



ENGAGING ABORIGINAL COMMUNITIES IN ARCHAEOLOGY

**A Draft Technical Bulletin
for Consultant Archaeologists in Ontario**

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Ministry of Culture



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ENGAGING ABORIGINAL COMMUNITIES IN ARCHAEOLOGY

A Draft Technical Bulletin for Consultant Archaeologists in Ontario

Overview

Purpose

This Bulletin is intended to help you, the licensed consultant archaeologist, engage Aboriginal communities¹ in archaeology as effectively as possible. It summarizes the direction on Aboriginal engagement set out in the draft *Standards and Guidelines for Consultant Archaeologists* (2009) and provides information and resources to assist you in successfully following the draft Standards and Guidelines. In this context, *engagement* means involving Aboriginal communities in each stage of an archaeological project, to the extent and in the manner that best suits their interests and the needs of the project.

Archaeology is particularly relevant to Aboriginal communities because it can help to document Aboriginal histories and peoples and to identify sacred sites and ancestral remains. Engaging Aboriginal communities in archaeology adds to your understanding of a project² and enriches the archaeological record. The process demonstrates respect for Aboriginal heritage, recognizes Aboriginal peoples' connection to the land, and allows everyone to benefit from their knowledge.

Engagement considers the interest of Aboriginal communities in the archaeological assessment, the protection of Aboriginal archaeological sites, and the disposition of Aboriginal artifacts and ancestral remains. It also seeks to build relationships with Aboriginal communities that will facilitate their engagement in future projects. Effective engagement requires good planning and begins early in the project.

The Ministry of Culture is employing a phased approach to introduce the draft *Standards and Guidelines for Consultant Archaeologists* (2009) beginning with a 'pilot period' of the draft document from June to September 30, 2009. This draft technical bulletin is **part of that pilot**.

The Ministry of Culture welcomes feedback from Aboriginal communities and archaeologists throughout the pilot period. Please provide your written comments on this bulletin to:

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The Ministry plans to release updated standards and guidelines for mandatory implementation in January 2010. An updated technical bulletin will be released in tandem at that time.

The Ministry is committed to continual review of the technical bulletin with Aboriginal communities and archaeology stakeholders.

The Ministry will update the bulletin as needed to ensure that it is useful, effective and current.

¹ Please see the Glossary for an explanation of *Aboriginal communities*

² Please see the Glossary for an explanation of *project*

Contents

Section I outlines when to engage Aboriginal communities during archaeological work and summarizes the sections of the draft *Standards and Guidelines for Consultant Archaeologists* (2009) that relate to Aboriginal engagement.

The Standards set basic requirements for conducting archaeological fieldwork and are **mandatory for all consultant archaeologists practising in Ontario** as a term and condition of your licence. Failure to follow these standards may result in suspension, revocation or refusal to renew your licence under the *Ontario Heritage Act, 2005*.

The Guidelines describe practices that will increase the likelihood of successful engagement and reduce the chances of delays. Although not mandatory, the Ministry of Culture recommends that you follow the Guidelines.

Section II builds on the Guidelines with additional information on effective approaches emerging in recent years, covering whom to engage and how, managing input from Aboriginal communities, and reporting back to Aboriginal communities and the Ministry of Culture on the project.

Section III provides an overview of other roles and responsibilities in the archaeological assessment process, including proponents³, approval authorities,⁴ and the Ministry of Culture.

Section IV provides resources to help you identify the Aboriginal communities that may have an interest in the site. It also includes a bibliography for consultant archaeologists seeking a basic starting point for understanding contemporary Aboriginal communities, issues, and cultural histories, and for those seeking more in-depth information.

I Standards and Guidelines for Engaging Aboriginal Communities in Archaeology

This section provides a summary of when you must and when you are encouraged to engage Aboriginal communities in the course of your archaeological work, based on the direction in the draft *Standards and Guidelines for Consultant Archaeologists* (2009).

