



FROM TRUTH TO RECONCILIATION

Redefining Archaeology in Ontario

Proceedings



From Truth to Reconciliation:
Redefining Archaeology in Ontario

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NATIONS UNITED.....	1
COLLECTIONS.....	34
MICHI SAAGIIG.....	48
ACKNOWLEDGEMENTS.....	52



Nations United



1. Tom Deer:

My name is Tom Deer. I'm going to do the Thanksgiving Address in the Mohawk language. In the interest of time, I put a slide presentation together. I'm not going to do the translation because of the time constraints. So, hopefully you can read along what I'll be talking about. I did do a couple of slides just to give people a little bit of background of what the Thanksgiving Address is. This is the way that the Haudenosaunee people express gratitude for all of the natural world, everything that the Creator has put there for us, which gives us our life and our health every day.

So whenever we gather together in a room, we start off with those words. And it's usually done whenever our people gather together in our traditional longhouses. There is no professional person that does it. We carry these traditions on from one generation to the next, by encouraging our young people to learn the tradition and to start doing informal addresses and things like that.

That's just a little bit of background on the Thanksgiving Address. We're expressing our gratitude for all of nature, all of creation, everything that keeps us alive every day. So, I will now continue in the Mohawk language and you can read along on the slides.

4. Paul General:

Welcome as well. Unfortunately the chief sends her regrets she couldn't be here. She was off in another part of Turtle Island doing some chief stuff. She asked me to welcome you to Haudenosaunee territory and also, along with Chief Stacey, I'd like to do it again. Acknowledge all our ancestors that came before us as well. And make sure that hopefully we're going to have a good and interesting discussion this afternoon and tomorrow. Looking forward to the next couple of days. Welcome Her Excellency as well, for coming along today and taking part. We really appreciate that. We will hopefully have some interesting stuff to talk about through the rest of today and tomorrow.

I'm going to keep it brief. I can, like a lot of folks in this position, talk for a long time, but I'm not going to. I'll just say, welcome to Haudenosaunee territory and hopefully we'll have a good and interesting meeting for the next couple of days. Thank you.

6. Paul General:

Hi, again. Just real quick... just till we get the panel discussions going here. I agree with a lot of what Dean said, obviously. We've both been around for a long time and have seen a lot of changes over the years. Truth and Reconciliation and then the Commission, et cetera. There's a lot of good stuff in there. And, believe it or not, I actually read both of those. And I read their summaries just last night, in order to talk a little bit on this stuff.



Six Nations of the Grand River, who you're visiting right now, is the last largest band of Carolinian forest left in Canada. You know, it's something I'm proud to brag on, but it's something I'm also sad to have to say that it's the last, though.

You know, many, many years ago ... not that many, really ... you could walk from Lake Erie to Lake Huron and never leave the bush. All you have to do is drive around here now and see how the landscape has changed. The questions I've had for a while, since some of these documents have come out, are, how do you compensate for that? How do you reconcile that kind of a change to the environment? And on top of that, the water quality and everything else.

I'm sure a lot of the First Nations have and can make the same sort of brag or statement that they're kind of little islands of the environment that are left within Ontario. And that's a positive thing, but, you know, again, it's also a sad thing that, quite often, they're the last area where you'd find a species at risk, and some of the trees are now falling prey to emerald ash borer and things like this.

The Truth and Reconciliation and the Commission are good documents. There's lots of good stuff in them. But, there's a lot of other areas that we need to be looking at as well. Environment has always been a big part of my career and my interest and focus. So the big question for me is, how do you reconcile these? For the loss of all that? All of the interconnected roads have used up environment. All the footprints of all the cities have used up environment. Even agriculture. They removed trees. All of that has taken resources to build. And in one sense they're good things. I enjoy driving on nice roads and enjoy having a nice warm house and all sorts of stuff. But, again, from the reconciliation of things, how do you reconcile for that? Along with all the others that Dean has mentioned before. Where do we go? And how did we get there?

Part of the talk I'll be giving tomorrow is we have still a long way to go. These are good first steps, but we still have a long way to go on this sort of stuff. So, I think that's all I'll leave you with right now, and we'll continue on. Thanks.

7. Carolyn King:

Okay. Ndizhinikaaz Carolyn King, Mississauga of the New Credit First Nation. Thank you, chi-miigwetch, for organizing and for inviting me to come and speak. A couple of people have already mentioned my name. Chief Stacey said how much I talk. Those who know me know that's true. I've threatened that I can talk all day. That is the other aspect is being part of, working for, the First Nation.

I'm a former elected Chief, at the Mississauga of the New Credit. And that I tell people that I'm very political. I just don't like being a politician. Because it stops you from doing things and saying things. I said, I couldn't swear for two years. Couldn't drink either, and party. By the way, there's a big party at the New Credit tomorrow night. My husband, Fred, and I are celebrating our fiftieth wedding anniversary.



And, you know what remark I have to say to people? We're modern Indians. You know, we lived and influenced and impacted and mixed blood. So there's lots of things about my history and heritage that make me a part of all worlds. Being born and raised on Fourth Line at Six Nations. And then my grandmother is from New Credit at Etobicoke, so I get a good bloodline right back to Toronto type thing. I come with mixed blood. My maiden name is MacDonald; there's a Scottish man in there somewhere.

So, the comments that are being put forth, the ideas and different points here... I'm out there on the road. I'm currently the Consultant Contractor for Mississaugas of the New Credit to be the ambassador and to promote a... I'm the one preaching visualization. I go out there and I talk to anybody who will listen, and I ask that they start to recognize the Indigenous people.

So, the bulletin next door in the book room has got our information and information on the Moccasin Identifier project, which is a project initiated out of a mapping project. We said, "What is digital mapping? When they have the digital dot and then somebody goes to visit that place, then what is it? And what will they see?" And I said, "Probably nothing. We've been covered over." As you heard, the Lieutenant Governor mentioned about how our history has been. Our ancestors have lived that, and we're the result of all that. Like I say, mixed up with all these other generations and to be influenced by the way. Christianity is probably the most significant thing that happened to our people.

So, we're coming out of that. Dean [Jacobs] mentioned us stepping up to the plate. We're now asking, "We want to be recognized too." We come with what you might call a big stick. We haven't come with legislation behind us that says that we now have to be talked to. And, yes, I was part of the provincial policy statement. I've been around for a long time, and so I've seen a lot of different things. And now I'm kind of honoured to be in the room with Gord Peters over there.

He was at that table in 1982 and he spent those 36 hours hammering and pounding the way through that Constitution to make sure that we were going to be included in it. That's thirty-some-odd, forty years ago. Where we are today. And, we're still fighting for our existence to be recognized.

So, jumping back to the Moccasin Identifier. People say, "What do you want?" I've gone to big Conference Board of Canada speeches and presentations. We pound on the table and talk about "It's our land, and we want it back." And they say, "Well, what does that mean? What do you want back?" You know, sometimes we don't know what to answer. They realize that we have to change the law, just in the way they know the duty to consult and accommodate for our First Nation ... that, you know, we're, like, a novelty.

So we chatted around it. And then I said, "You know what? Here's what I think. Until we're indoctrinated into the law, we're not going to be respected. All the laws



that are written and that we have to follow as well, are all based on and incorporated with the federal and provincial laws that abide by us. We're in trust by their Majesty."

That law out there doesn't really, I'll say, know us or respect us. The first thing that I see is happening is we're needing recognition. What does that mean? And, so I said, "Until our ways are indoctrinated in law ... like, our smudging and our use of the land and the use of the eagle feathers that we get..." The receipt of an eagle feather is similar to the Order of Canada. That's how important it is to us. And does it mean anything to anybody else? Not likely.

And, so, I said to the students, "You know, the Christians, they have the cross and their churches and their ways of doing things that is, literally, part of the law. Our stuff isn't. Until that happens," I said, "we're not going to be really on the even par." And then I said, "It's great that Carolyn King goes out and she smudges in the morning and says, 'Thank you for being here.' Who the heck cares about that? But, that's our way of living in this environment."

So, when society, this mainstream society, starts to say "That's part of the law" ... we see the new people who come to this country and they have to bow down at 11:00 o'clock, 12:00 o'clock and—

Female Participant:

Point made.

Carolyn King:

And, that, you know, even I've seen it. I've seen it as I was coming down Hwy 401 up around Kingston there. And somebody ... their car stopped there on the road, and they got their mats down and they're praying. And I said, "You know, they have to do that." And I accepted it. Where's about our ways? When do we get accepted? When does the archaeology community dig up our stuff and recognize how important it is to us?

I had a big conversation with the archaeology community before, about the finding of a scraper. I'll say on the site there were 20-some odd items found that were Indigenous. On the other site, there were like, 62,000. You know, in archaeology they have to pick up everything, keep it, document it, and everything.

The description came through that it was a few insignificant items dropped when they're passing through. But that was our way of life. We moved around. Just because we didn't sit in one spot and leave a mess, you can't account for what's been there. And, the kind of government living lightly on the land. That's the Mississauga Anishinaabe people. Living lightly on the land. And we all want to be that.

So, when we talk about how we're going to be recognized and decided on, one of my points is, who decides the value of those things? For instance, in the stone, the scraper stones that are found, the axes, the knives that are found, you know, our



people, our ancestors, were hunters and gatherers and fishers. That is life and death. It's not about the broken pottery and the bent spoons and all of that other stuff that is picked up. If we lost that, our life is in danger, for our ancestors.

So, the value of those things, who writes them off as saying there's a few and insignificant? That's what I question in the archaeology community. I would like you to say, "This is the most important..."

There's one other point that I want to make ... two points, I guess. This first step of recognition and respect for us as a people—I think that's an important future goal for all of us. And the other part we ask today is to consider those things that you think about us as a people.

I've been up there advocating that, when, I'm asked to go to a few planning sessions at the government, I said, "When you start to decide about your land use planning in this province, I want to see you look through a new lens: Where are the First Nations? How will it impact them? It's not only the right thing to do, but it's now the law.

I would like to see that as part of it. Like I said, I'm advocating legalization and that we, as First Nations people, do not see ourselves on this land. I was asked, "Is that all you want?" by an architect. He said, "If I come here and I build a building and I put your design on it, are you going to be happy?" And I said, "I don't know." But I think it's time that we, as First Nations Indigenous people of this land, start to see ourselves.

The Moccasin Identifier is the starting program for that. I have a dream, too, that in a decade, this province is going to be covered with Moccasin Identifiers and that the people will know whose land they're on.

I'm not threatening anybody. I'm not protesting. I'm just educating. Because I hope that, through that visualization, we will start to change the world. So to that architect who asked me, "Will you be happy just if I put that thing ... that design on that building?" I said, "Yeah, I will be. When I think about all the things that our people have lost, it's overwhelming." I could be screaming here, but I said, "That's just the start. There's a lot more to go. And I'm going to be there." Chi-miigwetch.

8. Regina Mandamin:

Boozhoo. Good afternoon, everyone. My Western name is Regina Mandamin. I'm a Senior Research Advisor at Chiefs of Ontario. And I'm also the team lead for our First Nations Heritage and Burials Working Group. My spirit name is Morning Star. I am from the Caribou Clan. My home community is in Wikwemikong Unceded Territory, and I'm an Anishinaabekwe. I will keep my opening statements short. I just wanted to touch on a few points that I wanted to underscore, leading in to the panel discussion. But first I wanted to give a brief overview and a background on the work that I'm doing at Chiefs of Ontario, in addition to other duties as Senior Research Advisor.



