke from the crowd, followed by cheering and clapping. Drums pounded furiously, rattles rattled and people just stood there looking at the pole, awed by the realization of what they had just witnessed. The tall pole stood erect and bold to proclaim the strength and dignity of the Haida culture and its people. At its base stood a massive carved grizzly bear, with flared nostrils and protruding tongue. Above it were raven, frog and killer whale with its free-standing dorsal fin. Whale was topped by a dogfish with its head downwards and its great tail pointing to the sky, flanked on three sides by watchmen keeping guard over the sea and the village. In all, a magnificent sculpture from the hand of a world-renowned master carver.



Led by the Skidegate chiefs, a long line of dancers in their brilliantly crested button blankets began to circle the house to the beat of drums. The heavy clouds, unable to contain themselves any longer, finally let go, but the dancers continued, ignoring the very element responsible for the mighty cedars which provided the material for both house and pole. That evening a vast crowd packed the community hall for a dinner of salmon and halibut that began with a delicious fish soup.

The following evening, after the official opening of the Haida house with much ceremony and dancing, a great potlatch was given for close to 1000 invited guests. Chiefs, again resplendent in headdresses and button blankets, holding raven rattles and talking sticks, made speeches in the tradition and manner of the oratory of old. Dancers again took to the floor as the elders sang in their native tongue to the pulse of the drums.

islands this day was the village of Skidegate, a village once famous for its planked houses and forest of magnificent, carved totem poles, a village now with but a single remaining pole falling into decay, a village where no pole had been raised in more than 100 years.

About 1500 people had gathered around the new Skidegate band council offices, constructed in the style of the traditional six-beam house with vertical planking. In a contemporary break with tradition, however, the entire front of the house was glass window, giving a view across the water to an ancient burial island. The pole carved by Bill Reid was to be the frontal pole of the council offices. Now it lay prone in front of the building. The day before, dozens of people of all ages had combined their strength to carry the tremendously heavy pole nearly a mile from the carving shed to the house, and lay it in position. The base was close to the building, the upper end supported by a cribbing of fresh cut logs about 1.5 metres high. From part way up the pole, four long lengths of blue rope spread out like the start of a spider web, with two lines running forward and out along the beach, and two lines back over the roof of the house.

About 2 p.m. the ceremony began. First a prayer, then a welcoming speech by the hereditary Chief of Skidegate, Clarence Collinson, as well as speeches by other chiefs of the village, all in colourful ceremonial dress. Dancers, richly robed in red and blue button blankets, sang and danced to the beat of deer hide drums, while the sun glinted on thousands of shining buttons outlining their crests.

Collinson introduced Bill Reid who stood up, smiling, to the deafening cheers of the crowd as drums were pounded and rattles vigorously shaken. Standing beside his pole he spoke eloquently, saying that it had been a life-long dream of his to return to the islands, to draw upon the heritage of the art forms and, while living among the people, to carve a totem pole for the village. He transferred to Gary Edenshaw, his assistant in the carving, the right to perform the ceremonial dance of the carver.

Gary was wearing a cedar bark hat trimmed with abalone and sea lion whiskers, and he wore a painted sleeveless shirt of deer hide. Following tradition, he wore his carving tools around his waist, and as he danced with a drum the crowd warmed to the magnitude of the events unfolding. Finally, on the foundation where the pole was to stand, Bill Reid and the chiefs ceremonially sprinkled trade beads and tobacco. Now the raising of the pole could begin.

On the roof of the Haida house was a band member (a logger experienced with rope and spar) shouting instructions to the teams of men manning the long lines.

The bright sky had clouded over. Mist and threatening grey-black clouds were moving in through Skidegate Inlet, but all eyes were on the pole. The command was given. The two teams of men heaved and the pole began to lift. The ropes became caught up in the cedar shakes on the edge of the roof, but quickly the shakes were ripped away with bare hands in order to make a clear run over the roof edge. The waiting pole swayed a little but the men on the front lines held it steady.

