



VOL. VI, No. 2
April 1974

Editor
N. Russell

THE MIDDEN

PUBLICATION OF THE
ARCHAEOLOGICAL SOCIETY OF BRITISH COLUMBIA

Produced by the Publications Committee
five times a year. Contributions should be
addressed to the Chairman, Gladys Groves,
504 - 2005 Pendrell Street, Vancouver, B. C.,
V6G 1T8. Next issue: June.

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E D I T O R I A L

OPEN LETTER TO THE PROVINCIAL MUSEUM

We notice that the Royal Ontario Museum is continuing its series of archaeological excavations in Britain. Just don't you get any ideas, that's all!

Can there be anything zanier than a local Canadian museum digging in Europe? Tying up for eight years a crew of professional archaeologists who could be doing urgently-needed work at home? Spending vitally-short funds? And then, if you please, bringing back to Canada British artifacts?

Imagine the furor if the British Museum came to dig in B.C., and took their finds back with them!

Oh yes, we've heard the ROM's reasons for the project: that it is the museum's policy to illustrate "the classical and barbarian worlds". And that they have a fine collection of early European material which would "sit in a cultural vacuum" if the museum cannot "supply information as to

how the people who made and used the splendid pieces lived".

But could not the museum experts find that in books? And cannot the real enthusiast visit the great European museums if they thirst for more?

The ROM's Francis Pryor, writing in the Ontario Archaeological Society's November Newsletter, admits he hopes to find material "that could eventually be placed on display...in the Museum".

Now, we are all for widening people's horizons--but we are also for knowing one's limitations. And the Greeks are still smouldering about the Elgin Marbles.

So in case you feel a need to excavate in Rome or Honolulu... forget it!

Best wishes for a bigger and better Provincial Museum!

The Midden welcomes informed letters on archaeological topics. Brevity is urged.

ARCHAEOLOGY IN THE QUEEN CHARLOTTE ISLANDS

A Preliminary Report by Nick Gessler
Haida Research Centre and Museum
Masset

From May to October 1973 Nick Gessler conducted extensive archaeological investigations at Kiusta, an abandoned Haida village on the northwest tip of the Queen Charlotte Islands. Kiusta was chosen because of its historical significance, and because it is a relatively undisturbed site.

Historically it was there, at Cloak Bay, that the first White contact and the first trading ventures between Europeans and Haidas took place. In 1774 Juan Perez was the first European to approach the islands, and he named the place where he sighted land Langara Island. He saw the Haidas but he could not land. It was not until 1792 that the Spaniard Camaño landed and took possession of the land for Spain by erecting a wooden cross at Bruin Bay. He celebrated a mass with several Haidas from Kiusta present at the ceremony. Before that, however, British and American ships had entered the area.

In 1787 Captain George Dixon was the first to trade for sea otter skins (which the Haidas were wearing as cloaks). He bought 300 skins in one afternoon, exchanging one "toe" or iron adze or chisel for each skin. Several "toes" were excavated at Kiusta. Dixon named the area Cloak Bay because of the small fortune he obtained in so short a time. In 1788 Captain William Douglas met Chief Blackow-Connehaw, then chief of Kiusta, and exchanged names with him in a formal ceremony. In 1972 Joseph Ingraham, an American, celebrated the Fourth of July with Blackow-Connehaw and his people at Kiusta. They roasted a pig for the occasion. (The pig was supplied by Ingraham.)

TRADE GOODS IN PROFUSION

With this documentation and more, we have very definite historical information to correlate with our archaeological information. The ships' logs contained cargo lists of trade goods such as iron adze blades and chisels, mirrors, scrap iron and copper, beads, and iron cooking pots. We discovered these same trade goods in the excavated houses at Kiusta, plus bottles, broken and re-worked china plates, clay pipes and one copper pipe, a copper bracelet, pierced thimbles, etc. We also found a variety of bone and ivory artifacts which probably date back to pre-contact times. There were occasional ground and pecked stone

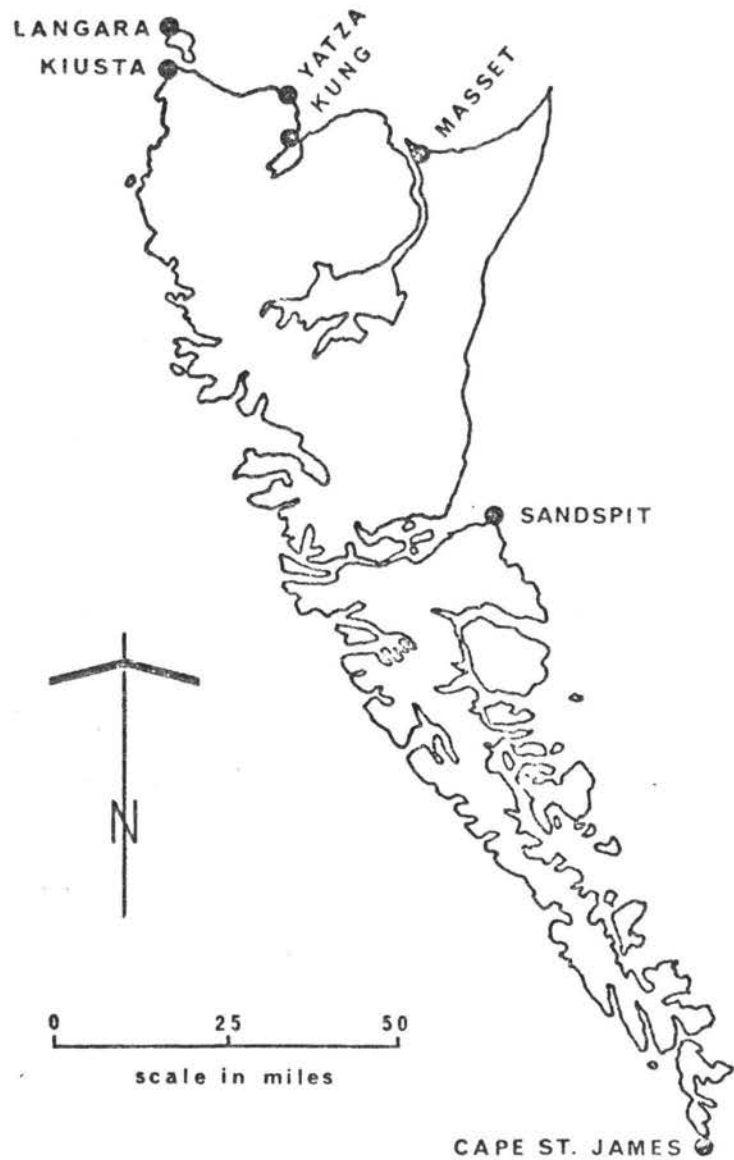


FIGURE 1a. Map of the Queen Charlotte Islands showing the locations mentioned in the text.