As a team lead with our First Nations Heritage and Burials Working Group, I coordinate the members. The members are comprised of Technical Advisors from each of the PTOs (provincial territorial organizations). For example, the Anishinabek Nation, AIAI (Association of Iroquois and Allied Indians), NAN (Nishnawbe Aski Nation), Independent First Nations, and Six Nations. We also have elders and traditional knowledge keepers from each of those PTOs, and we also have a youth representative.

So, since my start as a lead with this working group, in November 2016, since that time of my posting, I've been meeting regularly with the working group, and we've recently had some additional supports as well on the research and the policy analysis side of the working group or to support their work.

So, a couple of the foundational activities that we do as a working group: We coordinate together, share best practices, share common challenges. And we also take the direction from the working group to work forward on researching and putting together different policy amendment proposals and start looking at solutions of what the gaps are with regard to heritage and burial sites, and moving in the direction of leading some initiatives on how we can support communities in their repatriation efforts.

With regard to today's discussion, we were given some guiding questions. I will just briefly touch on some of them. With regards to the Duty to Consult, this has been a longstanding issue that we've been faced with, not just in the Heritage and Burials file, but also on our Environment files.

With regards to the archaeological discoveries and also with land use planning, we've been hearing and we've been doing some of the research. With the Ministry's guidelines and policies, they could go a lot further in terms of the level of engagement with First Nations, and also with those protections.

What we've seen is that under the *Environmental Assessment Act*, the Environmental Registry is not a sufficient form of consultation with First Nations. It undermines the sui generis relationship that we do have with the Crown, which is a unique relationship. And that Environmental Registry goes against those legal principles.

We talk about reconciliation, and the courts have said a number of times that it is not the courts' responsibility to tell government, or the Crown, how to reconcile with First Nations and Indigenous peoples. Reconciliation is a pursuit, and without an end goal in place, it's a relationship, and reconciling Western ways and Western laws with Indigenous legal principles and Indigenous traditions and protocols.

So, that's a point that I really want to bring home, that this reconciliation is us moving together, walking side by side, instead of continuing to adhere to these antiquated principles and culturally inappropriate principles of doctrine and discovery, terra nullius, feudal legal concepts.

And it's also for us very risky to litigate, using Section 35. There was a high water



mark back in the '90s. But now we're seeing that Duty to Consult is being narrowed and narrowed and First Nations are not getting those redresses that they need.

So, the second point I talked about with the working group, our initiatives, is working towards legislative and policy change. I can speak, hopefully, for other communities that the laws and the policies need to go further and be more reflective of the Indigenous realities and incorporate our legal principles, moving forward in the post-Section 35, 1982, environment.

Thirdly, our repatriation efforts. I've been hearing from communities. I was just in Manitoulin meeting with the Ojibwe Cultural Foundation and hearing from other communities that we have the answers and we have the solutions. We are doing the work that we need to do, and bringing these sacred items back home to the communities where they belong, so their descendants can take care of those ancestral objects. But the supports are, unfortunately, lacking in some regards. Especially, particularly with the federal government counterparts. There are minimum standards that need to be met by communities if they want to have an institution or an organization to house these items. We're looking to make some progress in seeing those standards being more reflective and being a little bit more culturally appropriate, and to facilitate communities to bring those items home. Those financial supports to provide those infrastructures to house these items in a safe and culturally appropriate manner are needed as well.

Most importantly—I think this often gets forgotten—but I wanted to make this known today, is that our connection to the land is real. It's not just a physical connection, it's a spiritual connection. And those remains—I don't even like calling them remains—our ancestors are in the ground, and when they're unearthed, they're disturbed. They're woken up. I think that is important for government and the archaeological community to be aware of. I think the archaeological community is making some great headway in working with us. But we need to always keep that spiritual connection and respect those protocols and respect the wishes of those spirits of our ancestors when we're doing this work.

And that speaks to the work of our working group. We feasted and sought a spirit name for our working group, and I'm very pleased to announce that I got confirmation from our elder who did our naming ceremony and our name is Keeway, which is a phrase meaning to go home ... to return home. And that's the work that ... and those words really bring us back to why we're here.

So, I just want to bring that point of not to forget our Indigenous legal traditions or protocols and to remember and respect the spirits of our ancestors. Chi-miigwetch.

9. Julie Kapyrka

Aaniin, sago. Miigwech, niaweh, for inviting Curve Lake First Nation to speak today on this panel. My name is Julie Kapyrka, and I work as a Lands Resources



Consultation Officer for Curve Lake First Nation. I have been asked by Chief Williams to attend this panel today, in her absence, and I am grateful and honoured to do so.

First of all, I would like to acknowledge the hard work and dedication of the OAS to address the calls to action of the TRC and to engage in relationship building and the creation of partnership agreements with several First Nations organizations. This is a step in the right direction and shows the commitment of this organization to facilitating the return of Indigenous peoples' cultural heritage to their rightful caretakers and of protecting sacred sites, burials, and cultural landscapes.

I would also like to take this opportunity to thank the OAS for their commitment to support Curve Lake First Nation's efforts to develop, build, maintain, and operate a "cultural repository" on Curve Lake lands. We are encouraged and empowered by your generosity to advocate for our community regarding this project. Miigwech, and we look forward to this new relationship.

I have had the opportunity to participate in a wide range of activities within the context of archaeology and Indigenous rights for the last 15 years. I have heard extensively from both Indigenous peoples and from non-Indigenous archaeologists over many years regarding the state of affairs in the profession—and the issues have remained consistent.

In terms of the broader archaeological challenges that Curve Lake First Nation faces, they are part and parcel of the challenges that currently exist in the provincial arena as a whole. It is hoped that the outcomes of this symposium will see the OAS and the wider archaeological community, alongside Indigenous nations, successfully addressing these challenges.

I would like to take a few moments to point out some critical challenges that require urgent attention.

The Duty to Consult in archaeology and the confusion with "engagement"

First, I must express a fundamental concept, and that is: The Duty to Consult in archaeology is non-existent. Let's be clear on that. There exists huge confusion in the profession of archaeology regarding this concept. However, there need not be. It is simple: The Duty to Consult does not exist in archaeology.

Archaeologists are currently required to "engage" with First Nations at Stage 3 of an archaeological assessment under the terms and conditions of their licenses. This is not part of the Duty to Consult—although many people think that it is.

In the notable 2004 Haida case, the Supreme Court confirmed that it is the Crown who owes the Duty to Consult and accommodate Aboriginal peoples, not industry or third parties. The Crown can, however, delegate parts of the process to other groups, such as industry (this happens with companies like Enbridge, OPG, and other large conglomerates). But, the Crown cannot "delegate away" the duty. The Duty



to Consult and accommodate rests with the Crown itself.

Archaeologists are certainly not delegated by the Crown to do this, and as such, there is no Duty to Consult happening when archaeologists are “engaging” with First Nations. Furthermore, clients and proponents are not responsible for the Duty to Consult unless they are the government themselves. And even if the Crown delegated parts of the process to proponents (and the key here is delegated parts, a formal letter/agreement), the Crown is still responsible for the Duty to Consult and accommodate. The Duty to Consult occurs on a nation-to-nation basis, period. Not an archaeologist-to-First Nation and not a client-to-First Nation. This duty lies with the Crown, and we should be turning our attention towards the MTCS.

Most if not all of the archaeologists that I have spoken to and worked with believe that on some level they are in fact “doing” some form of Duty to Consult. I reiterate, archaeologists cannot be responsible for the Duty to Consult.

So where is the Ministry (MTCS) in all of this? They are, after all, both the regulatory body in this regard and the representative of the Crown in archaeology. Why does the MTCS not engage in the Duty to Consult regarding archaeological endeavours?

Part of the challenge, I believe, is that the MTCS does not define itself as an approval authority, and this stance shields it from obvious responsibilities. MTCS representatives explain that they are mostly a ministry that “gives advice,” thus advising other ministries and various proponents on archaeological issues. Yet they regulate and control the entire process of archaeology in this province, and they are also a licensing body.

Other ministries are the approval authorities for development projects. While this may be the case, how can housing and municipal affairs inform archaeological processes? They are not an expert authority on heritage and culture. The ministry with the expertise and knowledge regarding archaeology and heritage, the ministry that regulates archaeology in this province, and the one acting like the authority in archaeology and heritage issues, actually has no authority.

In any case, the Duty to Consult in archaeology rests with the Crown, and in this context it has got to be with the MTCS. However, right now, there is no Duty to Consult in archaeology, and this needs to be addressed.

The situation on the ground has left both First Nations and archaeologists in a confused and unbalanced state, which is threatening to sour already working relationships.

It is duly time to call on the Ministry to acknowledge its authority and uphold its responsibilities to the Duty to Consult.

I propose a solution to this would be to create an Archaeological Assessment Act, which would require the Duty to Consult.



Aboriginal rights to cultural heritage and “ownership” of collections

Do First Nations have a right to the cultural material produced by their own ancestors? Is there an Aboriginal right as defined in the Constitution being impacted or that potentially could be impacted in the course of archaeological endeavours? One would think so. But that is not the case. First Nations do not own, control, or have easy access to any of the material culture created by their ancestors. Seemingly, First Nations have no rights at all to cultural heritage in Ontario.

The material collections that are uncovered through the process of archaeology in Ontario are held “in trust,” mostly by archaeologists, for all the people of Ontario. Archaeologists in Ontario house most of these artifacts in their basements, in rooms in their houses, in garages, or in large storage facilities, and at their own expense.

So who actually has the rights to these collections? Who owns the artifacts? The Ontario Heritage Act is silent on the issue of ownership. The MTCS has no clear definitions. It seems like this is a big mystery to many people.

Rather than couching this obvious Aboriginal right in an “ownership” context, it should be framed in terms of responsibilities, and we should be asking instead: “Who holds the responsibility to care for the material collections that are clearly of Indigenous origin? Who holds the responsibility to speak on behalf of the archaeological evidence, the artifacts, and site features, all indicative of Indigenous heritage?” The answer here is obvious. But it is not so in current contexts.

Apparently, if challenged in a court of law, under common law it may be that the land owner actually has title to artifacts found on their property. This is interesting because in essence it means that Indigenous peoples do not have rights to their own material culture (artifacts) in any way AT ALL—because even Reserve lands, after all, are Crown land. Certainly it can be easily argued that First Nations had prior title to these lands—all of these lands—including the artifacts that exist in the stratigraphy of that prior layer of historical and scientific truth. Thus, the evidence clearly indicates that First Nations have title to all collections in Ontario based upon prior title to all of these lands. Yet First Nations do not possess control of the material collections, the thousands of artifacts that are excavated from archaeological sites all over Ontario every year.

And this comes right back to Aboriginal rights to cultural heritage and the duty to consult in this province. Even despite Sections 11 and 12 of UNDRIP, that state Indigenous peoples have the right to archaeological sites and ancestral remains, and the TRC’s 94 recommendations and calls to action, and the Ipperwash recommendations, not to mention the recommendations in the 1996 Royal Commission on Aboriginal Peoples (RCAP) under the current framework in Ontario, it appears that cultural heritage is not considered an Aboriginal right. And thus the government can argue that there exists no duty to consult because there is no



Aboriginal right being impacted.