Standards:

If you practise in Ontario, you *must* engage Aboriginal communities at the following stages:

1. In Stage 3, when you are assessing the cultural heritage value or interest of an Aboriginal archaeological site that is known to have or appears to have sacred or spiritual importance, or is associated with traditional land uses or geographic features of cultural heritage interest, or is the subject of Aboriginal oral histories. [Section 3.4]
2. At the end of Stage 3, when formulating a strategy to mitigate the impacts on the following types of Aboriginal archaeological sites through avoidance and protection or excavation [Section 3.5]:
 - a. Rare Aboriginal archaeological sites
 - b. Sites identified as sacred or known to contain human remains
 - c. Woodland Aboriginal sites
 - d. Aboriginal archaeological sites where topsoil stripping is contemplated
 - e. Undisturbed Aboriginal sites

³ Please see the Glossary for an explanation of *proponent*

⁴ Please see the Glossary for an explanation of *approval authority*

- f. Sites previously identified as of interest to an Aboriginal community.

When you have engaged Aboriginal communities as part of an archaeological project, you must provide a description of the engagement and a copy of any documentation arising from the process to the Ministry of Culture. Submit this information as part of the supplementary documentation included in the Project Report Package. [Section 7.6.2]

In the event that something unexpected is discovered during a Stage 4 that would change the interpretation of the archaeological site, the relevant Aboriginal communities should be contacted.

Guidelines:

Engaging Aboriginal communities at the following additional stages constitutes wise practice, which you are *encouraged* to follow. You should engage Aboriginal communities:

1. In Stage 1, when conducting the Background Study, in order to identify information sources in local Aboriginal communities (e.g., for information on traditional use areas, sacred sites, and other sites) when available and relevant to the property. [Section 1.1]
2. In Stage 1, when evaluating archaeological potential and making recommendations to exempt areas meeting the criteria for low archaeological potential from further assessment, in order to ensure there are no unaddressed Aboriginal cultural heritage interests. [Section 1.4]
3. In Stage 2, when assessing a property and determining archaeological sites that require Stage 3 fieldwork, in order to determine interest (general and site specific) in the Aboriginal archaeological sites and ensure that there are no unaddressed Aboriginal archaeological interests connected with the land surveyed or sites identified. [Section 2.2]
4. In Stage 3, when making recommendations regarding the excavation or preservation of Aboriginal archaeological sites of cultural heritage value or interest (other than those identified in the Standards), in order to review the recommendations with the relevant, interested Aboriginal communities. [Section 3.5]

If human remains are uncovered at any stage in the fieldwork process, you must cease fieldwork and report the discovery to the police or coroner. This is a mandatory requirement of both the Cemeteries Act and the Coroner's Act.

II Developing Effective Approaches to Engaging Aboriginal Communities in Archaeology

Aboriginal engagement is most effective when you approach it as an opportunity to enrich your archaeological assessment. Meaningful engagement goes beyond public notification (e.g., mailing a form letter or issuing a general public notice) and seeks to build a mutual understanding of issues, expectations, and opportunities for solution and partnership.

In planning for engagement, you should recognize that every community is unique, with distinct interests, knowledge and capacity. Instead of proceeding on your own, it is a good idea to ask community representatives about how best to engage and collaborate with the community in the development of a project.

The Guidelines encourage you to start engagement in Stage 1. This will help to facilitate future engagement regarding specific archaeological sites if they are uncovered at a later stage. Early

engagement will also help you to develop a long-term relationship with the community, separate from any specific archaeological project, and help to build mutual trust, respect and understanding over time.

It is advisable to talk to Aboriginal communities and your client (i.e., the project proponent or planning consultant, management firm or other representative) about opportunities to synchronize engagement on archaeology with engagement that may be taking place for the project as a whole. Synchronizing engagement may be more efficient for all parties involved and can help ensure that Aboriginal communities are informed and involved at the outset of the project, before archaeological assessment begins.

Specific approaches are outlined below. These have proven successful in archaeology and in other sectors that have engaged Aboriginal communities in Ontario.

Whom to Engage

The goal is to identify Aboriginal people who can speak to the cultural heritage of an area and represent the interests of the community.