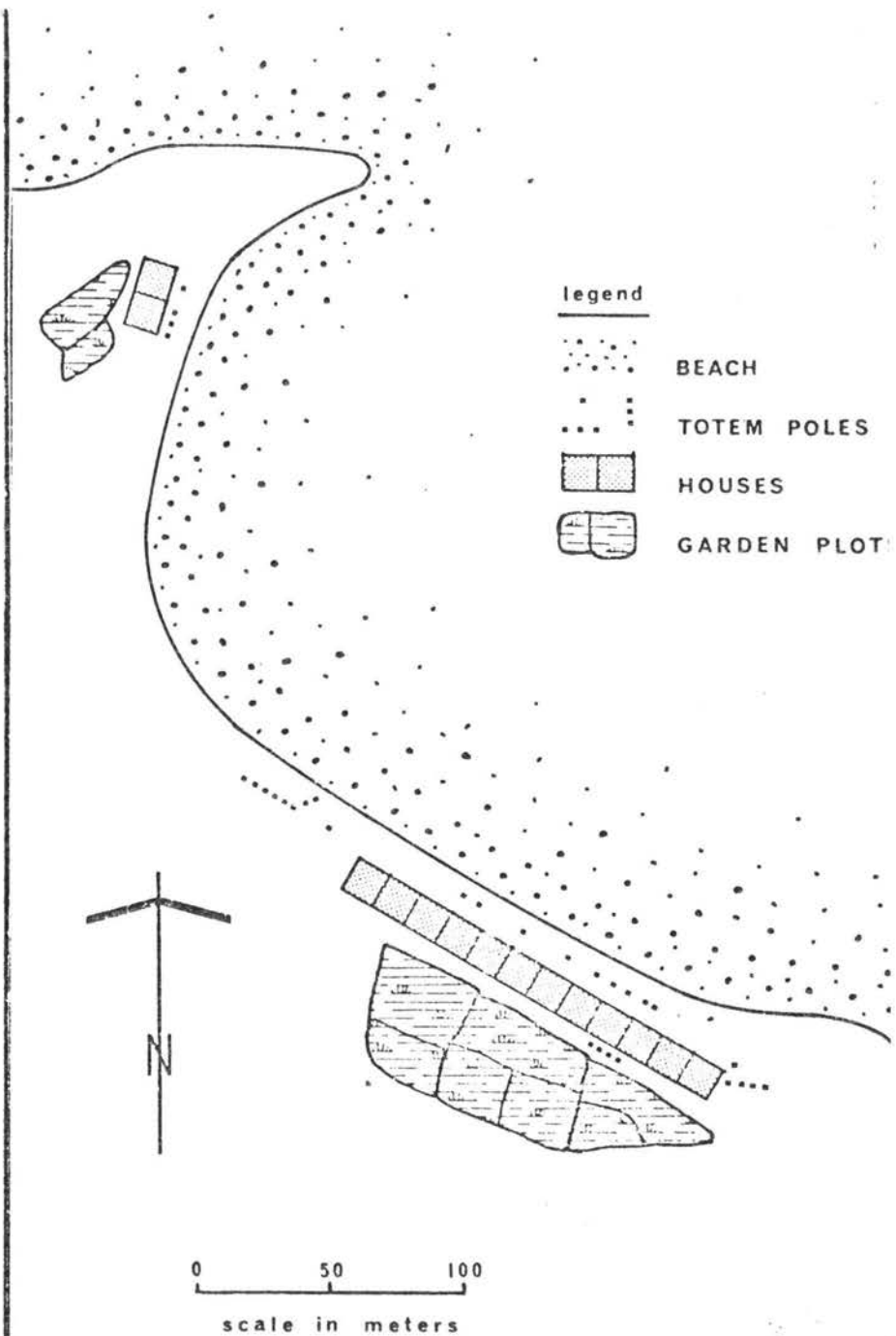


FIGURE 1b. Schematic map of Kiusta showing the major areas and features of the site.

tools, some of which were zoomorphic, but no flaked stone tools except gun flints of European origin. Very few wooden artifacts were discovered. A finely preserved cedar labret with copper inlay was an exception. Most bone and ivory artifacts were found behind the houses in cleared garden plots. Historic artifacts were found only within the houses.

With the help of Haida informants, Josiah Brown, Ed Jones and Augustus Wilson, we found a 10-foot circle of large boulders arranged for defence just in front of Kiusta, and 20 petroglyphs on small beach boulders between the village sites of Kiusta and Yaku.

Kiusta consists of more than 14 large houses in a single row facing the beach. There are mortuary houses at each end of the village, and cleared garden areas behind houses along with a few mortuary poles. The remains of more than 30 carved poles can be found, although only a handful are in good enough condition to show clear carving. West of the houses, in a boggy area, are nearly a dozen mortuary poles. To the extreme west is situated the elaborately carved triple mortuary pole. (See Marius Barbeau, *Totem Poles*, Vol. II, Plate 282.)

One two-by-three metre pit (actually six one-by-one-metre pits) was dug in each residential house. The location of each pit within a house was determined by a statistical random sampling technique. The garden areas were also statistically sampled. The precise location of each artifact was recorded and all animal bone was saved for identification. All dirt was sifted through fine-mesh screen so that even the tiniest glass beads could be recovered. We obtained notes by Marius Barbeau (1930's) from the National Archives in Ottawa. These show a map of houses at Kiusta drawn by Alfred Adams and some information concerning their residents. From these and other sources we located what was probably Chief Albert Edward Edenshaw's house. We are just a few pits short of having excavated this 42-foot square house completely. Edenshaw's house was rich in artifacts, even to a piece of carved argillite. This house is in the best condition of all the ruins, and from it we can best determine precise architectural features.

OLDER THAN EXPECTED

Excavation of the houses and gardens suggests that Kiusta is much older than had been previously thought. Laboratory tests will be run this winter to determine exact dates. Excavation also suggests that houses were built on the ruins of abandoned houses for several generations. In all, we dug more than 100 one-metre-square pits and recovered close to 5,000 artifacts, although most

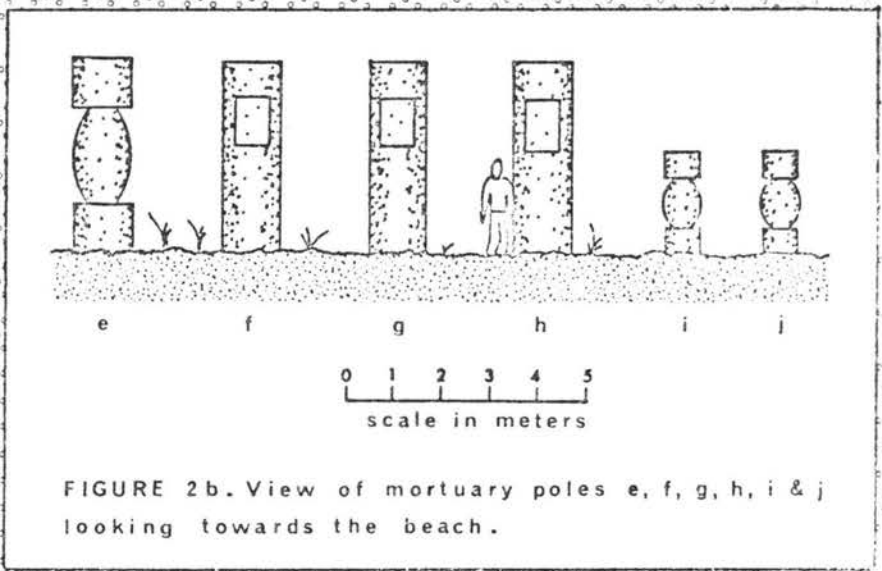
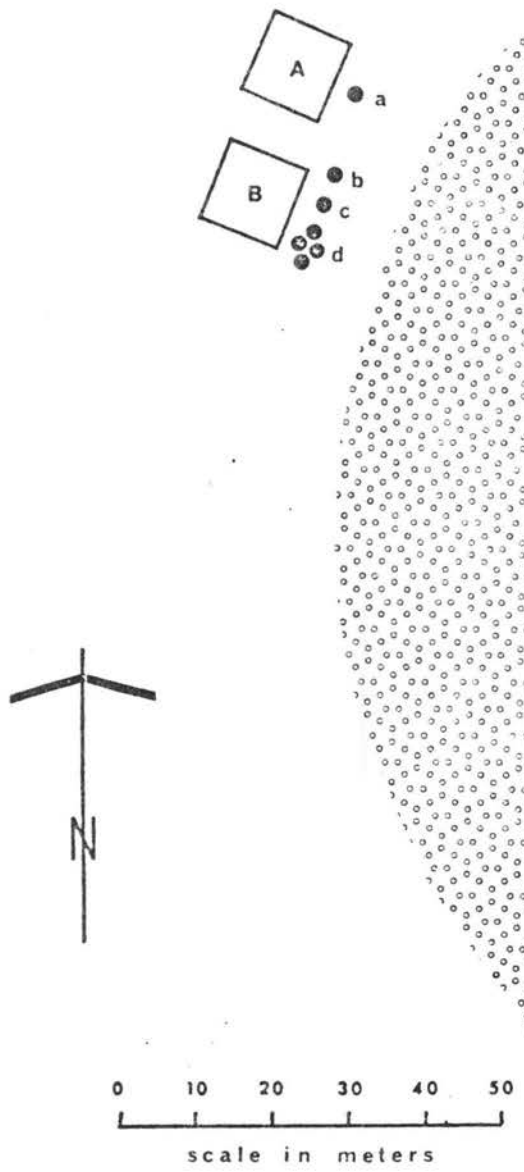


FIGURE 2b. View of mortuary poles e, f, g, h, i & j looking towards the beach.

Legend

- UPRIGHT POLE
- FALLEN POLE
- ⊙ BEACH

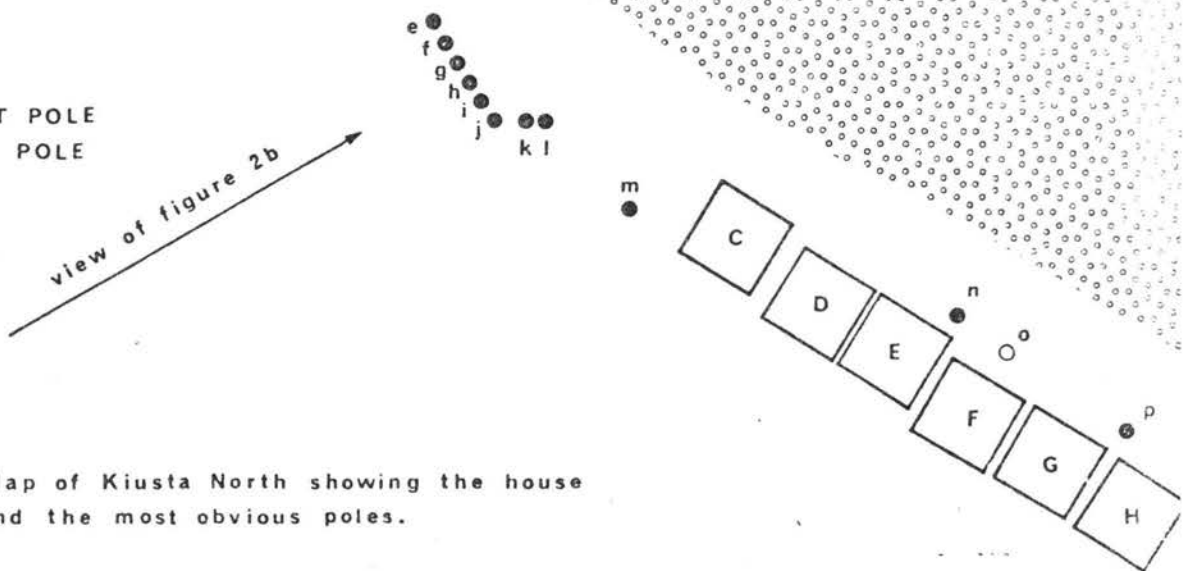


FIGURE 2a. Map of Kiusta North showing the house designations and the most obvious poles.