An Aboriginal right is defined as follows:

Aboriginal rights are collective rights. For an activity to be an Aboriginal right, it must be an element of a practice, custom or tradition which is integral to the distinctive culture of the Aboriginal community claiming the right.

For First Nations and Inuit communities, the activity must have existed at the time of first contact with Europeans.

Herein lies the issue. Indigenous peoples did not do archaeology, they did not engage in these practices. Digging up old habitation sites and disturbing burial grounds was not part of Indigenous ways of life. Artifacts, per se, did not exist. You either used something or it was discarded, it was not dug up later to be placed in a building or someone's collection to be looked at. Items were/are meant to be used and cared for. So because Indigenous peoples did not dig up their ancestral sites or store vast collections of artifacts as "a way of life," there appears to be no Aboriginal right present in the way in which the government chooses to define it.

I would argue that, actually, in fact, archaeology itself, in the form of the artifacts lying in matrixes of strata, are themselves overwhelming evidence of land use. If Aboriginal rights are defined by land use and activities on the land—the archaeological record in Ontario is the ultimate expression of evidence of land use – and on continuums that span thousands of years, the material culture itself is indicative of presence and activities upon the land.

Clearly the archaeological record in Ontario is of mostly an Indigenous past. The artifact collections recovered from sites across the province should be in the hands of the descendants of those who created them. Again, this lack of a duty to consult in archaeology is directly related to issues surrounding collections management in Ontario.

The solution: Indigenous museums/repositories on Indigenous lands, in Indigenous communities—owned, operated, and managed by First Nations.

Access to archaeological information

There is something called the Ontario Archaeological Sites Database. It holds all registered archaeological sites in Ontario. The MTCS controls and maintains this database. If a First Nation would like to find out where archaeological sites are located within their traditional territories, they can only do so if they sign a contract with the MTCS. Section 2, clause 2.1 reads: "The First Nation shall not use the data provided by the Ministry other than researching past use of the land."

The question must be asked: Why should any First Nation need to enter into a contract with the Ministry when seeking information about their own ancestral sites,



on their own traditional territories? And why should restrictions ever be put on First Nations with regards to how they use this data?

This then begs the question: Under what authority, under what regulation can the MTCS keep this information from First Nations? Why is cultural information being kept from First Nations?

Not sure about the solution here.

Burials

The responsibility for burials lies within the Ministry of Government and Consumer Services. To even say that sounds disturbing, and it is symptomatic of the larger issues of how Indigenous burials have been treated and continue to be treated under current legislation.

There are so many issues with respect to how Indigenous burial sites are disturbed, destroyed, and disrespected, too many to discuss here and now. However, the issue of timing must be addressed and could be easily ameliorated.

A major concern that must be highlighted is the length of time it takes for the Registrar of Burials to make a declaration of an Aboriginal burial site while waiting for the MTCS to review the Stage 3 burial report. The issue here is this: There is no legislated requirement to file burial reports with MTCS as a component of a human burials investigation, only with the cemeteries branch.

Review of a Stage 3 Burials Investigation Report by MTCS should not take precedence over acceptance of an Investigation Report by the Registrar for the purpose of issuing a Declaration (declaring an Aboriginal burial site). The law in Ontario is clear that burials investigations are the mandate of the Registrar, and delays caused by MTCS reviews, which can take years, should not be part of this process.

For some reason, the Registrar of Cemeteries defers to the MTCS in this process. And what this amounts to is the ancestors' remains waiting in limbo, sometimes unearthed and in holding, for years, while the MTCS reviews burial investigation reports (which is not required under the *Cemeteries Act*).

So how can we address this?

Several years ago, the Association of Professional Archaeologists (APA) recognized this issue, among others, and, in an investigative report on the Allandale site, produced a list of recommendations for "the Streamlining of Provincial Government Handling of Burials Situations." It is a comprehensive list of recommendations. It provides some clear direction on how to restructure the current system into a more expedient process. It seems it was simply shelved by the MTCS.

The APA hit the nail on the head with the following suggestion: There should be a provincial review of the appropriateness of leaving such a sensitive issue as human burials, and especially First Nation burials, in an unclear jurisdictional state between



two provincial ministries. There seems to be an incomplete understanding of actual burials regulations between the two ministries. Reporting to the MTCS should not delay this process and should have no bearing on the Investigation Report that archaeologists complete for the Registrar to make a Declaration.

Another way to address the current challenges and inadequate process would be to make another Registrar of Cemeteries. Why not create an Indigenous Burials Registrar? There should be another Registrar of Cemeteries who works only with Indigenous burial sites. It seems very disrespectful and counter-intuitive to have non-Indigenous bureaucrats who have little experience with Indigenous worldviews, lifeways, and perspectives surrounding death and burials in charge of them all.

So, the solution here, I would suggest, is a provincial review and creating a Registrar of Indigenous Cemeteries.

Conclusion

In conclusion, it is obvious to me that First Nations and Ontario archaeologists want to work together and are truly willing to walk that path, here, now. There exist some barriers, however, that are contradicting the process and making it more difficult. If we follow the trail, all roads lead back to the Ministry and its abject avoidance of its responsibilities in how it regulates archaeology in Ontario.

Clearly First Nations have a right to their cultural heritage, and archaeologists clearly understand this. It is time that the MTCS recognized this and stepped up to its duty to consult and accommodate First Nations.

First Nations and archaeologists working together stand to be a powerful force in reminding the Ministry of their duty. A positive, powerful collective that holds the Ministry to account and, in the process, helps guide the development of new policies and legislation that will transform the way archaeology and cultural heritage management occurs in Ontario.

This is critically important, because right now archaeologists hold most of the artifacts of history, and this means that archaeologists also hold the narrative of Ontario archaeological history and how the story of the past is told. This is where new partnerships and new relationships between First Nations and archaeologists can move into the ACTION that has been called for by the TRC and UNDRIP. As the narrative of history is being reshaped and retold in education systems across the country, reconciliation in archaeology will also require the re-telling of the story, a re-telling of the archaeological record. It will require a re-balancing of the narrative and an honest, open, truthful collaboration between First Nations and archaeologists.

Reconciliation in archaeology will also require the transformation of methodologies in archaeological practice and the acknowledgement and inclusion of Indigenous Knowledges in the analysis and interpretation of data. There is much work to



be done, and there is much that has been said. To quote Chief Phyllis Williams: “Everything looks great on paper, for sure, but where is the action?”

The word I am now starting to hear is Reconcili-*ACTION*. There must be action to back the promises.

The theme of this symposium speaks of hope in action, and it is our hope that First Nations and archaeologists in Ontario can truly work in partnership and, in doing so, transform the practice and discipline of cultural heritage management into an equitable, inclusive, and reciprocal interaction.

10. Ron Bernard:

My spirit name is Omesico. I understand it has something to do with the necklace of the loon. I’m with the Loon Clan. My home community is Pikwàkanagàn.

I’d just like to explain a bit about my community. It’s the only registered Algonquin community in Ontario, located about 130 km west of Ottawa and 40 km south of Pembroke, Ontario. The Golden Lake Indian Reserve, Number 39, was established in 1864 and currently has a land base of 1,762 acres. Pretty small compared to our unsundered territory of 9 million acres. The current population of Pikwàkanagàn is, as of September this year, 2022 members. Those are registered status Indians. The number of those people residing in Pikwàkanagàn is 365. Non-resident members, who are scattered across Canada with some in the United States and some in Europe, those numbers are 1657.

As I said, the community name, label is more appropriate, I think. A few years ago, we decided that it’s time we had our community name as we had chosen ourselves. Research told us that a large area around a lake called Golden Lake, a large area of land, was identified by our Algonquin ancestors as Pikwàkanagàn. So, in 2012, the paperwork was finalized. We had to apply to the Ontario Geographic Names Board for our use of that name, Pikwàkanagàn, on the land that constitutes the Reserve. And then we had to deal with Canada Post as well. But today it’s officially known as Pikwàkanagàn.

Pikwàkanagàn in English translates to rough land, bumpy land, or a hilly place. So, the translation that we’ve decided to use when we’re asked for the translation is, a hilly place. And, it’s appropriate, because if you find yourself out on the lake, on Golden Lake, which is about 9 miles long and in the widest place four miles wide, you’ll see hills on three sides. It’s a lower land lying to the east, where the Bonnechere River flows out of Golden Lake. Those hills are as high as 1500 feet above sea level. So, it is a hilly place for a large area around the lake.

I’m a member of Council of the Algonquins of Pikwàkanagàn. I have two portfolios to deal with as a counsellor. One is Language, Culture and Archaeology. The other is Education. Since I retired from the federal government in 1992, along with the time I’ve spent on Council, I did have a break for six years, and during that time, I did



some part-time archaeological field work, which I found really enjoyable. I worked on about two dozen different sites over the six years, doing part-time work during the archaeological season. As I said, I found that work really enjoyable, and it's part of the reason that I'm here today, I guess.

Pikwàkanagàn is a member of the Anishinabek Nation. Anishinabek Nation is composed of 40 First Nations, with a total population of around 60,000 people. Pat Madahbee, Grand Chief of the Anishinabek Nation, sends his regrets. He couldn't be here today, and he asked me to deliver some of his concerns to the gathering here today. I will just go through, first of all, some of his concerns on a point-by-point basis. I guess we will have to talk about them a bit later.

The first one is regarding the Duty to Consult.

1. The fundamental approach of the government is wrong.
2. With First Nations, the Duty to Consult is not a check-mark, it's not primarily a legal obligation, although sometimes it's necessary to use it this way in order to get consultation.
3. It is about reconciliation, working together to correct the past. Building and maintaining good relationships.
4. The government does not appreciate First Nation views and beliefs of the afterlife.
5. Go to any facility that owns collections, and you will see that often times our ancestors are kept in drawers or on shelves.

And I can confirm that. I've been appointed to the First Nations Heritage and Burial Sites Advisory Committee. I was appointed by Grand Chief Madahbee to represent the Anishinabek Nation on the Advisory Committee. A year and a half ago ... no, I guess it was last winter, we visited a building in Thunder Bay that had at one time been used by the Ministry of Tourism, Culture and Sport, but they moved out of the building. It was my understanding that there was only one room of that building still in use, which was in the lower area of a three-storey building, partially underground, and in that room, there were steel shelves containing cardboard boxes of different sizes and description, condition, and that some of those boxes hold the remains of our ancestors.

So, it's not a very pleasant sight.

On that subject, the Grand Chief would like to introduce important considerations to note concerning consultation.

1. Adequate time provided to review the issue. No pressure tactics. We should have time to think about what we're being asked. And give us time to deal with it.



2. Capacity or expertise to understand and respond to the consultation process.
3. Good faith approach. Complete, in fact, information sharing and working together.
4. Each Nation is a signatory to a treaty and is due individual consultation. I just want to say there that most Nations are signatories to treaties. The Algonquins have never signed a treaty with anyone regarding their land.
5. Organizations like the Chiefs of Ontario, the Assembly of First Nations, and the provincial territorial organizations cannot accept or conduct consultation or act on behalf of their communities. Although they can be used to assist and facilitate the process.
6. A point for consideration would be the clarity on what triggers the Duty to Consult.