Identify the communities with a potential interest in the project.

Often, more than one community has an interest in the project and a historical connection to the area affected by the project. Consider the following factors when trying to identify Aboriginal communities with an interest in the project:

- Is the geographical location of the project close to Aboriginal communities or within the traditional territory of a present-day Aboriginal community?
- Has more than one Aboriginal culture inhabited the area over time? For example, in southern Ontario, both Iroquoian and Algonkian-speaking peoples have occupied land over the centuries. There are several tribes or nations within these broad groupings. Some live in communities in the region today (Chippewa, Mississauga, Six Nations) and some do not (Huron).
- Does the project site fall within established or asserted treaty areas?
- What cultural affiliation has been inferred for the archaeological site or sites in the project area through archaeological fieldwork and analysis?

Where the cultural affiliation of the project area or archaeological sites within the project area is uncertain, approach Aboriginal communities with potential interest, with as much information as possible, and seek their input to inform your professional interpretation.

Aboriginal communities with potential interest may also include:

- Communities that have expressed interest in the development project to your client
- Communities known to have an interest in archaeology in the region in which you are working.

It may be useful to obtain the advice of your colleagues (e.g., academic, co-worker, consultants), your professional association, your client, and any Aboriginal organizations active in the region.

In most cases, engagement on an archaeological project will be at the community level. Often there will be more than one community involved in the engagement process. You may wish to contact regional or collective Aboriginal organizations to ask if they can help identify Aboriginal communities in an area or provide contact information. For more information about collective organizations, such as First Nation political territorial organizations and the Métis Nation of Ontario, please see the resources in Section IV of this Bulletin.

Identify individual contacts

Once you have identified the communities most likely to have an interest in the project, the next step is to initiate contact. One of the benefits of having long-term relationships with Aboriginal communities is that you will likely know people with whom you can initiate the engagement. Some communities have designated persons to manage requests for consultation and engagement from government and proponents. Some have also designated a person responsible for issues regarding lands and resources within the community. If this is not the case, it can be helpful to ask the advice of your colleagues, your professional associations, your client, or the administrative office of the Aboriginal community.

After initial contact, the community will determine how best to engage with you. They will base this decision, in part, on the information you provide about the archaeological process in general and the project in particular. The community representative may be an elected member of the band council, a paid staff member who may or may not have expertise in archaeology, a member of a traditional society, an Aboriginal scholar, or an elder with knowledge of the customs and history of their people.

In many instances, communities wish to involve more than one person in the engagement. You and that group will discuss how best to work together and then incorporate the arrangement into the engagement processes for the project.

How to Proceed with Engagement

Preparation

A key part of preparation should be to gather all information available about the archaeological assessment or site. Bringing this valuable information to the Aboriginal community at the outset of the engagement process is a starting point. The Aboriginal community can then share its knowledge and make decisions about its interest and level of involvement in the project.

After identifying the Aboriginal communities most likely to be interested in a project, you should gather basic information about those communities, such as their cultural affiliations and some sense of both their history and their current realities (e.g., languages, governance, socioeconomics, etc).

The legacy of the historical relationships between Aboriginal and non-Aboriginal peoples in Canada has had a significant effect upon Aboriginal communities. Understanding this will help you to listen to the communities you engage and understand their needs. Some consultant archaeologists have extensive knowledge in this area. Others will develop a deeper understanding over time by working with Aboriginal communities. For consultant archaeologists seeking to broaden their knowledge, a list of resources, a bibliography, and a glossary are found at the end of this Bulletin.

Initiating and sustaining engagement

The development of the engagement process should be collaborative. This will ensure that the Aboriginal community is interested in the project, comfortable with the process and able to participate. Rather than confronting the community with a rigid set of requirements based on an inflexible timetable, begin by clearly communicating the purpose of the engagement and asking for advice on how to proceed. Depending on the previous experience of the community, the initial engagement may include providing the following:

- an orientation to archaeology in the land development process, a description of your role as an archaeologist in the project and an overview of the typical archaeological stages in a project
- information about the planned archaeological project, such as
- facts you have gathered thus far

- the kind of input (knowledge) or participation you are seeking from the community and how that may vary for each stage in the project.