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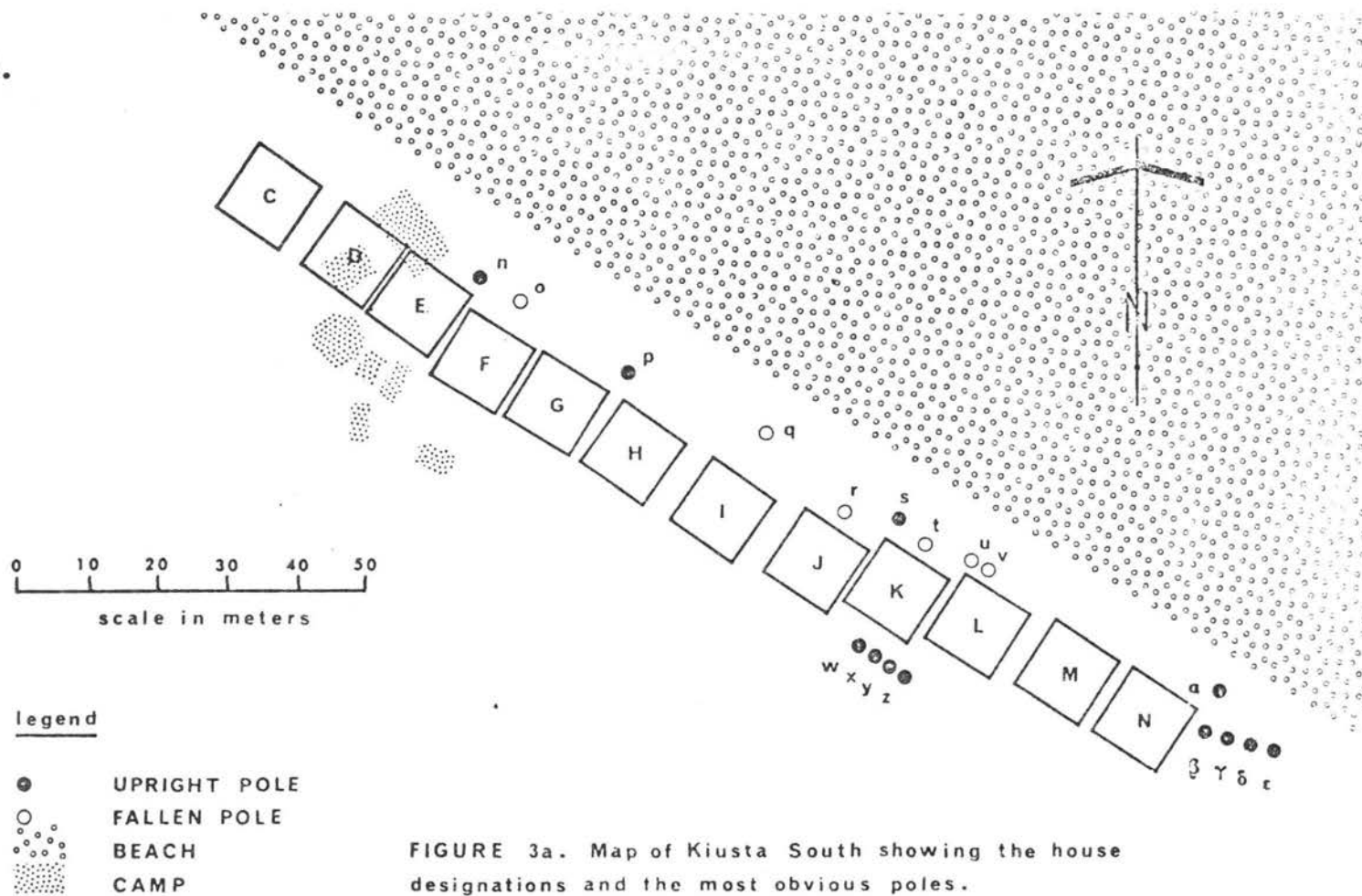
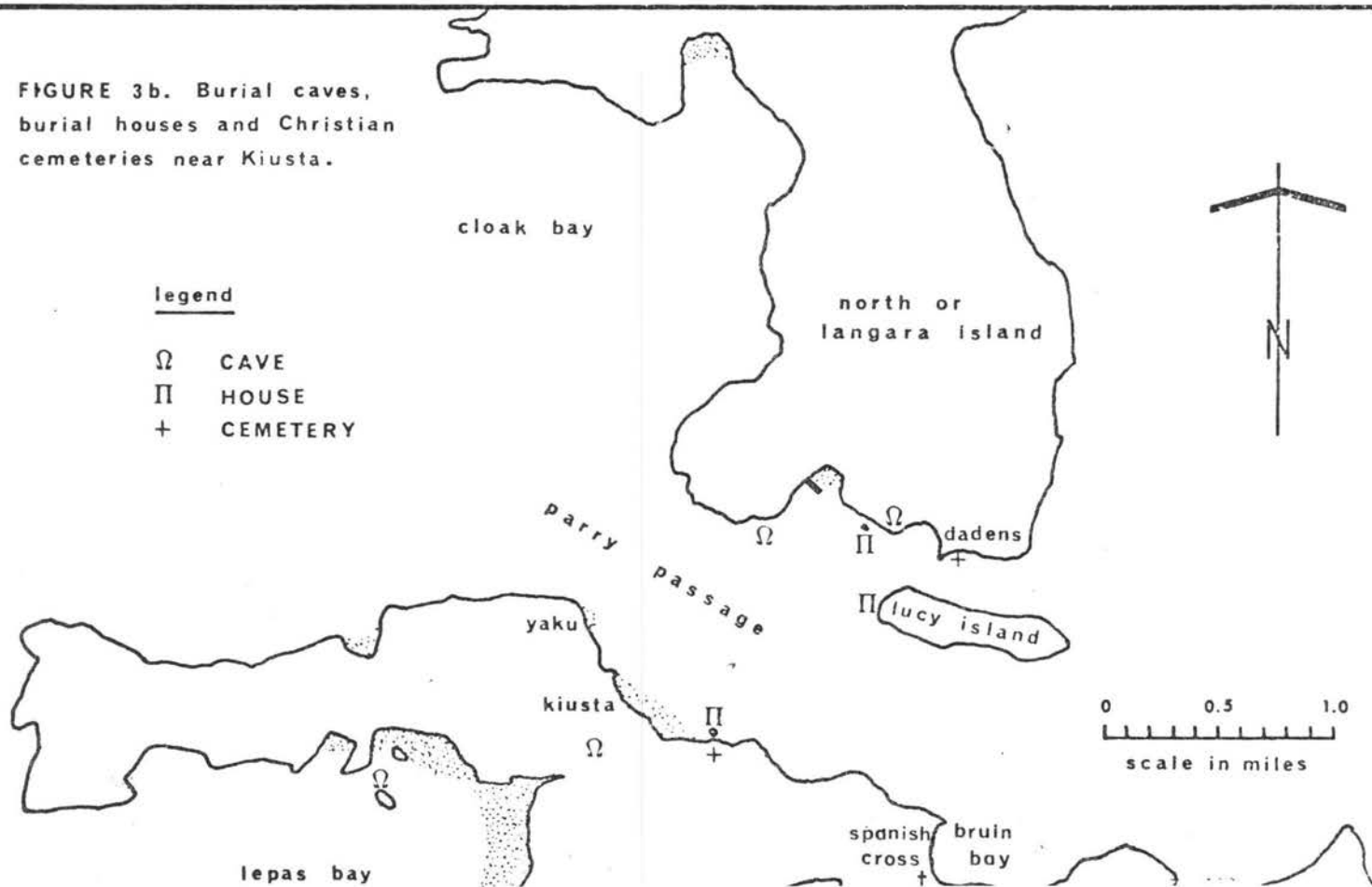


FIGURE 3a. Map of Kiusta South showing the house designations and the most obvious poles.

FIGURE 3b. Burial caves, burial houses and Christian cemeteries near Kiusta.



of them are fragmentary. The artifacts have been catalogued on computer coding forms, which when punched on cards and fed to a computer will print out an instant cross-indexed catalogue. All artifacts are labelled with computer pre-printed labels.