The feast was lavish. Salmon, halibut, crab, abalone, scallop, clams, eulachon (and eulachon grease), octopus and herring spawn on kelp were followed by salmonberries, salal and other wild berries. The host village had spent months collecting and preparing the sea foods and berries. There was ample for everyone and even a surplus. Quantities of gifts were distributed to everyone in accordance with their rank and importance - even the children were remembered with imprinted balloons - and bags were provided to take home all the uneaten food, as is customary at a potlatch.

Finally, the greatest moment of the evening came when Bill Reid was summoned to the stage. After a speech of thanks for his work, a magnificent red and blue button blanket, bearing an eagle design, was placed around his shoulders. The people rose to their feet, cheering and applauding as the drums pounded for what must have been a full five minutes. The people of Old Masset joined with the people of Skidegate, who joined with many non-natives, not only to celebrate the raising of the first pole in the village in 100 years, and the official opening of the new council house, but also to honour and pay homage to a great artist and a great man, Bill Reid.

* * * * * *

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Describing Artifacts, No. 13

(Part of a continuing series on artifact description, reproduced from the handbook for archaeological staff working on the National Inventory Project in B.C. The Midden extends thanks to Tom Loy of the Provincial Museum for permission to reprint.)

MEASUREMENTS

Measuring artifacts is a complex and time-consuming procedure. Four aspects must be examined. All metric.

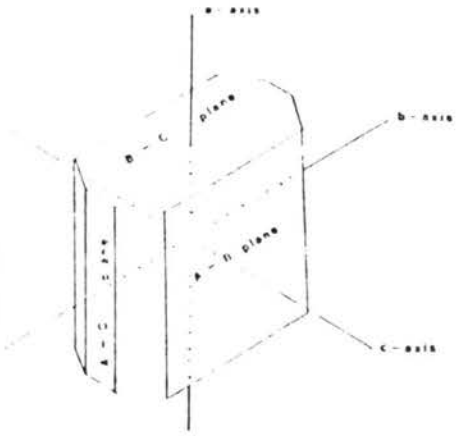

DIAGRAM 1 Planes and axes for cross-section identification and labelling

1. Length - greatest over-all dimension (A-axis), in either the horizontal or vertical plane, if the object stands by itself, or in either the parallel or perpendicular plan to the line which the artifact naturally aligns itself. The artifact is the object and not subject to conflicting measuring standards (e.g. biological criteria, etc.). For labrets, length is the proximal (buccal)-distal dimension. (Defined in "Dictionary of Terms".)

2. Width - the largest intermediate dimension (B-axis) roughly at right angles to the axis of length. For containers (bowls, cups, pots, etc.), width is read as diameter.

3. Thickness - actual dimension of artifacts roughly at right angles to the plane of length and width (C-axis).

4. Weight - if the weight of the artifact is greater than the capacity of the scale, the capacity should be mentioned, e.g. "over 31.1".

QUALITY OF MEASURE - Both the measuring technique and the completeness of the artifact should also be described:

Technique:

A. exact: the measurement was made with calipers, scale, balance or the equivalent.

B. approximate: any form of measure other than estimate. Includes measurements that have been rounded off due to imprecise measuring techniques.

C. estimate.

Completeness:

If any dimension is incomplete, this should be noted. The term "restored" (see dictionary) indicates that the measure is of an inferential (restored) dimension.

FIELD WORK AT THE NAKWANTLUN SITE (FdSi-11)
ANAHIM LAKE, BRITISH COLUMBIA

by Roscoe Wilmeth
Archaeological Survey of Canada
National Museum of Man

The Nakwantlun site is situated on the right bank of the Dean River, just below its outlet from Lower Anahim Lake, central interior British Columbia. First visited and recorded in 1973, the site is characterized by a large number of house pits along the high bank of the river at the point where the old Bella Coola trail crosses the stream at a shallow ford. One month of testing was carried out in 1977 to determine whether the site was worthy of full-scale excavation. Five house pits were tested by running a meter-wide trench from the centre of the depression to the rim. Elsewhere, small test pits were randomly placed to provide soil profiles and to indicate the richer portions of the site. Two of these tests were expanded to 2 by 2 meter squares.