Ask community representatives how they prefer to exchange information on the project and design the communication processes accordingly. Find out if the community has been involved in other archaeological projects and how the engagement proceeded.

Develop an understanding with the Aboriginal community(s) to clarify communication, including how the community will participate in the project, when its input will be sought and how it will be used, and how you will report back to the community on the project. Some Aboriginal communities have developed agreements (sometimes referred to as protocols) with local or provincial government agencies, archaeological consulting firms or associations, or proponents. Such agreements cover notification and the engagement and/or consultation processes. Ask community representatives if they have any existing agreements that could serve as a starting point for discussion.

By listening to the community at the initial stage, you will begin to understand how archaeology is viewed and learn the role it plays within the community. This will also establish a basis for the development of the engagement process that is to follow.

Note that engagement is best achieved by face-to-face contact. Meetings are usually more effective than letters and phone calls, both in the initial phases of engagement with a community and throughout the project. Where possible, hold meetings in the Aboriginal community. You may need to communicate information both formally and informally, through written materials, making presentations and talking to people. Each interaction should allow time for the community representatives to ask questions and communicate their perspectives.

Try to take into account the priorities of the community and other demands on its representatives. Many Aboriginal communities are overwhelmed with the volume of requests for consultation and engagement from government and proponents. Your efforts to carry out community engagement in a way that is mindful of this burden would be welcome. For example, build considerable lead time into the project plan, organize and conduct community information sessions about the project, or look for opportunities to work with other consultants or your client to consolidate engagement processes on multiple projects. If a community advises you that resource limitations could hinder participation, you may wish to facilitate communication between the community and your client to discuss how best to support Aboriginal engagement.

It is an effective approach to try to build a long-term relationship with the community by encouraging participation and maintaining contact through regular communication. Such relationships can

- ease the exchange of information
- promote shared understanding of interests
- build communication channels
- Facilitate and expedite future archaeological projects.

Other effective practices include:

- Showing respect for traditional and seasonal events in the community.
- Discussing opportunities to involve local Aboriginal businesses and individuals in the archaeological assessment (e.g., as field crew members or monitors).
- Asking the community if they have identified areas of cultural or spiritual significance within their traditional territory (for example, through a cultural heritage values mapping exercise) and if they would be willing to share this information if it is relevant to the project.

Incorporating Input from the Aboriginal community

As noted in Part I of this Bulletin (*Standards and Guidelines for Engaging Aboriginal Communities in Archaeology*), when recommending avoidance and protection or excavation for certain types of archaeological sites, you must engage Aboriginal communities in the development of a strategy to mitigate impacts.

The draft Standards and Guidelines make it clear that avoidance and protection is the preferred option for archaeological sites with cultural heritage value or interest. This option preserves the sites intact. [See section 4.1.] It is good practice to discuss mitigation options with the Aboriginal community early in the project, ensure that the options are clearly understood, and document the community preference. You must consider the input of the Aboriginal community at the point when you make mitigation recommendations. However, because proponents have the greatest flexibility at the start of a development project, it is a good idea to make the community preference known to your client as early as possible.

Where your recommendations do not reflect community preference, you should communicate this to your client as early as possible as well.

The draft Standards and Guidelines do not require you to negotiate agreements between the Aboriginal community and your client.

Other effective strategies to incorporate input from Aboriginal communities could include the following:

- Gather information in the language of the Aboriginal community involved. Valuable cultural information encoded in language can be lost in translation to English or French. Engaging with speakers of the community's language, either directly or through a translator, may yield better insights into the archaeological site, its function, or the traditional uses of that area.
- Adjust fieldwork processes or strategies, as in the following examples:
 - Work Aboriginal ceremonies into the fieldwork process.
 - Extend a Stage 2 survey to include lands that have been identified as of interest to the Aboriginal community, even though those lands may have low potential to contain cultural heritage resources.
 - In response to sensitivities expressed by an Aboriginal community regarding the archaeological site, increase the area where the plough zone is to be excavated by hand rather than stripped by mechanical means.
 - Work with Aboriginal monitors in the archaeological fieldwork.
- Include the concerns of Aboriginal communities in your recommendations to the Ministry of Culture on the disposition of collections.