Now, regarding the discovery of sacred items and repatriation laws, the Grand Chief offers these points:

1. The government approach is fundamentally flawed.
2. They immediately assume ownership and control. This should go to the First Nation.
3. Laws and policies still need to be updated for compliance with UNDRIP.
4. There was virtually no recognition or accommodation for First Nation policies, laws, or processes within Ontario legislation.
5. Current laws do not consider the uniqueness of consulting with First Nations communities—for example, elders in ceremonies, oral history, teachings, et cetera—in addition to being separate Nations, not municipalities or interest groups.
6. Current laws also do not support inclusive access to information for First Nations. Knowledge is power, and First Nations need to have access in order to inform proper decision making.
7. Laws can be unclear and in some cases contradictory. We need them to be more consistent and we need clarification, for example, where authorities lie.
8. First Nations organizations work with the MTCS [Ministry of Tourism, Culture and Sport] on heritage and burial issues but are funded through the Ministry of Indigenous Relations and Reconciliation. This can cause complications when submitting proposals for contribution agreements on specific projects.

In closing, the Grand Chief states that we have the solutions.

1. Anishinabek Nation has adopted self-governance-driven approaches as the solution to many of the challenges before them.



2. Jurisdiction is our primary focus.
3. We need support for these initiatives.
4. We need to move forward in partnership.

Miigwetch. Thank you.

13. Tom Deer:

Remember me from a little bit earlier? I did the opening Thanksgiving Address in the Mohawk language. My name is Tom Deer in English. My Mohawk name is Arbota. When I was first contacted to be here today, it was only to come to do the Thanksgiving Address. I didn't know there was going to be an open forum. So, I thought I would jump in and maybe get a couple licks in there myself.

I'm not a political representative of anyone. I am a speaker at the Onondaga Longhouse at Six Nations. I'm what they call *tenausaweh*, which means I keep the Longhouse open for the people to come in. So, I am a speaker for that, and I help to conduct the ceremonies throughout the year.

I do have a little bit of a background in archaeology. As an undergrad student I did a field school. Some of you may know professor John Triggs. I did a field school with him here on the Grand River Tract, near Cayuga. So, I have a little bit of a background and understanding of archaeology and whatever presents.

I was part of the first group that met, along with Paul General, to get in play some procedures that would be respected by Ontario Hydro. They were building a big line that was supposed to be coming through. So, we worked together with them. At the time, I was the representative for the Confederacy Chiefs Council at Grand River, and we worked together with the Elected Council and also with some lawyers and with Hydro at the table, to talk about these processes that we put in place, if our burials were found, or other artifacts, or any kind of material culture.

So that was the very beginning of the hiring of the monitors for Six Nations. Eventually it's grown into quite a number of them. I'm going to come back to that point in a little bit, because I think it's something that I would like to see furthered in the future.

But, just to step back, I'd like to give a perspective, not a political perspective, but a perspective as a traditional Haudenosaunee, a traditional Longhouse person. What do these artifacts, burials, remains of our ancestors mean in that context, as a Haudenosaunee, as a Longhouse traditional person?

Within our tradition, we have words that we use. We use words of condolence. We use words to try to heal one another when we've experienced a loss amongst our people. And we're not, I think, unique. I think everyone has something like that within their culture, within their society. But, this is unique to ours. We use wampum – wampum strings, wampum belts—to remember the words that we pass on from one generation to the next.

So within the Condolence Ceremony, there's one section, one group of wampum



strings, that tells us, “When we experience a loss that our mind and our spirit rolls around at the burial site, at the grave site. It means we’re thinking about it. It’s in our... We’ve experienced that loss in our heart and in our soul.”

So what we say and what we do is that we very carefully go to the burial mound and we cultivate the soil. And on top of that we plant a very beautiful grass. And we cover that with a sheet of bark. So that no matter how hot the sun may have shined down on that burial, or how hard the rain may fall, nothing will penetrate the soil to disturb the remains of our departed family.

Thus the context where I’m coming from as a traditional person—and I know it’s only in regards to remains, but that’s one of the most important things—is that spiritually, culturally, ceremonially, we are connected and we have an obligation to look after those remains of our ancestors. We are tied to that. And as far as we understand, these wampums, these teachings, go back to the beginning of time—the time before there was anything known as Ontario or Canada.

So, that puts the context for me in looking at “How do we deal with the future in archaeology for our people?” That’s what frames it for me, is coming from that cultural background. I just thought I’d share that, so that people will know. I think some of the speakers that have spoken earlier have made some really great presentations. I think the political aspect of it, the strong statements that were made, really need to be followed.

But I think we also need to remember those kinds of heartfelt spiritual teachings and cultural understandings that our people are coming from. It’s not just a grave. And to an archaeologist, it may be, “Oh, this is a great discovery.” And “Look at this bone,” or this material culture, whatever it may be. I don’t know if you have the same connection that we would as Haudenosaunee people to those things, based on, as I mentioned, our culture and our teachings.

So, I thought I would share that. And it doesn’t matter I-mentioned the remains of our ancestors. But, even if it was a pipe.... Pipes play a very important part in our culture, if you think back to a time when our ancestors were travelling through this country that was, for the most part, this area covered by the original forest, the old growth forest, where you had trees that were 10 feet in diameter and 150 feet tall. You’re travelling through that and you’re walking, and you have a pipe and you sit down for a meal. The connection that you would have to that pipe, a spiritual connection, is something I don’t think we can understand anymore. Today, you might smoke cigarettes or you might smoke a pipe or something like that. But to have something that would connect you—that would connect you spiritually.... You’d be smoking your sacred tobacco in that pipe. Just think of the connection that a person would have to that. How important is that within our culture? It’s not just a pipe. It means something a lot more to our people when something like that is found.

And, so, I think the things that have been said in talking about protection, preserving, are really important. And I really am encouraged by the words that I’ve heard. Especially in



looking at this from a political perspective and how we move forward.

The last thing I'm going to say is just that when monitors are out in the field today, one of the things that I would really like to see in the future is the development. Because we're talking of archaeologists and we're talking about First Nations people. And it sounds like there's a big divide between the two. You have an archaeologist, you have a First Nations person. And to me at some point, I would like to see that become one. That our monitors, eventually our workforce, becoming the archaeologists that are moving this issue into the future.

So I'd like to explore over this weekend in talking with people, exploring that idea and how do we do that? How do we help the monitors to evolve in education to get to that point?

I wasn't prepared to say anything. I hope I made sense. I also kind of ramble on and don't make any sense at all. But I just wanted to say that, just to give you a bit of background and perspective as a Haudenosaunee. So I thought I would just end with that. And I'd like to thank you for your time.

14. Darren Henry:

Boozhoo. Good afternoon. First of all, I'll say miigwetch to our brothers and sisters welcoming us and territory people, the Haudenosaunee people and Mississauga people, for allowing us to come together at this gathering here.

My name is Darren Henry. I'm from Aamjiwanaang, which is just south of Sarnia, where Lake Huron empties into the St. Clair River. I really didn't intend to get up and speak; I just wanted to come and listen to what was going on here. But as it is, there's a lot of things that we should go to as a starting point and from a First Nations or from an Anishinabek point of view.

You know, we've got to talk about what we feel. What our people feel when we hear, or we get a call, that they've uncovered one of our relatives. It's quite an emotional thing for those of us who've done that work. Because we know that person was put down. That person was thought about. That person had identity. That person had meaning. They had a purpose. And their relatives had hope for them and for themselves.

We speak about our seven grandfathers' values. That person you love. That person you respect. The people in that community. The people that were close to them, looked at the situation with honesty and bravery. And, in the most humble way, we lovingly buried that loved one. We put them in the ground with whatever ceremony there was relevant to the person. And, in that most humble way, we have to look truthfully at why and how we were there.

What we gathered along the way was wisdom. And knowing who we are. We've seen and we looked at the area we were at. A teaching that I was given to share about the relevance of this and our connection to the land and to our people was the meaning of Genandah, Canada. In our language, **geh**, or **keh**, is the land. **Gena**, or **kenah**, is everything we can see. The land. And **guh**, or **ouda**, is the heart.



So, whatever we can see, whatever we can feel, whatever we can experience about the land and our connection to it, is our relationship to that. Aamjiwnaang is a spiritual place by water in migration teachings of the mide'wiwin; we're on the third stopping spot.

What happened to us back [in] 1994, we got a call from the Blue Water Bridge and they were putting the spans on the Blue Water Bridge. And we got together with a couple of the gentlemen, Robert Mayer-ba and Paul Neil-ba of the Mayer Heritage Consultants.

We managed to sit down and speak and talk about what we were experiencing. I also sat and negotiated the meetings upon which we would bring them home. We also hoped that ... we also wished that they would become best practices. I'm very grateful to hear of the experiences of the previous speakers and the work that they've been doing. Because it sounds like we need to come together and complete the work. Or do the work that needs to be done.

As far as we're different, we First Nations have connections, we have agreements, we have treaties, amongst ourselves. I think that we can bring this forward to our relatives here on the other side that are doing this work.

With Bob and Paul, we were able to sit with them. We were able to share those ceremonies with them [so] that when they encountered our relatives, they would start that ceremony for us. They would put that tobacco down. They would make the contacts, and we would attend and do the ceremonies that we did with them.

I'm thinking about reconciliation, and what I've been able to read and what I'm able to understand. And I think it's been spoken here that it's us that has to do that. I don't think the government is going to come and say, "You have to reconcile because it's not working." They can't do that. It's us that have to reconcile.

Look at those calls to action and see where we are in that place. I think it is our responsibility, together, as people that live in Genandah and on Turtle Island, to do that.

As well as the United Nations protocols are discussed their human rights. What I've experienced in our area is that there's some pretty decent people that respect, and I think we've built that there. I'd be looking forward to that respect that we have for each other to be able to do what's proper.

Like I said, we worked with Blue Water Bridge, I think you call it the Federal Bridge Corporation now. And we worked at that third stopping spot. We worked by the river, right close, underneath that second span of the bridge.

And we were able to physically see, as well as spiritually see, what Aamjiwnaang was. See what a valuable place it is for the area. We've seen the activities. We've seen the food that they ate. We've seen how it was set up. We've seen that Aamjiwnaang.... So Port Huron and 402 Hwy runs from Toronto to Chicago; we've seen the first glimpses of what if they come—that Free Trade Agreement—because it was there. The commerce was there. It was a part of our lifestyle-and work with that.

I liked how, he called, bringing them home. I've got that word here again, **keeway**, and that's our intent, to keep them home, leave them home, as much as we can.



One of the unique features of our work with the Blue Water Bridge Association, they built a Duty Free over top of that area, but they built it on piers. So, we were able to work with the Bridge. We were able to work with the architects and the contractors to lessen the effect of impact on that land. So, it is doable, you know, if there is willing participants.

You know, I'm glad to be back here again at this archaeological society. As a network we did in 2001, we, along with Mayer Heritage, won an award here for the heritage part of it. And that was a proud thing to do in our area. Because at the time when the archaeology started, when our ancestors came up, we were—I think a lot of First Nations were—kind of lost. We were looking for things, and one demonstration in our own stories is the Seven Fires Prophecy, where a lot of our people are silent. They've lost their way. The children are gone. The language is gone. It says that our elders will get up—they'll wake up—to come and teach us again. We didn't know it was going to be so literal. That they would actually pop right up and teach us again.