Material from the houses was not abundant, but there was enough evidence from one (House 6) to suggest the presence of a late prehistoric or protohistoric Chilcotin component. In addition, two houses yielded evidence of clearly stratified occupation levels. A relative abundance of artifacts was recovered from the 2 by 2 meter square in an area not immediately adjacent to any of the pits. Dates on some radiocarbon samples were earlier than any previously obtained in the Anahim area, while others fell within gaps in the present chronology. This suggested that one or two seasons of field work should prove rewarding.

Six weeks were spent at the site this past summer with a crew of five. One of the houses tested in 1977 (House 2), which had stratified deposits, was trenched, while House 6, the largest at the site, was cleared to floor at the centre. In addition, a trench was run to the pit rim adjacent to a trench excavated last year. In an open area adjacent to one of the 2 by 2 meter squares dug in 1977, seven additional squares were excavated.

Results from the houses were disappointing. Although the stratified layers within House 2 were recognizable

throughout, only a very few artifacts were recovered, and the cultural affiliations are not determinable. A central hearth was present in House 6, but no evidence for centre posts, which would have been expected in a typical Chilcotin lodge. In the trench mentioned previously, floor was traced to the base of a sloping pit wall, which ran up to a level bench area some distance below the surface. This is typical of the Chilcotin lodge, but may not be restricted to this type. The trench wall profile suggested an occupation above the original floor which merged with the surface in the house centre. One projectile point, an aberrant Kavik or Flo-kut form, was found at this level. Together with a small side-notched point found above the original floor last year, this suggests Chilcotin re-use of an older house pit. Other than the points, only a minimum of artifacts, other than retouched flakes, was recovered.

In the open area, on the other hand, a great abundance of artifact material was found. Projectile point styles suggest occupation over a wide range of time, from the Early Period of the Fraser Valley to the Late Prehistoric. However, as is often the case in the forested area around Anahim Lake, the cultural deposits were very thin, rarely more than 20 cm in depth. This creates great problems in attempting to sort the artifacts by cultural phases.

Analysis of the collections will help determine whether to continue work at Nakwantlun next season, or whether it would be wiser to move to sites outside the forest but still in the West Chilcotin area, where deeper deposits might provide an answer to the present stratigraphic problems.

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ONTARIO SOCIETY PLANS TO CO-OPERATE

The Ontario Archaeological Society has appointed an I.S.L.O. - an Inter-Society Liaison Officer.

Purpose of the new post is to encourage rapport between Canada's five provincial archaeological societies: Ontario, B.C., Alberta, Saskatchewan and Manitoba. Such liaison could facilitate visits to excavations by archaeological society members visiting other provinces, and could provide a pool of ideas on solving mutual problems.

The Ontario Society is 24 years old and has 500 members.

A.S.B.C. DIARY

Monthly Meetings - 2nd Wednesday, 8 p.m., Centennial Museum Auditorium

Oct. 11 - Speaker, Professor P. Hobler, S.F.U. on Kwatna

Nov. 8 - Dr. Mary Morehart, U.B.C. Fine Arts, on the Sutton Hoo Burial

Dec. 13 - to be announced

Jan. 10 - Dr. Malcolm McGregor on Greece

Feb. 14 - t.b.a.

Mar. 14 - Dr. Roy Carlson, S.F.U. on Excavations at Namu

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Centennial Museum

New exhibition - Daily Life in the Ancient World - the Museum's own collection of artifacts from the civilizations of the Greeks, Romans and Egyptians plus others on loan from UBC Dept. of Classics and the Seattle Art Museum. Opens October 2 - to run for an indefinite period.

Magic Circles under the Sun - as a preview to this new planetarium show Mr. David Rodger of the Planetarium staff spoke to our Society in September giving us a fascinating glimpse into the mysteries of the medicine wheels found on the prairies of Saskatchewan and Wyoming. Started September 16.