Reporting back to Aboriginal communities

All parties should agree to a clear and transparent process for reporting back to the Aboriginal community before, during and after the archaeological fieldwork process. This is part of engagement and may go beyond mailing the project report to the community.

There is a long history of outside experts studying Aboriginal communities and not sharing the data with the communities involved. In the eyes of these communities, such data has frequently been used against their best interests. Given this regrettable history, your efforts to ensure that valuable information from an archaeological project is made accessible to the community for its future use would likely be appreciated. This will also contribute to building effective long-term relationships with that community.

Sharing information could take a variety of forms, including but not restricted to a written report. To demonstrate respect for their effort and input, you may wish to make a final presentation on the project to the community. The presentation should focus on the contribution of the community, as well as on the findings. When Aboriginal engagement included community participation in fieldwork, reporting back to the community might also include the perspectives of the participants.

Reports on archaeological assessments typically include technical terminology, professional idioms and acronyms. You should prepare a plain-language summary of the report to make the information accessible to Aboriginal communities that do not have an archaeology specialist.

Reporting on Aboriginal engagement to the Ministry of Culture

When archaeological fieldwork has included engagement with Aboriginal communities, you must include documentation of the engagement process in the project report package [see Section 7.6.2]. The documentation must describe and give reasons for the following:

- who was engaged
- engagement procedures (e.g., communication protocol, data sharing agreements between you and the community)
- dates and Stages when engagement took place
- strategies to incorporate community input into the fieldwork (e.g., community report review, Aboriginal monitor)
- process for reporting results to the community (e.g., oral presentations, plain language documents).

In some cases, you may engage an Aboriginal community that has already articulated its engagement preferences about archaeology or a level of interest in certain classes of projects or types of sites, either through a protocol with your association or direct notification of your firm (e.g., a community may have expressed no interest in being engaged regarding Archaic lithic scatters). If you modify your engagement approach in response to previously articulated community preference, you should note this in your report to the Ministry and adapt the documentation required by Section 7.6.2 appropriately.

Project reports submitted to the Ministry of Culture are publicly accessible through the provincial archaeological report register. When Aboriginal communities have been engaged in the fieldwork process, do not include any information the Aboriginal community identifies as private or sensitive (e.g., information related to burials, secret or sacred places, personal information) in the report that will be filed in the publicly accessible Report Register⁵. [Section 7.3.1] Such sensitive information should be provided separately, in either the cover letter or as supplementary documentation, so that it will not be entered in the provincial register. Please note, however, that as this material will be retained by the ministry, it will still be subject to provisions under the *Freedom of Information and Privacy Protection Act* (FIPPA), which provides the public a legal right of access to most government-held information. Therefore, it is important that you work with the Aboriginal community to determine what information is suitable for sharing with the Ministry.

III Roles of Non-Archaeologists

Non-archaeologists can be involved in the archaeological assessment process and may therefore play a role in Aboriginal engagement.

⁵ The Report Register is administered by the Culture Services Unit of the Ministry of Culture and can be accessed by contacting the Archaeological Data Coordinator at 416-314-7161.

Proponents

Proponents are your clients. They can be developers of land, resources or infrastructure and include private landowners, municipalities, other ministries and provincial agencies. Several provincial statutes, such as the *Environmental Assessment Act* and the *Planning Act*, may require a proponent to undertake an assessment to ensure that a project will not impact archaeological sites. A proponent typically hires a licensed consultant archaeologist to undertake this work. The proponent is accountable to the approval authority and is responsible for ensuring that the project proposal mitigates any impacts to archaeological sites identified through your archaeological assessment.⁶

Often proponents engage with Aboriginal communities on the project as a whole. In some cases, approval authorities require proponents to consult with Aboriginal communities to discuss the impact of the project on Aboriginal rights. As noted, proponents may look for opportunities to harmonize their engagement or consultation on the development project as a whole with your engagement on the archaeology project. This may be more efficient for you, your client and the Aboriginal communities. However, the proponent's engagement on the development project as a whole cannot replace engagement on archaeology. That requires your professional expertise and a different level of dialogue with Aboriginal communities.