Kiusta was dug with a very large crew of mostly local Haida and non-Haida high school students with just a few students from the University of Alberta and the University of British Columbia. The Haida Band Council was helpful in its support of the project. They visited the site on two occasions. At the conclusion of the dig they provided a building for storage of the artifacts on the Haida Reserve. Analysis of the artifacts is presently in progress on the Reserve, and part of the LIP project for the Reserve this winter is to renovate the old school building into work and storage areas with a large museum display area. Kiusta artifacts remain the property of the masset Haidas and in this way a maximum number of local people can be involved in all stages of the project and can see it through to its completion.

* * * * *

Editorial

CONGRATULATIONS!

To the Provincial Government, the Archaeological Sites Advisory Board and Provincial Archaeologist for creating the new fieldworker positions recently advertised.

Presumably the jobs--and the ad. carefully does not say how many--will free the Provincial Archaeologist from some of the more detailed leg-work, to spend more time on major issues and long-term philosophy. It will enable him to keep a much closer watch on distant and isolated sites, especially if the government sensibly creates one or two small regional offices--say Kelowna and Prince Rupert, for starters--with four-wheel-drive vehicles and a substantial travel budget.

A very good move!

**PROVINCE OF BRITISH COLUMBIA
ARCHAEOLOGICAL SITES
ADVISORY BOARD
VICTORIA**

requires

RESEARCH OFFICERS

THESE POSITIONS ARE OPEN TO BOTH MEN AND WOMEN

To assist the Provincial Archaeologist in his duties of implementing the policies of the Board; to plan and implement archaeological site inventories in various parts of the Province; to take charge of field projects, involving considerable time in the field; to write reports on the results of site inventories or excavations. Requires a Bachelor of Arts in the particular field and some field experience; must be familiar with all major development proposals which might pose a threat to archaeological resources. \$727 - \$867. Obtain applications from the PUBLIC SERVICE COMMISSION, 411 Dunsmuir Street, Vancouver, or 544 Michiean Street, Victoria. and return to VICTORIA by March

BOOK REVIEW

The Social Economy of the Tlingit Indians. Kalervo Oberg. Seattle and London: University of Washington Press, 1973. xvi + 133 pp., plates, graphs, bibliography, reading list. \$8.50 (cloth)

Reviewed by J. H. Siegel,
Douglas College

This book is the published doctoral dissertation of Kalervo Oberg based on field work in Southeast Alaska in 1931 and 1932 and submitted in 1933. Oberg himself made some minor corrections in preparation for publishing and added a preface of methodological interest. Unfortunately Oberg died last summer and did not live to see its publication. The Foreword by Wilson Duff gives an insightful evaluation of the work in light of publications by others based on fieldwork since 1933 and includes the remarks of Tlingit people as well.

Oberg was an excellent writer. The text is easily read, not overly verbose, and his lines of thought are well integrated. Although not intended as a complete ethnography, it contains a wealth of ethnographic information. The remarkable aspect of this is that the information given is fitted into a system of culture functioning in accordance with a set of basic underlying principles. One particularly fascinating example of this was his description of how Tlingit marriage patterns are related to the requirements of the system of rank and the need to maintain the integrity of the local house grouping.

As the title indicates, the book deals primarily with the social organization and economy of the Tlingit Indians and how these institutions are integrated. In addition religious institutions are described in relation to the above. The social organization is well described. The histories of some of the clans are used to explain some of the characteristics of the hierarchical ranking of the clans. An interesting discussion explains the origin and meaning of some of the crests and their ranks. The annual cycle of production activities and the attendant organization of labour is explained providing a very satisfying picture.

Because of this integrated presentation the later chapters covering the distribution and consumption of wealth and trading activities contain some information already mentioned in earlier chapters. I found this a little disconcerting. It reveals the difficulty attendant with imposed groupings on data best understood when presented as an ungrouped interacting whole. This, however, is a minor deficiency detracting little from the overriding value of this study as a significant contribution to the understanding of Tlingit society and culture.

A BRIEF REPORT ON EXCAVATIONS AT THE O'CONNOR SITE

By Margo Chapman, S.F.U.

Funds were granted during summer 1973 from the Salvage Section of the Archaeological Survey of Canada, National Museum of Man, to carry out archaeological excavations at the O'Connor Site (EeSu 5) near Port Hardy, B. C. In 1971 several test pits had been excavated by the author and a small crew, and on the basis of the material recovered at that time, it was felt that the area was certainly worthy of further investigation before its destruction by impending construction and by rapid erosion. Six crew members and I worked from May 15 - August 15, 1973 and excavated nine 2x2 metre pits and two 1x2 metre pits. This brought the total number of artifacts catalogued from both seasons to 782.

The site is located on the east side of Hardy Bay across from the town of Port Hardy on the north end of Vancouver Island. The entire south end of the bay shows interspersed midden deposits, but the O'Connor site is the largest midden area still intact. The location is an ideal one as it lies on a point of land which is somewhat protected from the prevailing winds, affords a good view north to the mouth of the bay, and most importantly, the annual salmon runs in the nearby Quatse River pass directly by the site.

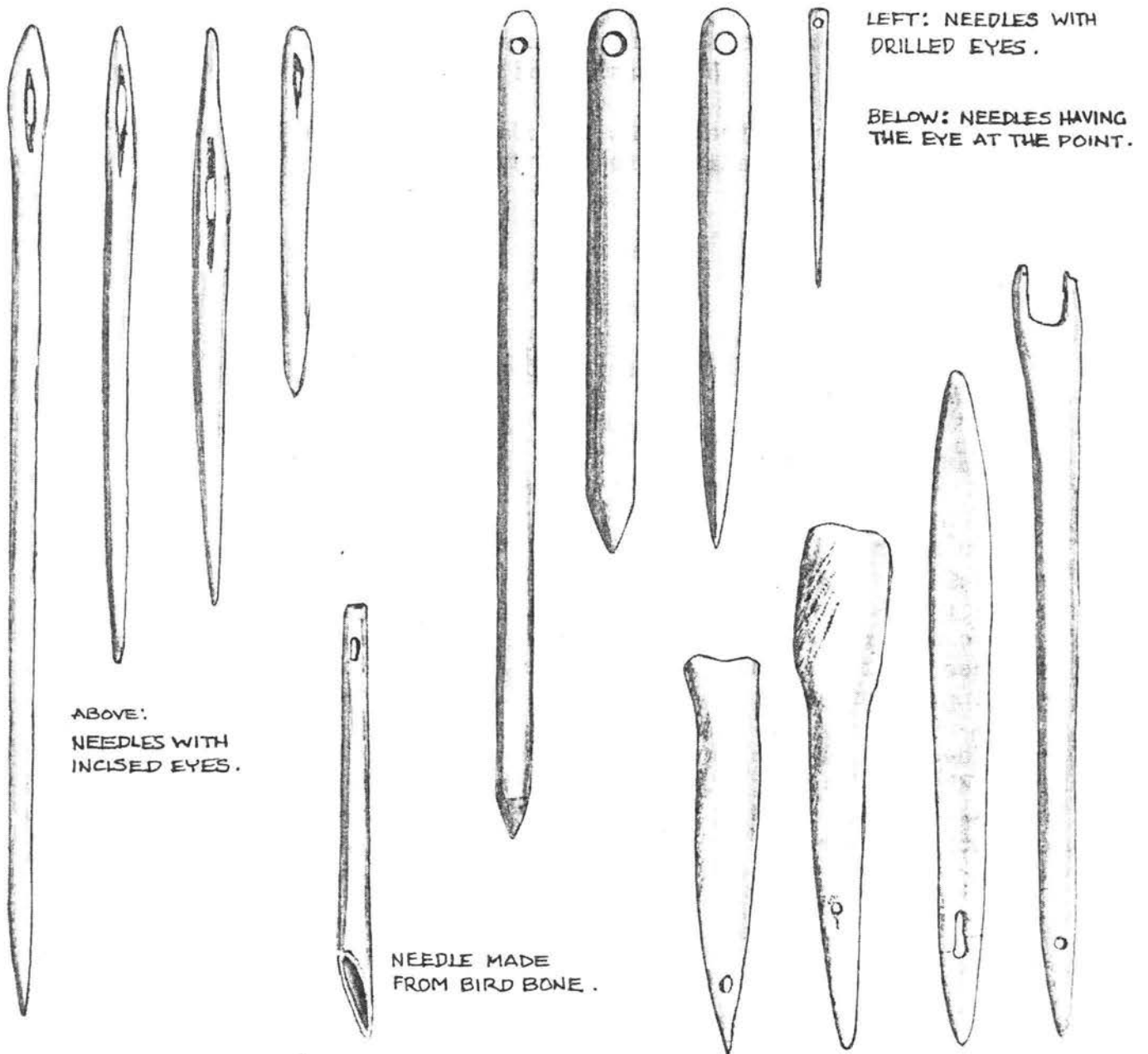
Since the 1971 excavations covered only a small portion of the site, the primary objective this summer was to gain a larger sample from a greater area of the site. Also, it was expected that further excavation would be instrumental in clarifying some questions and problems which had arisen the previous summer. The information recovered in 1971 gave evidence of a single component and indicated that the site had been occupied for a fairly long and continuous period. A charcoal sample from 150 cm. below surface, approximately halfway through the cultural deposit, rendered a carbon-14 estimate of 590 ± 150 B.C. (GAK 3901) The artifact assemblage at that time consisted predominantly of bone tools associated with a fishing economy (unilaterally barbed harpoons, bone fish hook barbs, fish gorges, etc.) as well as some miscellaneous bone awls and needles; the lithic material was restricted to obsidian debitage and abrasive stones.