Los Mayas - December 16 through January 19 - Mayan art of Mexico sponsored by Rothmans.

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Archaeological Institute of America - Vancouver Chapter

Oct. 16 - Theatre, UBC Museum of Anthropology - Dr. Tzavella Tza-Evjen, U. of Colorado, speaking on excavations in bronze age Greece

Nov. 27 - same place - John Olsen, U. Victoria, "Water-lifting Devices in Antiquity"

Annual Meeting - Dec. 28 to 30 - Hotel Vancouver. Pre-registration fee $10 to A.I.A., 53 Park Place, New York, N.Y. 10007. Registration at hotel - $15. Hosts: U.B.C. and S.F.U. Special sessions include: Prehistoric archaeology of the eastern Mediterranean with special emphasis on the Cyclades; a thematic session on Erotic Art in Antiquity; and Science in Archaeology.

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University of B. C. - Centre for Continuing Education

Masterpieces of Classic Maya Art and Architecture, SC 1412-478, Dr. Marvin Cohodas, Dept. of Fine Arts. 6 Wed. Oct. 18-Nov. 22, 7:30, Rm. 107 Lasserre, $45. Information 228-2181, local 237

Stone Tool Making: a laboratory introduction to Lithic Technology, SC 1410-478, Dr. R.G. Matson, Dept. of Anthropology. 4 Tues. Nov. 14-Dec. 5, 7:30, Archaeology Lab. Museum of Anthrop. $30. Phone 228-2181, local 237

The Social Environment of the Ancient Greeks, SC 1404-478, Gwyneth Lewis, co-ordinator, Dept. of Classics. 9 Thurs. Oct. 5-Nov. 30, 8 p.m. Lecture Hall 5, Woodward Bldg. $40. Phone 228-2181, local 237

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A.S.B.C. Diary - cont'd

Technology and Art of Northwest Coast Indians, SC 1409-478, Hilary Stewart, artist, naturalist, author. 4 Tues. Oct. 17-Nov. 7, 7:30 p.m., UBC Museum of Anthropology. $21. Phone 228-2181, local 237

Oct. 17 - Artifacts of NW Coast Indians
Oct. 24 - The Incredible Cedar
Oct. 31 - Harvesting the Resources of the Sea
Nov. 7 - Two-Dimensional Art of the NW Coast

Overseas Programmes

University of Cambridge, Archaeological field techniques, OP 1608-379, July 1979. $200 for two weeks including accommodation. Daily fieldwork and evening lectures. Phone 228-2181, locals 272, 273

Educational Travel

Classical Greece, ET 3082-279, May-June 1979. 228-2181, local 212

An Expedition to Mexico City, ET 3068-478, Dec. 15-28, Alfred Siemans, Dept. of Geography. $1,195. Phone 228-2181, locals 219, 257

The Moorish World: An Archaeological Tour of N. Africa and Spain, ET 3060-279, May 1979, Dr. Hanna Kassis. Waiting list only. 228-2181, 219

Journey to 'Ksan, SC 1415-279, June 27-July 1/79. Leader Hindy Ratner, Extension Co-ordinator, Museum of Anthropology.

Advance Notice

Mesopotamia and Azerbazdzan, four weeks May 1980. Dr. Kassis.

Egypt, two weeks Dec. 1981. Dr. Kassis

Queen Charlotte Islands: a field study cruise, 11 days, Aug. 1979.

For further information phone 228-2181, locals 219, 257.

Classics Dept.

Archaeology of Southern Italy - Ancient Crossroads - Dec. 5 - Feb. 11.

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TIME TO RENEW

Memberships may be renewed at the October meeting or by sending your cheque to the Treasurer:

Mrs. Helmi Braches
1020 Lillooet Road
North Vancouver, B. C.
V7J 2H8

Single $9.00 Family $12.00 Students and Seniors $6.00