So that's one of the things we've done. It's been 20 years or more. And we have to keep that learning, we have to keep that teaching going, because we've lost a lot as well. We've lost a lot of our elders that were there with us.

As political as the issues may be, there's that aspect that we have as people who reside in it. Miigwetch.

15. Alex Zygniuk:

Aanii. Greetings. My name is Alex Zygniuk (Rice family) from Wasauksing First Nation (Parry Island), Ontario. My Clan is Marten Clan.

I wish to speak on several topics because, looking around this room, I'm first of all pleased and thankful to be here. It's an honour to be here with everybody to share information. It's going to be very enlightening today, and some material that is shared will be of great value to take away.

I'm here because my community, Wasauksing, has sent me. Our elders have sent me in many directions. I realize the value of collecting information, knowing that sharing goes far to bring change. Especially with our youth, by bringing them from "disparity into hope." It's important to acknowledge the participants who are doing this work.

Will all the people in this room raise your hand up if you're an archaeologist. I'm very pleased to see that you're here—almost 100 percent of hands raised. I'm here as well to listen to the wisdom representing all Nations, looking around this room, acknowledging there's over a thousand years of collective wisdom here. I'm hopeful today will be moving our minds as one to bring an awareness to challenges with regards to protection and repatriation of our ancestors and those ancestors in the future.

Some information I did hear from one of the previous speakers' talks was about the treaties and the legal aspects. It's also important to acknowledge the spiritual part of treaties, for example, speaking of the Niagara Treaty 1764—not just a legal binding agreement between the Anishinabe Nation and the colonial government, 100 years before



Canada's Confederation of 1867.

It is important to note the Treaty is a spiritual one that sets out the Nation-to-Nation relationship, including the people of Canada. This is where two declarations were made, the first being the acknowledgement of the relationship represented in the wampum belt and the teachings with it, the second being the Treaty is a spiritual agreement which says for as long as the grass grows and the rivers flow. Therefore we are all treaty people. The Anishinabe have never broken the Treaty.

Treaties do matter. The Duty to Consult needs to be part of the process.

Two more points to touch on briefly: one is repatriation, which you already heard. It's important to Anishinabe to follow their teachings regarding taking care of our ancestors. Must be acknowledged in part of the process. The second part is to acknowledge climate change, because everything is connected. It affects all of us and calls for the necessity of everyone to work together. As a scientist from the West Coast stated, "We're in our 59th minute, before it's too late to change the climate." Protection of environment is a necessity of life. Those two aspects have been raised by the speakers. By working, putting our minds together, it's not too late.

One elder from Wasauksing asked to carry forward these following messages. Stating we all have a responsibility for protection of the earth and the waters. The women stressed the care of the waters has been highlighted a lot lately in the media. We all know that. And it's the women's responsibility to care for the water and those teachings with honour and respect.

The other aspect is of a man's role to also be the protector of the earth and the water. And a good point is made in the Declaration on the Rights of Indigenous Peoples. It speaks about the land, specifically. And it states Indigenous people have a right to their traditional lands. Know that we're working in that direction and going to hopefully make the changes necessary. In that realm, it's important that everyone listen to the conversation that goes on here today. Assess and value those who find solutions to build pathways to meaningful results.

I'm grateful to share I am the keeper of a culturally important site. People here at this symposium have aligned to that responsibility and the good being done.

The Crown responsibility, as mentioned earlier with regards to the Duty to Consult, is where a number of changes have to happen. It has to be with an open door through the regulations, an introduction and change of laws. Must be inclusive with First Nations. The Crown has a fiduciary responsibility.

In closing, I just want to say a heartfelt miigwetch (thank you).

Reclamation, repatriation, and resilience.

16. Wanda Maness:

Boozhoo. My name is Wanda Maness. I'm a sub-check. I'm the CEO of Tribal Monitoring Services and I sub-check, subcontract all the contracts from Aamjiwnaang First



Nation. I hire up the monitors, work with the monitors. I do the environmental construction and archaeological monitoring. What we do is we work with the archaeological, construction and environmental, and I report back to the First Nation. I also work with the developers.

I think this is good that we keep it as a separate identity and don't work under the archaeological programs, because I'm not biased. I'm reporting back to the community what I'm seeing, what's happening, and we learn a lot. We work proactively with archaeological. We ask a lot of questions. We do the digging. We're the dirt workers. But it's a great job. I learned a lot, and all my employees love it. So, miigwetch.

17. Gord Peters:

Good to see everybody this afternoon and acknowledge all of our relations. I come from a community in southern Ontario that's not very far from the Windsor-Detroit border. We have a thing that we've gone through: As our river washes towards an oxbow, we've had grave sites that have come open. We haven't been able to do much with them because we think that there is some smallpox within them, and we're not sure that smallpox actually dies within that process ... that the disease continues on. So we leave it there.

The ironic process that we've gone through is coming to understand that there are multiple grave sites in our territory. There are multiple grave sites because in our main cemetery, the only people who can be buried are people who are baptized. Anybody who's not baptized can't be buried in that cemetery; they have to be buried somewhere else. We've got two, three other cemeteries spread across our territory.

What it did to us is that it separated our communities in the past, and I think that the process of being able to change a lot of those things is coming back into place. I want to give you a political view of where we're at. Tom gave us a cultural and spiritual view; I'll give you a political view, because I think it's necessary for us to be able to deal with.

I want to briefly talk about Section 35, because after we went through those processes, Canada's view of Section 35 was as the final step for us to be included in Canada. We asked them at that point, "How do we join Canada? Show us how we join Canada." Because everybody who was joining Canada had gotten something. All the provinces that received land and territories.... What did we get? Well, you know what we got. The shaft.

And, so, that question and that process around the Constitution is far, far from ever being finished. And although the Prime Minister today says that they can't open up the Constitution again, it's problematic, because it creates a lot of other issues that are spinoff issues along the way.

Duty to Consult

The original Duty to Consult was an issue around the land. Basically, in its crudest form, they tell you what it was saying is that we're coming to be able to talk to you about how we can violate your treaty. That's the Duty to Consult. It has now spread to other areas,



but the initial intention was to tell us how they were going to violate our land through that process. So they come and talk to us.

UNDRIP

There's only two things that are on there that are useful to us. The first one is self-determination—the recognition of self-determination. The second one is free, prior, informed consent. Those are the only things of value in UNDRIP. UNDRIP is the lowest form of UN recognition. It doesn't have any legal enforcement. It also has a section in it that modifies everything that it does in Section 46, or something that says, "You can't alter anything, like, laws and all those kinds of things, in Canada."

So, UNDRIP is not a vehicle that's going to take us down the road in any great way. Sparrow, I heard somebody talk about Sparrow. That court decision, it changed the landscape for a very short period of time, from '89 to about '94, '95. What it did, is it scared the crap out of Canada. Because what happened in Sparrow, it started to acknowledge that Section 35 of what they said was rights didn't exist in there. All of a sudden that box is full. So, they had to figure out a way to stop that. So they spent those years and they continue to spend years now to try to get us back to pre-Sparrow context.

The next court case that comes along, which is also identified by somebody, was Van der Peet. I think Curve Lake talked to us about that. Those things that they're talking about would have to be integral to our community, with a practice in before contact and after contact. It's not possible in most of our cases, because none of the things that were identified did exist. And, those things that did exist were taken away by the government. So it's a matter of control that Van der Peet has that goes in there.

There are so many political things that are happening out there. But they're not really political. We work with the government, and we try to change things with government. But the whole structure, the whole process that we work with is legally based. Everything that we do is based on somebody's law. Somebody else has got something that they decided is in the best interest of us. Somebody else decides about the best interest of our land. Somebody else decides about the best interest of our water. And somebody else decides about the best interest of our children.

And, so, for us, if there is going to be any lasting and long-term solutions that would get created, the first thing would have to do with Canada: move out of a legal relationship and establish political relationships. That's going back to the treaty processes. Because the treaty processes themselves were spiritual and political relationships between national entities.

Canada has, by policy, basically said, "Treaties ... we don't really know what treaties are, but they're not international documents." They're not international instruments. But we know this: When you sign a treaty, you extinguished title to all of your lands. And nobody in their right mind would ever go into a treaty-making process with the intention of extinguishing title to all of their lands.

So the views that Canada has held for 150 years have been used for people to exploit



our lands, our resources—with no cost attached to it. The process that they've used is to be able to try to make additions so difficult and so hard in our communities, that our people will leave our communities. Right now, in southern Ontario, I would say probably between 60% and 65% of our people don't live in our communities. They live elsewhere. And, that's a strategy. That it didn't happen by chance. That was a strategy. So, the solution to get us back and be able to deal with this thing on a political basis is huge.

Consent

Our communities have to have consent on absolutely everything they deal with. And consent has to be a process. We can work through the process. But then all of the consent has to come from our people in the community. And, so, if you talk about free, prior, informed, they have to be knowledgeable about those things.

We need to be able to build capacity; the capacity process that happens right now is hit-or-miss. If your community happens to have some money, if you happen to be able to make some arrangements with the governments to be able to get money in place to do certain things, you're fine. But, if you don't have those things available to you, then you're scratching all the time, trying to figure out a way to make something happen.

And, so, RCAP [the Royal Commission on Aboriginal Peoples] was about building capacity for our people. And the government shelved RCAP. Like they shelved the Ipperwash. Like they will ultimately shelve the TRC, the Truth and Reconciliation Commission. Because they take what they want out of it and then it's bye-bye. Because of these fundamental issues that are there that they don't know how to alter. So it's up to us to be able to figure out how we're going to be able to do those things.

When Ontario called and they asked us, "Do you think that you would be supportive of changing legislation to allow one names to be added into the Registry?" My response to them was, "No." They were shocked. They said, "Well, people have been fighting to have one name registered." And I said, "I think that you should be working with us so that we can build capacity, so that we can create our own citizenship and data process, and then we build a relationship and we'll share that with you as we need to share it with you."

The same applies to all of these things, these assessment acts and everything that is going on. We have to get to that place where we do have those things in our world.

The interim solutions ... well, you heard the interim solution from Curve Lake. She laid that out pretty good. Those interim solutions are possible. Sometimes our greatest fear is that the interim solutions become the permanent solutions. So we're ever watchful, we're ever mindful. If you're working with us and there are problems of trust, now you understand why the problems of trust exist in our world. Building relationships with us and creating those kind of partnerships is essential for us to be able to continue to move together, to move forward. That's the only way we will do those things.

I was talking to this older gentleman one day and he was giving me the quiz, like Dean [Jacobs] was giving you the quiz. So he asked me, "Why did we sign a treaty?" So, I'm telling him all these things. And, he said, "It's really simple. We signed a treaty to ease our minds so



that we could know how to live together.”

That’s what we had to get back to: easing our minds, working together. Thank you.

18. Tara Montague:

Boozhoo. Good afternoon and thank you. My name is Tara Montague, and I am a representative of Rainy River First Nations. I have been asked to attend this conference and symposium on behalf of our former Chief, Jim Leonard, who, after 9 terms and 18 years of being our Chief and guiding us, has decided to retire.