Approval Authorities

Approval authorities include provincial ministries (such as the Ministry of the Environment, the Ministry of Transportation, Ministry of Municipal Affairs and Housing and Ministry of Natural Resources) and municipalities. Approval authorities have legislative authority to determine whether proposed development projects meet their requirements and can proceed. Archaeologists should also refer to the policies and procedures of relevant approval authorities. For example, archaeologists working on forestry projects on crown lands should refer to the Ministry of Natural Resources' *2007 Forestry Management Guide for Cultural Heritage Values*. Approval authorities typically await notification that the Ministry of Culture has accepted an archaeologist's assessment report before they decide whether to grant approval for a project and determine whether conditions should be placed on an approval.

The Ministry of Culture

The Ministry of Culture is responsible for licensing archaeologists who wish to practise in Ontario and for establishing the terms and conditions that licensees must follow (including the draft Standards and Guidelines for Consultant Archaeologists). The Ministry's Archaeology Review Officers review reports from consultant archaeologists to determine whether their work complies with the draft Standards and Guidelines. When a report meets the Ministry's expectations, the Archaeological Review Officer issues a letter of acceptance to you, with copies to the proponent (your client) and the approval authority. The Culture Services Unit is available to assist you with your contacts with municipalities and other approval authorities.

The ministry recognizes that building new relationships with Aboriginal communities is an evolving process. Archaeology Review Officers are available to assist you with technical aspects of archaeology and wise practices for engagement.

The ministry will continue to engage Aboriginal communities, archaeologists and stakeholders on the guidance provided in this Bulletin to ensure that it is current. The ministry will also engage Aboriginal communities on relevant policy initiatives related to heritage conservation and will make best efforts to avoid potential infringement on Aboriginal rights. The ministry is committed to building relationships and

⁶ Guidance on archaeology and the planning process may be found in the document *Ontario's Archaeological Heritage: A Guide for Municipalities*, produced by the Ministry of Culture.

seeking opportunities for partnership and collaboration with Aboriginal communities, archaeologists and stakeholders.

IV Additional Information

Resources

Many web-based information resources are available to help identify Aboriginal communities that may have an interest in a site and finding contact information for those communities.

The Ontario Ministry of Aboriginal Affairs maintains an interactive map of First Nation communities in Ontario. The map notes cultural and political affiliation and provides contact information for each community: <http://www.Aboriginalaffairs.gov.on.ca/english/services/firstnations.asp>

The federal Aboriginal Canada Portal at www.Aboriginalcanada.gc.ca provides links to a broad range of information about the Aboriginal Peoples of Canada.

First Nations may belong to Provincial Territorial Organizations⁷. The websites of these collective organizations may also provide useful information:

- Nishnawbe-Aski Nation (NAN) represents Cree, Oji-Cree and Ojibway First Nations in the most northerly parts of Ontario. This organization's website is accessible at www.nan.on.ca
- Grand Council Treaty #3 represents Ojibway and Oji-Cree First Nations in northwestern Ontario. This organization's website is accessible at www.gct3.net/
- The Anishnabek Nation (also known as the Union of Ontario Indians) represents Ojibway, Chippewa and Mississauga First Nations. This organization's website is accessible at www.anishnabek.ca/
- The Association of Iroquois and Allied Indians represents a number of Iroquoian First Nations and their allies. This organization's website is accessible at www.aiai.on.ca/

The following thirteen First Nations in Ontario are not affiliated with Provincial Territorial Organizations. Many of these independent Ontario First Nations have websites that can provide helpful information. (You may wish to refer to the Ontario Ministry of Aboriginal Affairs interactive map for information on these communities.)