The latest excavations were carried out in two main areas of the site. As expected, the 1973 material recovered added to the number of specimens and types known from 1971. Additional artifact types recorded were stone adze blades, pendants (of tooth and lignite), shell cutting implements (of *Mytilus californianus*), a bilaterally barbed harpoon, beaver incisor tools, and perhaps most noteworthy, three chipped stone bifaces from the lowermost levels of the deposit, giving indication of a new and considerably older component. Of the total assemblage, 681 artifacts are of bone, 93 of stone and eight of shell. Predictably, the major portion of the bone implements were those connected with fishing, and again the largest category of stone artifacts was abrasive stones.

There are 591 pieces of obsidian being considered separately as the vast majority were small flakes and debitage which will be microscopically examined to determine retouch or utilization. A representative sample of the obsidian is now undergoing trace element analysis which will hopefully enable some statements to be made about the origin of this material for which there is no known local source.

The main occupation features recorded in the site were fire hearths. These varied in form from well-formed circular rings of fire-cracked rock containing both ash and charcoal, to mere scattering of such rock with some ash and/or charcoal in close association.

Analysis is still in progress and although no definite statements may yet be made, some general comments may be suggested. First, the site was occupied for a long and probably continuous period of time. Nowhere is there a distinct gap in the stratigraphy or cultural material to indicate a period of disuse or non-occupation, although the early component does occur in a distinctive stratum and is represented by a very different assemblage from the later one. Also, as mentioned above, the quantity of small bone fish-hook barbs, gorges and points, and the relatively small size of the harpoons suggest a subsistence based on fishing, with sea and land mammal hunting an activity of lesser importance throughout the later component. The assemblage appears to have strongest cultural affinities with known assemblages from the central Northwest coast such as those from Kwatna, Namu and the Hecate Strait-Milbank Sound areas. Some of the more "typical" artifact types from these regions (e.g. mauls, hammerstones, "donut stones" and toggling harpoon valves) are not present at EeSu 5, however this is probably due more to the size of the sample than to any major difference in resource base or economic activity.



The large variety of needles that were used among the Northwest coast cultures is evidence of many different types of sewing requirements.

The leg bone of a deer or wapiti was often used for making these. A length of bone was sectioned, and the needle shaped by abrading on a sandstone abradar. The eye was either drilled through, or a sharp pointed tool incised the bone until it cut through, making a narrow, vertical eye.

Most interesting are the needles having the eye at the distal end. This would seem to indicate the use of a lock stitch, such as that produced by a modern sewing machine. (All needles are shown full size.)

INTUITIVE ARCHAEOLOGY: THE ARGILLITE CARVING

J. N. Emerson, Department of Anthropology,
University of Toronto

A paper delivered to the Canadian Archaeological
Association, in Whitehorse, March 1974

This paper holds that intuitive
or psychic knowledge stands as a
viable alternative to the knowledge
obtained by the more traditional
methods of science.

In March 1973 I stated in a paper to the Canadian Archaeological Association that "it was my conviction that I had received knowledge about archaeological artifacts and archaeological sites from a psychic informant who related this information to me without any evidence of the conscious use of reasoning". (1) It was argued that learning, mind-reading and mental telepathy were not involved.

The most helpful evaluation of my paper was received from Dr. J. B. Rhine, founder of American Parapsychology. Dr. Rhine has long been associated with Duke University and, although retired, is the very active director of the Foundation for Research into the Nature of Man at Durham, North Carolina. I quote:

"The value of this paper, in my judgment, depends upon what it does to the author, and those who hear or read it, in the way of further action. It has evidently led you to a decision to take the possibility of a parapsychic function seriously in George's performance. If it suffices for that, it has had an acceptable value. Conclusions and more important valuations can be left to the kind of thing you will be led to do by this paper. It is a pilot finding and that is one of the links in the chain of the search for truth." (2)

Upon hearing the 1973 paper, Mr. Jack Miller of Port Clements, B. C. was immediately stimulated to further action. He presented to me a black, carved argillite stone artifact to be psychically studied. Mr. Miller did not reveal to us what he knew about the artifact. He

secretly believed that it represented a Sasquatch. Others had speculated that it was an unfinished pipe blank. The time and location of the find were known, but there was no significant archaeological context.

My psychic informant, George, when presented with the artifact at the Annual Banquet of the Canadian Archaeological Association, stated that it was carved by a negro from Port au Prince. I, too, was moved to action. I was appalled! I was convinced that George was patently wrong; for to me as an archaeologist the material was British Columbia black argillite. Any suggestion that it was carved by a black man from the Caribbean seemed to me to be the wildest flight of fancy. I suggested to George that the study be deferred until we returned home to Ontario.

After our return George studied the carving further and presented me with an even more fantastic story, namely: The carver was a negro born and raised in Africa. He was taken as a slave to the New World where he worked in the Caribbean. He was later taken to British Columbia on an English ship. He escaped, met the natives, was accepted, married, lived and died there. A fantastic story to me in April 1973, but not so fantastic in March 1974.

I was stimulated to further positive action. The idea of a "psychic team" to carry out a comparative study of this artifact evolved. Independently, with no knowledge of what anyone else had said, and with no information about where it had been found or under what circumstances it has been given to seven additional intuitive or psychic persons for study. I stress that for each of them, confronted cold with the carving, it would have been easy to assume that it came from any place or any time in the world.

This study has occupied nearly a year; several hundred pages of transcribed, tape-recorded texts have been accumulated. Amazingly, the story related by George in April 1973 has been confirmed and re-confirmed by new members as they were added to the psychic team and they, in turn, have added information and confirmed each others' statements.

The material presented in this paper is only the briefest abstraction of the available texts and represents only the tip of an analytical iceberg. It seeks to document the feasibility and credibility of the "psychic team" approach and addresses itself to confirming three salient points:

1. The carver was from Africa
2. He was brought to the New World as a slave
3. He came to British Columbia

On the topic of African origins, let us now consider excerpts from the tape-recorded statements of our psychic informants, Jim, George, Sandy and Sheila:

Jim: "He came from Africa, as I said before, about half way down the west coast of Africa and about thirty miles inland ..."

George: "There was a certain amount of water where he came from ... there's waterfalls, quite high waterfalls ... the central ... west central, it seems to me. It was very heavy, very thick jungle ... it was very heavy, very dense, very wet, very damp."

Sandy: "He was from the interior of North Africa ... Getting back to North Africa ... now there was a lot of French influence in North Africa, but he wasn't in that area, directly involved with the French. He was more in a jungle area going from the desert area into the savannah area of North Africa, savannah land."

Sheila: "Somebody who handled this at one time was a coloured man ... The jungle is behind me here ... It's not really jungle country, though. It's hot. I feel as though I'm up on a big plateau--high up, and the ocean is miles down below. It is a very big plateau and lots of dried grassland, lots of bush, and there are lots of trees; but you know there is lots of space and grassland in between the trees. So it is not jungle."

Jim states that the carver comes from Africa. George clearly describes the damp, wet jungle country. Sandy confirms the jungle environment but also sees savannah land. Sheila sees the jungle behind her but describes the dried grassland and brush of the savannah country before her. There can be little doubt that our psychics see the homeland of the carver located in northwest Africa, perhaps the Gold Coast area.

On the second point--that he was brought to the New World as a slave, we first hear from George:

George: "I don't know whether he was picked up in a group or whether he was sold by other people. Anyway he ended up in slavery; he came over in a slave ship."

Sandy: "... and he was the victim of a massive, sweeping slave trade insofar as people went into the interior because they needed men to come to the New World to work for them."

Jim: "They were raided by a renegade African and his cohorts who captured quite a few of his village, including his own family, to sell them as slaves to the English or the Americans."

The psychic evidence that the carver was brought to the New World as a slave appears to be confirmed. For point three--that he came to British Columbia:

Jim: "He made the carving out of the black rock from the mountains there nearby...in the west part of the North American continent. Canada comes to mind, but the United States has some connotation in there and so I can't say whether it is the American or the Canadian side."

George: "Anyway, he got on a boat and got over to the Pacific anyway. That was up in B.C. that he did that..be around Bella Coola and Bella Bella, Bella Walla--up there in that area, that general direction up there, south of Prince Rupert."

Sheila: "Kind of looks like the kind of stuff that comes from the Queen Charlotte Islands--what is a black man doing in the Queen Charlotte Islands?"