Our new Chief of three-and-a-half weeks sends his regrets that he could not attend the conference as he is busy settling in to his new role. However, Chief Robin McGinnis is very excited to continue to learn about the work that we are doing as part of his team, as well as the work that you are doing in archaeology. The reason why Chief McGinnis has shared that excitement with me is because he said that he does not know his past. He is 42 years old and he is not familiar with his own history, because, like for some many others, it was taken.

I’ve been the Administration Manager at Kay-Nah-Chi-Wah-Nung Historical Centre since 2016. Some of you in the field know it as Manitou Mounds. The Centre is about 23 hours from Brantford, in northwestern Ontario, approximately five hours west of Thunder Bay, which many of you might be familiar with. However, you might be less familiar with Rainy River First Nations, being that it is much more remote. We are pleased to see that some of our neighbours are here representing the north as well, including the representatives from Wabigoon and Onigaming First Nations who we heard from earlier.

There are a few things I wanted to touch on. To begin with, I should share a little bit of trivia about our community, because it does blend nicely with what we are talking about here today. Interestingly, a lot of the youth of Rainy River First Nations—and I say Nations plural, which I will explain soon—do not know their own history. One of biggest undertakings of the community, and of Kay-Nah-Chi-Wah-Nung specifically, is about educating the youth, especially the ones from the community, about their history.

The community of Rainy River First Nations as it exists today sits on the original lands of Manitou Rapids Indian Reserve Number 11. That former community was one of seven separate and distinct territories that were amalgamated at the time of the signing of Treaty 3. The other communities included in the amalgamation are Little Forks Indian Reserve, Long Sault 12, Long Sault 13, Paskonkin (also known as Hungry Hall), Bishop, and Wild Lands, which, while not a community, served as a traditional hunting area.

While some might think of these communities as being close together, the reality is that they were very spread out, with around 30 km or more in between them. They were very separate and unique, with their own traditions and leaders, until 1914, when the people of those seven communities were forcibly moved into one area that was referred to as Manitou Rapids. The community was renamed as Rainy River First Nations to better reflect the merger of the seven communities.

Former Chief Jim Leonard shared with me a little bit about the challenges faced by the



Communities at the time they were amalgamated. Those of you who have worked closely with Chief and Council know the difficulties inherent in those roles, because you are accountable to one another, and you are accountable to your community. Now imagine putting six separate Chiefs and Council into one small land base in 1914 and expecting people to get along and work together, while still preserving the histories and traditions of each separate community. He shared with me that the spirit of Rainy River First Nations is a spirit of collaboration, because while initially they had no choice, they soon learned that to survive, is to work together.

Through that initial spirit of collaboration, the community of Rainy River First Nations has been able to continue the tradition of working together. We have collaborated with other communities, and many different organizations, as well as collaborating with archaeologists in the 1950s, 60s, and 70s when there were digs in Long Sault. I hear community members that share with me that they were present during those surveys and excavations, and sometimes worked alongside the archaeologists. What is sad to me and sad for our people, is that those community members that were present at those times, often do not have the results of the work that was done. It was not, and still has not been, disseminated back to the community, and they still often ask of us, what did they find out? What did they learn? Because the answers have never been shared.

We heard from some of the earlier presentations about the trust that has been broken, and those promises that were not fulfilled, and I think about how Rainy River First Nations has built themselves on this legacy of collaboration and allowed new people into their territory, believing it would follow the same path of other successful collaborations. They tell me that in the 1950s, when archaeologists came to the community, they believed that they were doing the right thing. They believed that through unearthing these mounds, and unearthing burial grounds, that they were going to learn something, and that that knowledge would then be shared with the community. It was going to be great. They were going to change the world. It was meant to be empowering.

Now, 40, 50, even 60 years later, we find out that they have not actually learned much. Instead, we have taken it upon ourselves to undergo a new journey of learning. Learning about why these things were taken from our community, what was taken, and learning how to return it.

For those of you who are not familiar with Kay-Nah-Chi-Wah-Nung, it is a Historical Interpretive Centre located along the Rainy River in northwestern Ontario, and has the largest concentration of known burial mounds in North America. It is owned and operated by Rainy River First Nations. For the last 20 years, the commitment of Rainy River First Nations has not only been to preserve their past, but also to protect the future of the culture by presenting about it and educating our visitors about Ojibwe traditions, which serves as one of the ways that the community is protecting the mounds.

Having the Centre near the actual mounds presents an interesting concept, because we are in the tourism industry, which is hard for some to understand. However, when we



explain that our purpose lies in preserving the past, protecting the history, and presenting the culture, people begin to understand why we do it. And we are constantly learning new and better ways to do things as we continue with this work.

When I started working there, I thought of myself as just an administration manager. I would manage the operations. I would hire staff. It would be really simple. I was even told by someone that I got my dream job, because it was going to be easy. I soon realized that was not what my lesson, or what my teaching, was going to be—because there is nothing easy about protecting culture. And there is nothing easy about what you all as archaeologists are here talking about today.

I actually wanted to commend you on your bravery for having these open discussions, because they are emotional discussions. I have seen more than one community member break down in the middle of these discussions—when I think I’m just attending a typical meeting, doing my job, and all of a sudden an Elder or a community member will break down into tears about the hurt that is still present in our community.

I may have been a little foolish initially, because it is not an easy job. Especially when we are dealing with challenging laws, policies, and the difficult political environment still present in this province. Truthfully, because we are so far up north, we are a little sheltered from some of those issues. One of the biggest awakenings I have had today is regarding all of the work that is going on down here in southern Ontario. Up north, in our community, we are really trying to focus on doing what is right and what is good, every day.

One of the things I have learned and would recommend to some of the archaeologists that are in this field, and something that has already been highlighted today, is to think about the language that you are using when communicating with First Nations groups. For example, when you are consulting with certain groups or individuals, the word “remains” is a trigger. Even the word “repatriation.” I originally started going around and meeting with Elders and explaining how we are working on repatriation, and it was such a foreign concept. Because unearthing human remains, or displaying human remains, or unearthing sacred items, burial items was already such an unfamiliar idea. And then we have adapted a word called “repatriation” to the process of bringing them back. A lot of people are very disconnected from that. Because you are now asking individuals to jump into something that they never wanted to be part of, and it is a challenge. So, I would caution around some of the language that is used. At times, the language used, and some of the current ways of thinking, are a little disconnected and not as sensitive to the people that are resting in the Mounds, our Ancestors, and our burial grounds.

The first time we made an official claim with an organization we were working with, I was appalled that we had to stand and defend and justify why we wanted them back, when we know that, territorially, the people that were taken were taken right from our territory. So now, years later, we have to explain what our association is to those individuals. It is truly without words.

The last thing that I wanted to touch on that I find really interesting, and that I just



learned about, is the concept of–what one Elder always tells me–when archaeologists are working, not only do you hire the people to dig the ground and to work with you, but it’s about educating the next future generation, the Indigenous community to help do that work. And not only do the digging and the dirty work, but the analysis component, and coming back to the communities and not only sharing your findings, but, before you share your findings, maybe finding out more about what they found out for hundreds and hundreds of years.

So, miigwech for being here. And thank you.

22. Jo Boyer:

Boozhoo. I’m not really sure what I’m going to talk about. I don’t want to take up a lot of time because it’s dinnertime and people are hungry. I just wanted to share with you. I came from a CELA conference–the Canadian Environmental Law Association. In the session they had, I think, Monday or Tuesday, I talked about the water, and our relationship to the water. But, also I just wanted to share something that I shared with Paul. When I grew up, I grew up in the town, but my cousins lived in the First Nations around the town. I lived in the town because my mother was a full-blooded Indian. My father too was a full-blooded Indian. What happened was, when they came around to sign the treaties, my father’s father was hunting and trapping in the bush. So, he didn’t get to sign that treaty. So, what happened is that he was not a status Indian. My mother, when they married, she had to give up her rights. And that’s why I grew up in the town.

At that time, growing up in that town, there was a lot of racism and a lot of times in that school–because I was called a dirty Indian. I was called a squaw. I was called a jigaboo. You name it. Wagon burner, whatever it was. My mom and dad always said, “Be respectful.” And sometimes that’s really hard to do. So, what would happen is that, on the weekends.... I’ve seen a lot of violence. I’ve seen a lot of alcoholism. You name it, I’ve been through it. But that was the way it was back then. So, I would go home on the bus after school, go to the Reserve, because that’s where my mom and dad’s family, their friends were. And, I’d come back home on that Monday, catch the bus, and come into town again. And, I never thought, “Why was I called a dirty Indian?” Well, because I was in the same clothes all weekend. We didn’t have any running water out there. We didn’t have any electricity. All of those things.

So, I was called all those names. All I knew to do after being called that name, and all those people and all those kids coming up to me, was, like, “You know what? Bang.” I learned to clock them. So they’d leave me alone. And what happened was, they would go to the teacher and come back, and I was the one who was sent up to the office. All kinds of Indians all along the hall, waiting with their hand out like that. Waiting to be strapped by the nun. She would come with take that big, black belt. Jumck. I learned how to put my hand out there and block that pain.

With that pain, we had to be in the classroom, and the history we were taught was that book called *Breastplate and Buckskin*. I don’t know how many people have read it, but



that was the history I was taught. In that history, we were savages. We were pagans. All of those things. And, when we read that book, I felt like crawling under that table. I didn't want to be in the school.

My father worked out of town all the time, and he'd come home on the weekends. Language is very important to us. Our history is very important to us. I never really started learning about who I was till I went to university. I just want to leave you with something my father has always said to me. My father speaks the language fluently. My mom, Bungee. Me too, I can't carry on a full conversation. My father always said, "You know what, Jo? Our language is a very unique language." He said, "Not everybody will learn that language, our language." He said, "It's very unique because it's very respectful." He said, "In any other language, German, French, whatever it is out there, you can cut a person down and hurt them so much that they go six feet into that ground." He said, "Our language is very respectful. We can't hurt anybody in our language."

And, that's what I came here to say, because when they asked me to speak at the conference and it's always.... Now we're always getting, "Okay, how do we work with these Indians?" Okay, how do we work together? You know, when I was a kid, we were just stupid idiots. And whatever we said didn't matter, because we were stupid. That's who we were.

But, now, today, like, holy jumping, everybody wants to "Now let's work with the Indians." What's wrong with that picture? I don't get it.

I think what we need to remember when you want to work with First Nations people, is to listen ... not with this [indicates ears], with this [places hand on heart]. Understand who we are and listen. But, most of all, be respectful. Miigwetch. Chi-miigwech.

23. Carolyn King:

So, Carolyn King, Mississaugas of the New Credit. It's just a wonderful insight.... Just where we think we should be going with ... where does archaeology fit in the future? I was at a teachers conference on Tuesday, I think. I was there to represent the First Nation. They asked the question about Special Ed and how it gets dealt with. We have instructors too, you know, head people from the province and stuff like that. And, they said, "What is it that we need to do, if we're doing something wrong?" And I said—you have to remember what Jo said: "It's going to take time." And that we're so driven to get it done, meet the timeline, do the work and give our input.

We talked about the timeline of 30 days, 90 days, and it's not enough time for us to get it all done. Get our input and things like that. And I said, even if it's the first Indigenous community and we go to use our status card, we're a one-off. Everybody is so standardized that when we want to talk about how we're going to address our wants and needs and add in comments about how we need to be respected in our ways that need to be part of the system.... We're not ... I'll tell you ... we're not there yet.