- Chippewas of Nawash (near Owen Sound)
- Flying Post (near Thunder Bay)
- Mohawks of Akwesasne (near Cornwall)
- Ojibway Nation of Saugeen (near Savant Lake)
- Saugeen (near Owen Sound)
- Shawanaga (near Parry Sound)
- Six Nations of the Grand River (near Brantford)
- Temagami (near Sturgeon Falls)
- Walpole Island (Bkejwanong First Nation) (near Sarnia)
- Whitesand (northeast of Sioux Lookout)
- Iskatewizaagegan No. 39 Independent First Nation (near Fort Frances)

⁷ Please see Glossary for an explanation of Provincial Territorial Organization.

- Lake Nipigon (reserve land has not yet been designated)
- Lac des Mille Lacs (northwest of Thunder Bay)
- The Chiefs of Ontario is an organization of all First Nations Chiefs.
- The Chiefs of Ontario website at www.chiefs-of-ontario.org/ includes a link to a listing of individual First Nations communities in Ontario.

The Métis Nation of Ontario (MNO) site at www.metisnation.org provides historical information about the Métis people in Ontario, information about the work of the Métis Culture Council, and contact information for Métis regional councils across Ontario.

Some Aboriginal communities have web pages or information identifying their traditional territories.⁸

There are Aboriginal communities in Ontario that are not recognized by Indian and Northern Affairs Canada (INAC) that may have an interest in archaeology. These communities may have web pages identifying who they are.

The following Aboriginal communities no longer reside in Ontario, but may have a continuing interest in archaeological sites or resources within their traditional territories:

- Huron Wendat: www.wendake.ca/
- Wyandot Kansas: www.wyandot.org/
- Wyandotte Oklahoma: www.wyandotte-nation.org/
- Anderdon Wyandot: www.wyandotofanderdon.com/index.htm

The Ontario Federation of Indian Friendship Centres is a provincial Aboriginal organization representing the collective interests of twenty-seven member [Friendship Centres](#) located in towns and cities throughout the province. The organization's website at www.ofifc.org provides a list of Friendship Centres in Ontario, information about programs and services offered through Friendship Centres, links to Aboriginal organizations and provincial and federal government departments, and other useful resources.

Historical information can be found in Volume I of the Report of the Royal Commission On Aboriginal Peoples. Information about the legacy of the past and about the aspirations of Aboriginal communities can be found in Volumes II and III. www.ainc-inac.gc.ca/ap/pubs/sg/sg-eng.asp .

"Canada in the Making" provides information on Aboriginal history in Canada, including treaties, law, and key events: www.canadiana.org .

Concise historical and other information on Aboriginal peoples can be found on the Canadian Encyclopaedia website www.thecanadianencyclopedia.com and on the Indian and Northern Affairs Canada site www.ainc-inac.gc.ca/index-eng.asp .

Current affairs can be found in regional and national Aboriginal newspapers, available at www.ammsa.com/windspeaker/ .

V Bibliography

Essential Reading

The following works are a source of basic information for consultant archaeologists on issues related to Aboriginal history, Aboriginal archaeology and modern Aboriginal communities.

⁸ Please see the Glossary for an explanation of *traditional territories*

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 1980 *We are Métis: A Métis View of the Development of Native Canadian People*. Ontario Métis & Non-Status Indian Association.
- Rogers, Edward S. and Smith, Donald B. editors
 1994 *Aboriginal Ontario: Historical Perspectives on the First Nations*. OHSS Dundurn.

Additional Information

The following reading list for consultant archaeologists seeking supplementary information is only a starting point. Archaeologists are encouraged to undertake independent research as appropriate for their work and to talk to Aboriginal communities directly.

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 2007 *Report of the Ipperwash Inquiry*. Available from: <http://www.attorneygeneral.jus.gov.on.ca/inquiries/ipperwash/report>
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VI Glossary

Aboriginal communities

This term is used inclusively in this Technical Bulletin to refer to First Nation communities (also known as “bands” under the *Indian Act*), Métis communities, and communities of other Aboriginal peoples who identify themselves as a community, such as those living in urban centres or those belonging to an indigenous Nation or tribe that encompasses more than one community (e.g., the Pottawatomi, Mississauga, Mohawk).