It is a good question: "What is a black man doing in the Queen Charlotte Islands?" But there seems little doubt about it in the minds of our psychics. With the whole world to choose from, Jim locates him in northwestern North America. George sees him in B.C. around Bella Coola, Bella Bella, and Prince Rupert. The artifact was found near Skidegate on the Queen Charlotte Islands which is located 200 miles northwest of Bella Coola and Bella Bella and 100 miles southwest of Prince Rupert, and, then, Sheila actually sees the material as coming from the Queen Charlotte Islands.

The members of my psychic team are not "professional" registered psychics with the possible exception of Sheila who does give formal lectures and college courses on parapsychology. Sandra gives classes in awareness development upon a less formal basis. For the rest of the group, with the exception of George, the exposure to the argillite carving was almost their first attempt at psychometry.

As I mentioned, the material presented is only the tip of an iceberg of information. However, it does seem patently evident that at least four statements about this artifact are psychically confirmed.

The carver was born and raised in Africa.

He was brought to the New World as a slave.

He did come to British Columbia.

I am now convinced that it can be argued that intuitive or psychic knowledge does stand as a viable alternative to knowledge obtained by the more traditional methods of science. By utilizing a psychic team, and by cross-analysis of their independent statements which reveal an amazing degree of correspondence and concurrence, I am convinced that we

have been able to abstract intuitive truth about man's past. In the study of this one item we have gone far beyond the limits of chance and coincidence as an explanation.

In my previous paper I stated that "By means of the intuitive and the parapsychological a whole new vista of man and his past stands ready to be grasped." By this kind of research I have been able to recover three major events in the life of this African carver. The texts available will allow me to recover much more with a wealth of detail about this man who has otherwise been unknown or obscured in traditional history. If the life of this black man is available why not the life of all men? As it has been said, "By their works ye shall know them." It is a mind-boggling thought. I do not wish to convey the idea that I am so enamoured of the psychic or psychic team approach that I am prepared to ignore the findings and resources of traditional science. Rather, I consider that progress will only be made by a melding and an integration of the two--Intuition and Science.

At this point I offer an illustration. On April 25, 1973, I was fortunate to obtain the following diagnosis of the argillite carving from Mr. Allen Tyyska, a graduate anthropologist who, because of his experience as a cataloguer of African Art specimens at the Royal Ontario Museum was well equipped to provide the following statement for me:

Allen: "While I was cataloging at the Royal Ontario Museum, we had a large collection come in from West Africa. Mr. Rayfield, who lives just west of Toronto, goes on trips and he bought things. And, well, there was a large number of sculptures and little passport masks and things that all came from the upper Volta, the Niger and generally that area of West Africa between Sierre Leone and the Camerouns, along that coast; you know, Nigeria, Gold Coast, Ghana..."

J.N.E.: "I was going to say, that is what they call the Gold Coast."

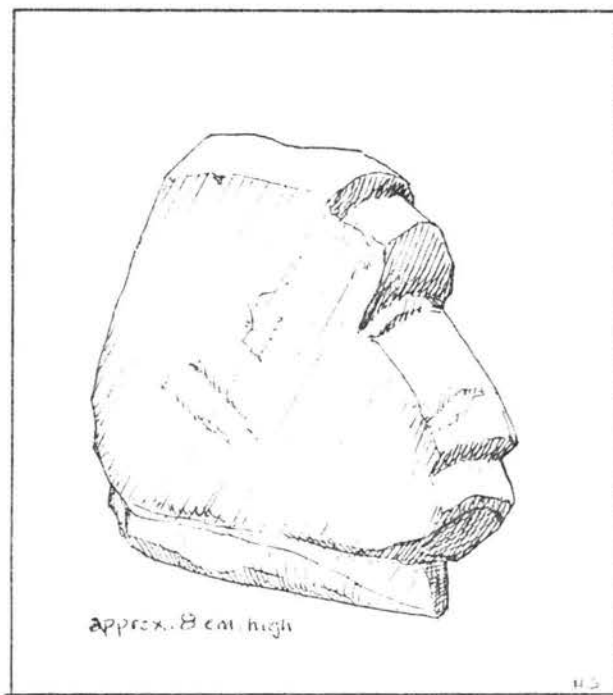
Allen: "Yea. So this little piece of argillite looks like it fits into those art styles; and there are a number of things about it that would belong somewhere in that general area--maybe more precisely along the upper reaches of the Volta. Like--you see how thin it is, relative to how long it is. That's a pretty good characteristic of that art style... When you look at the face-- just the face on its own-- you see that it's got--like--that nose is sort of triangular in its section there. That's the way they used to break the face down into planes, on the passport masks of the Dan. For example, the face would be a series of planes--geometric planes that came together to block out the features; and this is about the way they did it--that deep notch below the eyes--sort of the way that that eyebrow is one kind of plane and there is a notch cut out for the eyes that leads to the triangular nose with a notch below it for the mouth. And the chin being in a different plane--that little groove above the eyebrows--all those things are just right in that art style."

Mr. Tyyska felt that the art styles manifest to him by the carving are to be found specifically in the Gold Coast area of West Africa and perhaps "more precisely, the upper reaches of the Volta." This certainly appears to coincide with the statements of our psychic informants, although environmental statements need to be checked out in detail. But it has been encouraging and salutary to have the ideas of the psychics apparently confirmed by evidence drawn from a knowledge of native African art.

In a similar vein I am well aware that there are a host of topics which can be abstracted from the text material which can be tested by the accumulated knowledge of Anthropology, Ethnology, Ethnohistory, Geology, History, Musicology, Primatology and a wide variety of other sciences.

George has given me detailed information upon native behaviour that can only be the "potlatch". Sandy has given me information on how the carver produced the throwing element in the Spanish or Mexican Jai Alai game. Sheila gave me the name of a ship to be searched out. She also gave me a detailed description of the British Columbia shoreline where the carver and his brother were. Maureen, George and Sheila were conscious of the presence of Russian sailing ships and Sheila described them. George said that the carver came to B.C. on an English ship and Maureen wondered why she could hear old English sea shanties being sung. Tom, both in word and by body movements, provided me with a description of a native African dance. Sheila heard the shrieks of monkeys and baboons swinging through the trees just as the sun went down. Is this typical primate behaviour? These are all questions to be studied and researched. Such a program could lead to the integration of intuitive and scientific knowledge.

I assure you that I approached these studies with an open-minded skepticism. It is also useful, however, to maintain a sense of humour. The fantastic story which George told me in April 1973, I now find not so fantastic in March 1974. I offer in conclusion two other statements from our psychic Sandy:



Sandy: "The individual I see as being reddish--yellow-red...red... red-brown...big, hairy..."

"Because I keep getting this picture of this ape-man, going about his business."

And so there it is: reddish, red-brown, big, hairy--an ape man going about his business. Doesn't it sound rather like the legendary descriptions of the Sasquatch? Mr. Jack Miller seems to have been vindicated and perhaps rewarded for the day that he handed his argillite carving to George and me for intuitive study; or, in the words of the Editor of the Queen Charlotte Observer:

"So...although authorities may yet make a gorilla out of a Sasquatch, they'll never make a monkey out of Jack Miller of Port Clements, Q.C.I."

- (1) The Midden, Publication of the Archaeological Society of British Columbia, Vol. V, No. 3, June 1973, pp. 16-20.
- (2) Personal Communication from Dr. J. E. Rhine, August 6, 1973.

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CULTURAL FUND AIDS A.S.B.C.

A B.C. Cultural Fund grant of \$300 has been made to the Archaeological Society.

A spokesman for the Fund Advisory Committee announced that it has approved a request from ASEC for financial help in assembling its Private Collections Catalogue.

The Society is attempting to record and photograph B.C. artifacts in private hands. Considerable cost is being incurred in assembling photographic equipment suitable for the extreme close-up work involved, and for the large amounts of film and processing necessary.

President Sheila Neville congratulated the Cultural Fund for making the grant. The Private Collections Committee already has an enormous task, she added, but any further names and addresses of people with private collections would be welcome. Information should be routed to Committee Chairman Ron Sutherland, 4169 Lions Avenue, North Vancouver.

A REPORT ON EXCAVATIONS IN THE KAMLOOPS REGION, 1973

by
 Robert Laird Wilson
 Department of Archaeology
 Simon Fraser University

In the Kamloops area this past summer research was conducted in two pithouse village sites on the north shore of the South Thompson River, EdRa 9 and EeRb 6, and in a burial site, EeRd 3, on the grounds of the Tranquille School, west of the city on the shores of Lake Kamloops. The work was sponsored by grants from the Archaeological Survey of Canada and Opportunities for Youth '73. The project combined salvage archaeology with an attempt to inform the 10 Indian youths, hired through O.F.Y., about their local prehistory, and instruct them in archaeological field techniques.

HARPER
 RANCH
 SITE

EdRa 9 is located 14 miles east of Kamloops, and is comprised of 15 pithouse depressions and 156 cache pits, stretching in an east-west direction adjacent to the river bank. Ten pithouses were excavated, two almost entirely, in 115 1x1 metre squares with 10-centimetre arbitrary levels. In the eight pithouses that were partially excavated, testing was concentrated on the top of the pithouse ridges and on their inside slopes. Four cache pits were excavated, and they yielded very little cultural material.