With a person who's in a wheelchair, everybody has to take some extra time. Think a little different. How's that person going to get handled? Or, if they're in the school and



they're autistic. There were several different examples in the room, including reps from Sandy Lake in wheelchairs. So it was very interesting.

My part was to talk about "How are you going to work with the First Nations?" It is the comments that I make here, with respect; this person may have had a whole different experience than I've had and they're dealing with that when they come to the table here.

So, I said, "We ask for time, to listen to our stories, time to consider it, and then we'll think about how we're going to work together." I hope that, over the days, our thoughts and inputs here are going to be useful for where we think the future is with the archaeology we have today. And then, I guess, my future thought is how we're all going to be archaeologists and we're all going to be considering how we deal with everybody's bones and everybody's, as I call it, stuff.

So, chi-miigwetch. I probably won't be here tomorrow, maybe in the morning. But, I'm hoping that everybody has a good discussion about things. I've got that 50th anniversary party to do.

25. Lynn Rosales:

Boozhoo. I just wanted to share something and reflect off of my fellow community speakers there and talk a little bit about the work that we did with the Blue Water Bridge Authority and Mayer Heritage.

I see when the question was asked of how many archaeologists were in the room, there were a lot of hands that went up. I think that one of the most meaningful engagements that took place when we did that work under the Bridge was the involvement of the archaeologists that were working with our community and their willingness to come to our community and sit in our ceremonies, early into the morning hours. Whether we started at sunset, whether we started at sunrise, they came willingly with open hearts and open minds to witness and participate in the ceremony that we worked together in.

I was sitting there and I thought it would be just so amazing, if you're ever in a situation where you're able to work really closely with the First Nations people, that you have that open heart and you have that open mind to go and sit with them and really listen to their words, to feel their words right here. And just to be mindful of the community culture and the community practices that you always go the respectful way. Because we are kind people. That's who we are in Anishinaabe. We are very kind people. We have always been very giving and willing to share our knowledge and everything that we know of this place that we live in today, in this land that we all call home. You know, we're very connected to that, as has been said already. We're connected spiritually. And that in itself means a lot.

So the words that I wanted to say are, I encourage you to take that time to sit with the people and listen to what they have to say and what they want to share with you. Miigwetch.

26. Paul General:

Okay. Well, unless somebody else has got any last words, we'll ask Paul here. And, if



not, then I'd like to thank the crowd for sitting. I'm sure you enjoyed all the stories that were told. And I hope you go away with a little better understanding of some of the stories, and not only Six Nations initially, but Anishinaabe and others as well here. They were all very, very enlightening. And thank you very much to the panel here that looked in. It was very nice to hear all those stories and listen to you guys here. It was very, very good. And thanks to Dean for doing the moderating. I guess my new name is Mike, for moving the mics around all afternoon.

Anything else?

Refreshments are in the Bell Room. Reception is all set to go. They're waiting for you guys to get over there. So, the guys are anxious to serve you.

Thank you.



Collections



Michipicoten First Nation Artifact Story Project: The Challenges of Coming Home

Wendy Peterson, Librarian, Michipicoten First Nation

Johanna Rowe, member of Canadian Association of Heritage Professionals, heritage consultant, and local author

Introduction

Our story centres on the repatriation of 40 boxes of artifacts which were returned to Michipicoten First Nation (MFN) during the autumn of 2015. This brief presentation will cover the *origination* of these artifacts as well as their *destination*. We will also discuss how these unique boxes have inspired *collaboration, imagination, and creation*.

Origination

Michipicoten is located on the eastern shoreline of Lake Superior, at the tip of the ear of the “wolf’s head.” We are 230 km north of Sault Ste. Marie on the Trans-Canada Highway, a five hour drive from Thunder Bay, and, prior to the 20th century, a 19 day paddle by canoe to Moose Factory up the Michipicoten, Missinabie, and Moose rivers.



Michipicoten Ojibway Heritage Door, artist H. Sinnott

The community of Wawa and Michipicoten is on the traditional territory of the Michipicoten Ojibway, who signed the Robinson-Superior Treaty in 1850. The Michipicoten Ojibway excelled at hunting and trapping, lived in close relationship with the northern Cree, and were instrumental in the success of the fur trade in the Lake Superior District. Their territory is strategically located on the well-travelled east-west water route from Montreal to western Canada, as well as north to James Bay. European explorers, traders, and pioneers depended on the convenient location of the Michipicoten community near the mouth of the Magpie/Michipicoten rivers on Lake Superior.



Early landscape artist William Armstrong left behind some detailed watercolours depicting life at the Michipicoten Hudson's Bay Company post and the immediate vicinity in the 1880s and early 1900s. These early "snapshots" include images of indigenous shelters and daily activity along the river.



William Armstrong, HBC Post

The land near the mouth of the Michipicoten River today is no longer inhabited by the Michipicoten Ojibway. The landscape now shares relationships with a number of public and private corporations, each with a stake in the management and future vision of the area. The north and east banks of the river fall within the boundaries of the Municipality of Wawa, including a municipal marina and the small suburb of Wawa known as Michipicoten River Village. The south bank of the river is part of Michipicoten Post Provincial Park. Established by the Province of Ontario in the early 1980s, it was created to protect the unique natural and cultural heritage of the mile-long beach, which includes a number of indigenous settlement sites (one dating back 900 years), as well as the Michipicoten fur trade post location and adjacent cemetery dating back to 1725.



*Aerial view of Michipicoten River
mouth*



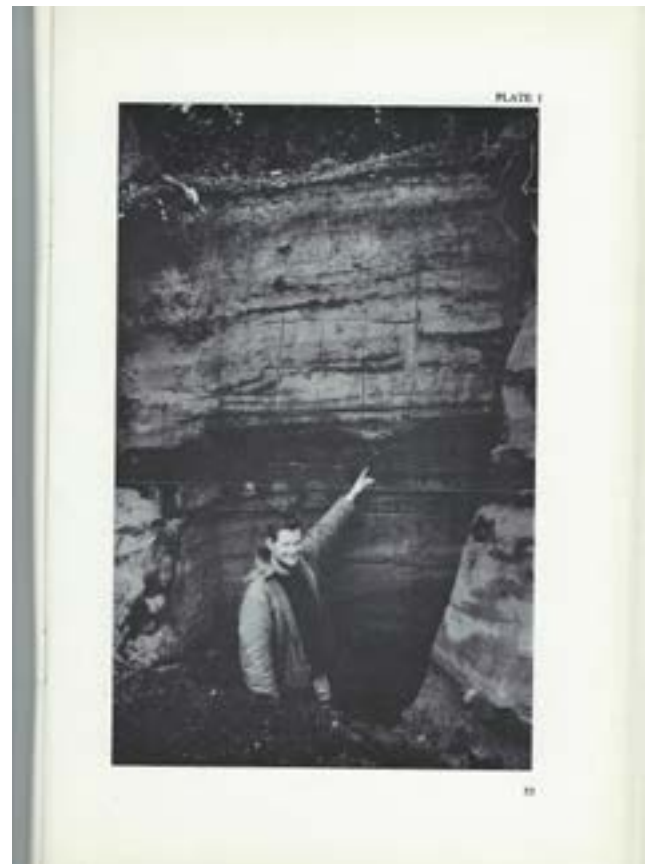
The flows of the Magpie and Michipicoten rivers are managed by Brookfield Renewable through a series of six hydro-electric generating dams. Four of these dams are on the Michipicoten and three are on the Magpie, one of which controls the flow over nearby Silver Falls and redirects the water through a generating station and spillway directly across from the fur trading post. Brookfield Renewable owns the property rights to all the land along the Magpie River where it meets the Michipicoten, and west to the river's mouth.

A popular seasonal outdoor adventure company and bed and breakfast operation occupies the north side of the mouth of the Michipicoten/Magpie rivers. Naturally Superior Adventures & Rock Island Lodge provide outdoor recreation opportunities as well as tours and education programs focused on the rich natural and cultural heritage in the area.

All of these entities now sit on the land once inhabited by the Michipicoten Ojibway. Known archaeological sites are dotted throughout the forest but are only visible on maps recorded by the Province.

Destination

Local residents recall a number of visitations by archaeologists to the banks of the Michipicoten River at various locations during the 1960s and 1970s. A series of digs occurred, but very little documentation exists in the local library or archives. With the return of the 40 boxes of artifacts, the Ministry of Tourism Culture and Sport has provided access to a series of GIS maps which identify approximate locations of a large number of local archaeological sites visited over the years. The number of sites is quite lengthy. However, from the limited information available to us on the artifacts packed in the 40 boxes, it appears that the majority of the box contents come from only 4 sites: 33 boxes from the fur trading post site and the remainder from 3 indigenous settlement sites.



Archaeologist in Michipicoten Ulf-1 pit, c. 1969



The majority of the artifacts were being stored at a provincial repository in Sault Ste. Marie. When the facility was closed, the artifacts were shuffled around to a variety of locations until they finally ended up at the Ojibwe Cultural Foundation in M'Chigeeng, on Manitoulin Island. In the autumn of 2015, a homecoming ceremony and feast were performed at Michipicoten First Nation as the 40 boxes were repatriated and finally welcomed home.

The boxes include a very diverse collection of items with no catalogue or inventory for reference other than a list identifying the Borden number and a general description of the item. The integrity of the objects seems to be well preserved, and great care was taken in storing and carefully packaging the artifacts. The boxes contain anything and everything. The list so far includes bottles, buttons, bones, stones, clay pipe bowls and stems, ceramics, china, leather, iron, axe heads, nails, glass, bricks ... and the odd mystery item!



Clay pipe stems from Michipicoten HBCo site

Collaboration

We are grateful for the assistance, guidance, and support of

- Michipicoten First Nation elders, with their tradition and suggestions for handling the artifacts of their ancestors;
- the Ministry of Tourism Culture and Sport, with access to documents, guidelines, and procedures, as well as suggestions for resources;



- the archaeology programs at Laurentian University and Lakehead University, with strategies, policies, and procedures;
- the Canadian Museum of History, with suggestions and contacts for storage and display options, as well as a tour of their own extensive Michipicoten collection;
- local volunteers eager to assist and learn more about the rich heritage of their community; and
- the Canadian Conservation Institute, who hosted a workshop on care and handling of indigenous artifacts in May 2017.



Volunteers at MFN Library “box day”

Without the collaborative support and direction of this group, we would continue to feel somewhat overwhelmed by the task handed to us. “Box” days begin with a traditional smudge. Red blankets and cloth cover the work tables that receive the artifacts we are engaging with for the first time. As we open each box, we are ensuring that everything remains associated with the packaging and the box in which it came. Photos are being taken of everything. All items are being inventoried and inserted into an excel spreadsheet we created. The accuracy of the catalogue will be extremely important for future reference and potential research on this unique collection.

Imagination

As we open each box and look inside the packaging, we are struck by the collection of stories represented. The items we find are part of a rich narrative and culture found in the Wawa/Michipicoten area. But just like the artifacts and the boxes in which they



are carefully stored, the stories are scattered and perhaps were even lost for a time, until they were noticed by someone who recognized their proper value and origins.

There is a growing interest in, fascination with, and focus on the cultural origins of our land and its indigenous peoples. There is a growing awareness of the universal connectivity of Earth and her residents. There is an increasing recognition, within both indigenous and non-indigenous cultures, that the traditions and beliefs of our earliest cultures include inherent wisdom and guidance to which we should be paying attention.

We have had to use our imagination and be creative in overcoming some of the challenges this project has presented to us. The biggest challenges are

- our limited knowledge base on both archaeology and the stories associated with the artifacts—we sometimes feel that we don't know what we don't know;
- proper storage and security, as well as a controlled environment, to ensure the protection and preservation of the artifacts;
- the age of the collection, which hinders us from asking questions we may have for the original archaeologist and has led to degradation of the original packaging and of some of the items; and
- the allocation of time and funds, as well as the proper infrastructure to deal with 40 boxes of artifacts which are now the responsibility of MFN.

Creation

This project has resulted in the creation of many firsts. A new vision has been created by the Chief, Council, and Band membership at Michipicoten First Nation to ensure that the artifacts “are carefully and respectfully handled, catalogued, stored and ... put on display in an appropriate place” (Michipicoten First Nation Newsletter, October 2015).

This project has opened new doors and created new relationships between the project coordinators, Wendy and Johanna, as well as members of MFN and the larger community of Wawa. The boxes have inspired an incredible interest and enthusiasm in volunteers eager to learn more about the rich past of the place they call home.

We recognize that this unique project has created an unprecedented opportunity for collaboration and partnerships that are new and culturally focussed. Deep down, we recognize that the more boxes we open, the more we learn, which is opening new doors to even greater knowledge and understanding. There are indications that these 40 boxes are just a small sample of so much more that needs to be explored and shared (e.g., Michipicoten artifacts can also be found at the Canadian Museum of History, the Royal Ontario Museum, Lakehead University, Laurentian University, and possibly the Smithsonian Institute).





Reassembled Michipicoten pot at Canadian Museum of History, 2016

The return of the Michipicoten artifacts is just the start of a journey the community is ready to take.



OAS Symposium

Museums & Indigenous Collections



November 18, 2017





Bruce County

- Comprised of eight lower-tier municipalities: Northern Bruce Peninsula, South Bruce Peninsula, Arran -Elderslie, Saugeen Shores, Kincardine, Huron-Kinloss, South Bruce and Brockton
- Bruce County is located in Southwestern Ontario
- Population 66,491 as of 2016
- Two Indigenous Communities: Saugeen First Nation and Chippewas of Nawash Unceded First Nations collectively known as the Saugeen Ojibway Nation(SON)
- Natural heritage: The Bruce Trail, Unesco World Biosphere Bruce Peninsula, Great Lake
- History: Early Settlement, Indigenous, Industry, Marine and Military
- Industries: Agriculture, Tourism & Energy



Saugeen Ojibway Nation (SON)

- Saugeen First Nation and Chippewas of Nawash Unceded First Nation
- SFN approx. 2500 community members
- <500 on reserve
- CNFN approx. 2700 community members
- <500 on reserve





Bruce County Museum & Cultural Centre (BCM&CC)



- Open July 1, 1955
- Major expansion in 2005 included a dedicated permanent gallery for First Nations
- Repository for several archaeological collections
- Indigenous Exhibitions & Programming
 - River Mouth Speaks 2010
 - Redevelopment of the First Nations permanent gallery in 2018
 - First Nations Cultural Demonstrations Programming since 2011



SON & BCM&CC Relationship

- Archaeological Repository
- Exhibitions
- Programming
- Educational Programs
- Community Consultation & Collaboration





BCM&CC, SON & Archaeologists

- Working together for the preservation of collections for the purpose of preservation, research and interpretation
- All parties communicating and collaborating to achieve this purpose



Collection Transfer 1

- Request for a transfer from Archeologist to the BCM&CC
 - BCM&CC initiated the request - result: no acknowledgement
 - 2nd request from SON - result: no acknowledgement
 - 3rd request from SON - result: no acknowledgment
 - 4th request from Ministry - result: no acknowledgement
 - 5th request from Ministry - transfer of collection
 - Time to complete transfer approximately 18 months

FAIL





Collection Transfer 2

- Local Saugeen Site
 - Collection at the BCM&CC
 - Archaeologist & BCM&CC curated exhibition which opened in 2010
 - Consultation and Collaboration between all parties (SON, BCM&CC, 2 Archeologists)
 - Impact: exhibition, programming and further research of beads from this collection

Ne'bwakaah giizwed ziibi



RIVER MOUTH SPEAKS



Loans

- Redevelopment of current First Nations Gallery at the BCM&CC
 - Archaeologist, SON & BCM&CC working together to secure loan of artifacts from other institutions
 - Community consultation and meetings with SON to development content for exhibition
 - Archaeologist, BCM&CC & SON curated exhibition opening in 2018
 - Impact: loans secured, exhibition development and programming underway





Keys to Success

- Open Minds
- Funding
- Open Communications
- Collaboration
- Mutual Respect



Thank you!

- Doran Ritchie, Land Use Planning Coordinator, Saugeen Ojibway Nation (SON) Environment Office
- Cathy McGirr, Director, Museum & Cultural Services, Bruce County Museum & Cultural Centre



Michi Saagiig



Michi Saagiig Historical/Background context

The traditional homelands of the Michi Saagiig (Mississauga Anishinaabeg) encompass a vast area of what is now known as southern Ontario. The Michi Saagiig are known as “the people of the big river mouths” and were also known as the “Salmon People,” who occupied and fished the north shore of Lake Ontario where the various tributaries emptied into the lake. Their territories extended north into and beyond the Kawarthas as winter hunting grounds on which they would break off into smaller social groups for the season, hunting and trapping on these lands, then returning to the lakeshore in spring for the summer months.

The Michi Saagiig were a highly mobile people, travelling vast distances to procure subsistence for their people. They were also known as the “Peacekeepers” among Indigenous nations. The Michi Saagiig homelands were located directly between two very powerful Confederacies: The Three Fires Confederacy to the north and the Haudenosaunee Confederacy to the south. The Michi Saagiig were the negotiators, the messengers, the diplomats, and they successfully mediated peace throughout this area of Ontario for countless generations.

Michi Saagiig oral histories speak to their people being in this area of Ontario for thousands of years. These stories recount the “Old Ones” who spoke an ancient Algonquian dialect. The histories explain that the current Ojibwa phonology is the 5th transformation of this language, demonstrating a linguistic connection that spans back into deep time. The Michi Saagiig of today are the descendants of the ancient peoples who lived in Ontario during the Archaic and Paleo-Indian periods. They are the original inhabitants of southern Ontario, and they are still here today.

The traditional territories of the Michi Saagiig span from Gananoque in the east, all along the north shore of Lake Ontario, west to the north shore of Lake Erie at Long Point. The territory spreads as far north as the tributaries that flow into these lakes, from Bancroft and north of the Haliburton highlands. This also includes all the tributaries that flow from the height of land north of Toronto, like the Oak Ridges Moraine, and all of the rivers that flow into Lake Ontario (the Rideau, the Salmon, the Ganaraska, the Moira, the Trent, the Don, the Rouge, the Etobicoke, the Humber, and the Credit, as well as Wilmot and 16 Mile Creeks), through Burlington Bay and the Niagara region including the Welland and Niagara Rivers, and beyond. The western side of the Michi Saagiig Nation was located around the Grand River, which was used as a portage route as the Niagara portage was too dangerous. The Michi Saagiig would portage from present-day Burlington to the Grand River and travel south to the open water on Lake Erie.

Michi Saagiig oral histories also speak to the occurrence of people coming into their territories sometime between 500–1000 A.D. seeking to establish villages and a corn-growing economy—these newcomers included peoples that would be known as



the Huron-Wendat, Neutral, Petun/Tobacco Nations. The Michi Saagiig made Treaties with these newcomers and granted them permission to stay with the understanding that they were visitors in these lands. Wampum was made to record these contracts, ceremonies would have bound each nation to their respective responsibilities within the political relationship, and these contracts would have been renewed annually (see Gitiga Migizi and Kapyrka 2015). These visitors were extremely successful as their corn economy grew as well as their populations. However, it was understood by all nations involved that these areas of Ontario were the homeland territories of the Michi Saagiig.

The Odawa Nation worked with the Michi Saagiig to meet with the Huron-Wendat, the Petun, and Neutral Nations to continue the amicable political and economic relationship that existed—a symbiotic relationship that was mainly policed and enforced by the Odawa people.

Problems arose for the Michi Saagiig in the 1600s, when the European way of life was introduced into southern Ontario. Also, around the same time, the Haudenosaunee were given firearms by the colonial governments in New York and Albany which ultimately made an expansion possible for them into Michi Saagiig territories. There began skirmishes with the various nations living in Ontario at the time. The Haudenosaunee engaged in fighting with the Huron-Wendat and between that and the onslaught of European diseases, the Iroquoian-speaking peoples in Ontario were decimated.

The onset of colonial settlement and missionary involvement severely disrupted the original relationships between these Indigenous nations. Disease and warfare had a devastating impact upon the Indigenous peoples of Ontario, especially the large sedentary villages, which mostly included Iroquoian-speaking peoples. The Michi Saagiig were largely able to avoid the devastation caused by these processes by retreating to their wintering grounds to the north, essentially waiting for the smoke to clear.

Michi Saagiig Elder Gitiga Migizi (2017) recounts:

“We weren’t affected as much as the larger villages because we learned to paddle away for several years until everything settled down. And we came back and tried to bury the bones of the Huron but it was overwhelming, it was all over, there were bones all over—that is our story.

There is a misnomer here, that this area of Ontario is not our traditional territory and that we came in here after the Huron-Wendat left or were defeated, but that is not true. That is a big misconception of our history that needs to be corrected. We are the traditional people, we are the ones that signed treaties with the Crown. We are recognized as the ones



who signed these treaties and we are the ones to be dealt with officially in any matters concerning territory in southern Ontario.

We had peacemakers go to the Haudenosaunee and live amongst them in order to change their ways. We had also diplomatically dealt with some of the strong chiefs to the north and tried to make peace as much as possible. So we are very important in terms of keeping the balance of relationships in harmony.

Some of the old leaders recognized that it became increasingly difficult to keep the peace after the Europeans introduced guns. But we still continued to meet, and we still continued to have some wampum, which doesn't mean we negated our territory or gave up our territory—we did not do that. We still consider ourselves a sovereign nation despite legal challenges against that. We still view ourselves as a nation and the government must negotiate from that basis.”

Often times, southern Ontario is described as being “vacant” after the dispersal of the Huron-Wendat peoples in 1649 (who fled east to Quebec and south to the United States). This is misleading as these territories remained the homelands of the Michi Saagiig Nation.

The Michi Saagiig participated in 18 treaties from 1781 to 1923 to allow the growing number of European settlers to establish in Ontario. Pressures from increased settlement forced the Michi Saagiig to slowly move into small family groups around the present-day communities: Curve Lake First Nation, Hiawatha First Nation, Alderville First Nation, Scugog Island First Nation, New Credit First Nation, and Mississauga First Nation.

The Michi Saagiig have been in Ontario for thousands of years, and they remain here to this day.

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

Migizi, G., and J. Kapyrka. 2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, edited by Dirk Verhulst, pp. 127-136. Peterborough Chapter, Ontario Archaeological Society, Peterborough.



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