Each pithouse depression is surrounded by a low-lying ridge, and since the deposit above each pithouse floor is shallow, these ridges must have been formed by the earth covering the wooden roof structure sliding off before the structure collapsed or was removed. Only Pithouse 7 contains remnants of a fallen roof structure. In every pithouse the floors are clearly evident by their darker, charcoal-filled colour, and not by any change in the hardness of their texture. Platforms, averaging less than a half metre in height above the floors, are present in every pithouse. Cultural zones, characterized by charcoal lenses and concentrations of artifacts, extend out beyond the platforms several metres from beneath the ridges, representing the ground surface at the time of occupation.

The type and distribution of the 487 artifacts indicate that it is a multi-component site, containing three phases: historic, Kamloops and pre-Kamloops. The pre-Kamloops phase is only present in association with Pithouse 4, although no distinguishable habitation zone or floor is evident, and is

diagnostically characterized by corner-notched points and a lack of bone artifacts. The Kamloops Phase components are represented by smaller side-notched projectile points and worked bone artifacts. The minor historic component, containing rifle pellets and square-headed nails, is confined to Pithouse 10, the only depression in which the presence of a side entrance to the original structure is indicated.

TWO
SMALLER
SITES

Excavations at the Leonard Site, EeRb 6, were limited to seven 1x1 metre test pits on a portion of the site that had already been partially disturbed. Further disturbance on the remainder of this site, which is located approximately a quarter mile east of the confluence of the North and South Thompson Rivers, is not expected in the near future. The single component of this site contains pre-Kamloops Phase material, comprising scrapers, bifaces and retouched flakes.

The Tranquille School Burial Site, EeRd 3, was discovered by a backhoe operator while digging a sewer ditch, during construction being carried out on the grounds of the Tranquille School. The single burial was that of an adult male buried in a flexed position, and intact except for the facial portion of the skull, which was destroyed by the backhoe. The only associated material were pieces of antler and fresh water shell.

In comparison with the Lytton-Lillooet region of the Interior Plateau, the only area where intensive research has established a cultural chronology and various theories on pit-house prehistory, the Kamloops-South Thompson locale appears to lack the same degree of cultural development in its sites. Many of the sites are single component with low artifact counts; art work and decoration are practically non-existent; and the overall impression is that populations were smaller and less permanent than those of the Fraser River. The continuum of sites along the north shore of the South Thompson River, between Kamloops and Chase, suggests a perpetual shifting of winter residences, especially as the water in the South Thompson contains very little silt, and there is no necessity to establish permanent camps beside fresher streams that flow into it.

PRESSURE
CURTAILS
RESEARCH

Two seasons' excavations on seven sites in the Kamloops area have yielded adequate data concerning prehistoric technology and subsistence bases, and allowed for the establishment of a chronology based on artifact types. Pressure from salvage concerns however, has precluded sufficient research being conducted in the areas of ecology and

experimentation with different methodological techniques, two realms of study which must be attempted before a complete picture of South Thompson prehistory is realized.

The local attitude towards archaeological research in the Kamloops area is most favourable. Mr. George Leonard, Chief of the Kamloops Indian Band, and Mr. Ed Bennett and Miss Alice Klassen of the Interior Indian Friendship Society, lent their full support towards this year's project. Mr. Raymond Curr, of the Harper Ranch, receives our thanks for encouraging our work and allowing us to camp on his land, along with Mrs. Mary Balf, curator of the Kamloops City Museum, who provided us with lab space.

(Mr. Wilson will not be working in the Kamloops region this summer, but offers his help to anyone else researching in the area.)

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FOR YOUR DIARY

WATCH FOR...

ASBC tour of the Simon Fraser University Archaeology Laboratory. Curator Rick Percy will welcome Arch. Soc. members on Wednesday, April 17th, 8 p.m. Park in the N.E. Visitors' lot, proceed down steps and path to Academic Quadrangle, Room 3144.

ALSO... On the Pictograph Trail, May 24-26. This is an exciting journey to Princeton and the old Indian trail on the Similkameen River with John Corner, foremost authority on Indian rock paintings in B.C. and members of the local Band. Lectures given during preparation and en route. For further details: Mrs. Joy Inglis, Centennial Museum, 736-4431.

AND FOR THOSE WITH A BIG BUDGET...

A course in Industrial Archaeology is being offered by the Rensselaer Polytechnic Institute, June 24-28, in the Troy area of New York State. Classes will consist of on-site study of 19th century factories, power systems, company housing, transportation and related structures, plus lectures, demonstrations and workshop activities. Tuition: \$300. Info.: RPI Office of Continuing Studies, Troy, N.W. 12181.

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RECENT ARCHAEOLOGICAL RESEARCH
AT BLUE JACKETS CREEK, FIUa4
THE QUEEN CHARLOTTE ISLANDS

by Pat Severs, Dept. of Anthropology, U. of Alberta,
Edmonton

In 1972 and 1973, intensive archaeological excavations were carried out at the site of Blue Jackets Creek, FIUa4, located approximately one and a half miles south of the town of Masset on the east shore of Masset Sound, the Queen Charlotte Islands (latitude 53°59'35"N, longitude 132°8'22" W)(elevation 11.6 meters above high tide level).

The project over these two field seasons was funded chiefly by the University of Alberta and the Salvage Section of the Archaeological Survey of Canada. Support was also received from various sources to hire local Haida students as crew members.

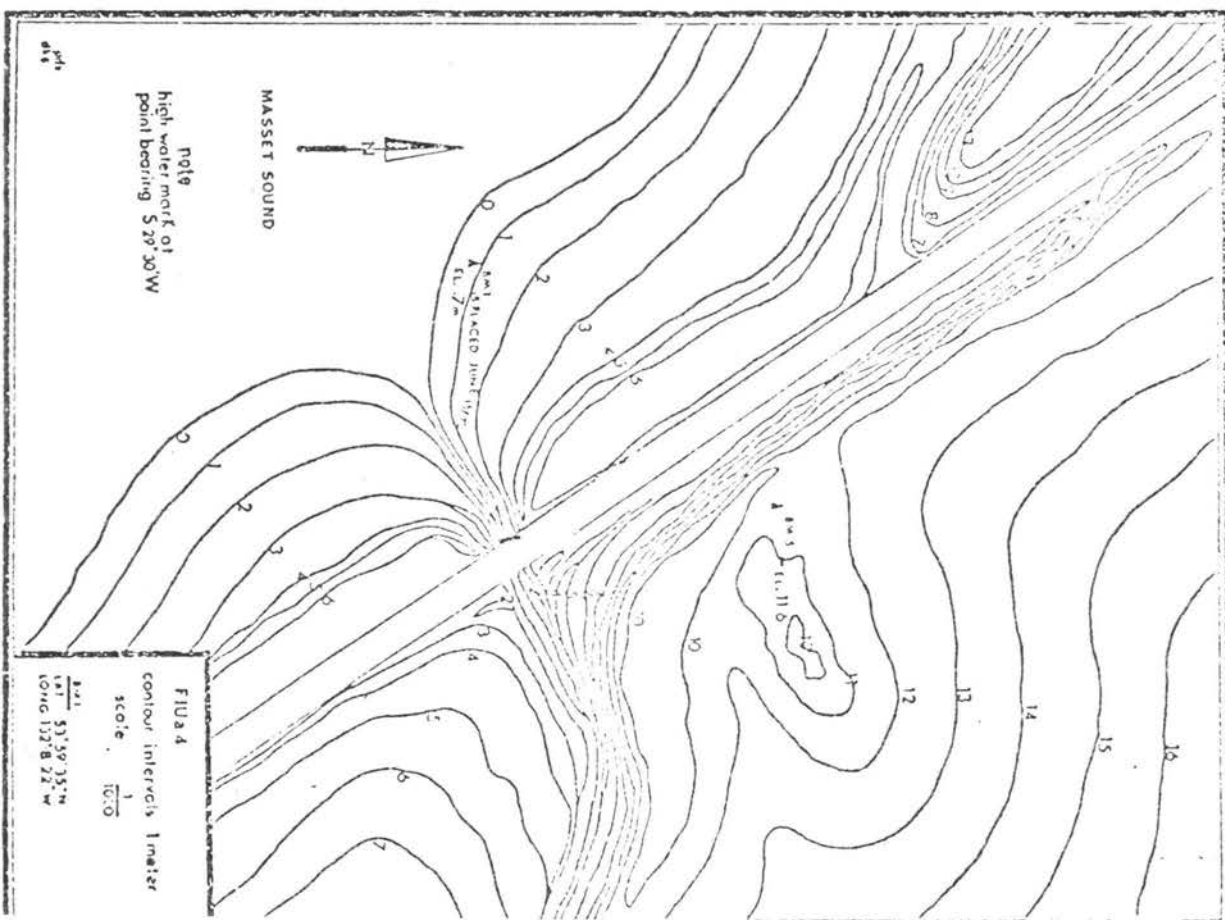
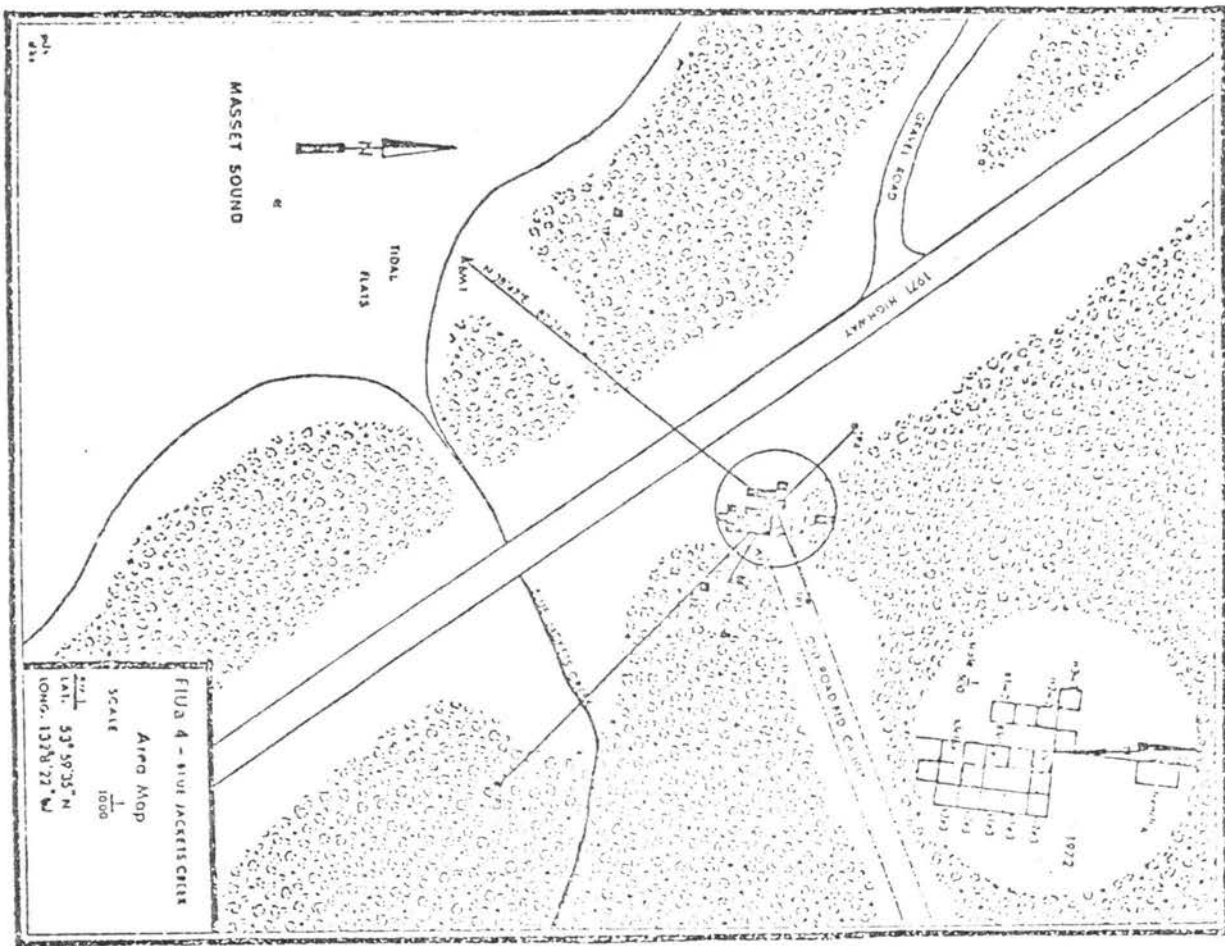
In 1967 and then in 1969 archaeological survey was carried out by Macdonald and Fladmark (Fladmark, 1970) along the roadway connecting Masset, Port Clements and Queen Charlotte City. A great many site localities were discovered. When plans were announced for widening the road to accommodate an island highway, it appeared that a number of these sites would be threatened and partially destroyed. One such site which was tested was Blue Jackets Creek (Fladmark, 1971a).

In 1972 preliminary excavations were conducted at Blue Jackets Creek. A large area of the site had been disturbed and cut away during building of the highway and it was with the idea of recovering as much information as possible from the remaining deposits over several field seasons that excavation was begun.

Preliminary evidence from 1972 suggested a long and varied occupational history for the site. The results of further work would provide an excellent basis for studying cultural stability and change during the prehistoric period, as well as contributing general knowledge to the little known culture history of the islands.

During the first field season it was learned that the property on which FIUa4 was in part located was slated for land subdivision and subsequent development.

The results of work at Blue Jackets Creek have revealed an occupational time span of 2270 ± 85 years: 320 B.C. (GaK 4883) (Level IV - 60-80 cm. depth) to 4290 ± 130 years: 2349 B.C. (GSC-1554) (Level IX - 160-180 cm. depth) (Fladmark, 1971c:3). On the basis of further radiocarbon results, these dates may be extended in either direction. The deeply stratified midden at FIUa4 is interpreted as a multicomponent site in which differences in



artifact assemblages are apparent through time.

As a tentative statement, a stronger manifestation of the typical maritime cultural tradition for the northern northwest coast appears to have been present in later occupations at FlUa4, as marked by the increase in ground stone and organic artifacts in upper levels of the site. Unifacially chipped stone tools were found throughout the deposits. Only about 25% of the total recovered sample was organic artifacts, although preservation in the site as a whole was good to excellent, as evidenced in part by the abundance of faunal remains. Twenty-three human burials which have now been analysed were excavated in 1972 and 1973. The average age at death was estimated to be in the late 20 to early 30 range. While not securely dated, evidence suggests that the burials belong somewhere in the 2 - 3000 year period of occupation.

Analysis and interpretation of material from this site are currently ongoing, but preliminary observations indicate similarities in artifact assemblages between Zone II of Skoglund's Landing, FlUa1, excavated by Fladmark (1970) and lower occupation levels of Blue Jackets Creek.

Other research conducted in 1972 and 1973 included brief site survey in northeastern Graham Island and limited test excavations at a midden located on the Kasset Reserve which was bulldozed in the fall of 1973 to accommodate a housing development project. In the course of site survey, a workshop locality, approximately one-eighth of a mile to the north of Blue Jackets Creek, was discovered. Surface finds at this site which had been greatly disturbed by highway development included a single microblade core and a number of blades. This places the presence of a microblade industry farther north on the islands than was previously known (Fladmark, 1971b).

Further work on the prehistory of the Queen Charlotte Islands is anticipated for the future.

References cited:

- Fladmark, K.
 1970 Archaeology of the Queen Charlotte Islands, B.C. Studies, No. 6-7, Fall-Winter, pp. 18-45.
 1971a Archaeological Sites on the Queen Charlotte Islands. Unpub. man. on file with ASAB, February, 1971.
 1971b Early Microblade Industries on the Queen Charlotte Islands, B.C. Paper presented to the 4th Annual Meeting of CAA at Calgary, February, 1971.
 1971c Radiocarbon Dates from the Queen Charlotte Islands. Newsletter (December Midden) of B.C. Archaeological Society.

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LETTER TO THE EDITOR

"Prehistory" term Questioned

Editor, The Midden

Your editorial in the December 1973 issue will we hope be given some serious thought by readers of 'The Midden'. The entry of Indian people into the professional considerations of matters pertaining to their own culture requires a basic rethinking of the assumptions upon which some of our terminology has been based.

History did not begin with the written method of recording it. The division of "prehistory"/"history" on the basis of a single criterion is justifiably questioned by those whose traditional culture is relegated to the category of "prehistory" by it. No doubt the term has been widely accepted in the past as useful in Archaeology, but like the equally widely accepted and useful term "primitive" in Anthropology, it has become inappropriate.

"World history, true enough, did not start with the coming of the White man" as you remark in your editorial in reference to the opposition of some Indian people to the word "prehistory". That is so, but the division of "prehistory"/"history" on the basis of written records is his own device. Since the invention of writing can be claimed however tenuously as an antecedent invention in his culture, it assures him a place in "history". The Indian culture and that of all pre-literate peoples of the world become by this definition "prehistoric", though of course they had well developed techniques of keeping the record alive through genealogy and verbal transmission of histories of individuals, events, and migrations.

The issue would perhaps not have arisen if the word "prehistoric" was a neutral one. It is not. It has associations in our society generally with the age of the dinosaurs and the rude beginnings of mankind. If you question that, ask any man on the street. Given this social context, the term "prehistoric" as applied to the Indian culture here, one of the richest and most sophisticated in the world extending over thousands of years of time, while the term "historic" is reserved for the very brief history of Europeans here must indeed strike some Indian people as arrogant.

Meanwhile, if there seems no better word, as there seemed to be no better replacement for the word "primitive", let us eliminate it. There are many other inclusive ways of discussing the phases in the long course of the history of all peoples.

Yours truly,

(Mrs.) Della Kew
(Mrs.) Joy Inglis