Aboriginal monitors

This term refers to Aboriginal person(s) hired by the proponent, consultant archaeologist or the Aboriginal community to represent Aboriginal interests during the fieldwork component of an archaeological assessment.

Approval authority

Approval authorities include provincial ministries, such as the Ministry of the Environment, the Ministry of Transportation, Ministry of Municipal Affairs and Housing and Ministry of Natural Resources, and municipalities. Approval authorities have legislative authority to determine if proposed development projects meet their requirements and can proceed.

Archaeological resources

The Provincial Policy Statement (2005) defines archaeological resources as including artifacts, archaeological sites and marine archaeological sites. The identification and evaluation of such resources are based upon archaeological fieldwork undertaken in accordance with the *Ontario Heritage Act*.

Archaeological site

Ontario Regulation 170/04 under the *Ontario Heritage Act* defines an archaeological site as “any property that contains an artifact or any other physical evidence of past human use or activity that is of cultural heritage value or interest”.

Artifact

Ontario Regulation 170/04 under the *Ontario Heritage Act* defines an artifact as “any object, material or substance that is made, modified, used, deposited or affected by human action and is of cultural heritage value or interest”.

Chief

A Chief is the leader of a First Nation community or council who is elected by members of the First Nation, by the councillors according to the *Indian Act*, or through custom elections. (*Source: Ontario Ministry of Aboriginal Affairs Glossary*)

Chiefs of Ontario

The Chiefs of Ontario is a coordinating body for 134 First Nation communities located within the boundaries of the Province of Ontario. The main objective of the Chiefs of Ontario office is to facilitate the discussion, planning, implementation, and evaluation of all local, regional, provincial, federal and national matters affecting the First Nations in Ontario. The Regional Chief sits on the executive of the national Assembly of First Nations.

Confederacy

A confederacy is an organized alliance or union of Nations, or groups of individuals, established for mutual support or action. For example, the Iroquois Confederacy is an alliance of Six Nations (Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora).

Consultant archaeologist

Ontario Regulation 8/06 of the *Ontario Heritage Act* defines a “consultant archaeologist” as “an archaeologist who enters into an agreement with a client to carry out or supervise archaeological

fieldwork on behalf of the client, produce reports for or on behalf of the client and provide technical advice to the client”.

Cultural heritage values mapping exercise

Some communities have developed maps of their traditional territory that identify areas of cultural heritage value. These include archaeological sites, cemeteries, trails and portage routes, traditional use areas (i.e., areas where culture-specific foods, such as wild rice, nuts, medicinal plants and other resources were harvested), and locations with sacred or spiritual significance.

Development project

In this document, the term “project” refers exclusively to an archaeological project conducted in support of an overall development project. The term “development project” refers to the overall project.

Elder

A man or woman whose wisdom about spirituality, culture and life is recognized by the community. Elders can be any age. The Aboriginal community and individuals will normally seek the advice and assistance of elders in various traditions and contemporary areas. (*Source: Ontario Ministry of Aboriginal Affairs Glossary*)

First Nation

A term that came into common usage in the 1970s to replace the word "Indian." It has also been adopted by some Aboriginal communities to replace the term "band." (*Source: Ontario Ministry of Aboriginal Affairs Glossary*)

Heritage conservation:

The identification, protection, use and/or management of cultural heritage and archaeological resources in such a way that their heritage values, attributes and integrity are retained.

Métis

The word "Métis" is French for "mixed blood." The Canadian Constitution recognizes Métis people as one of the three Aboriginal peoples. Historically, the term "Métis" applied to the children of French fur traders and Cree women in the Prairies and of English and Scottish traders and Dene women in the North. Today, the term is used broadly to describe people with mixed First Nations and European ancestry who *identify* themselves as Métis, distinct from Indigenous and non-Indigenous people. (Many Canadians have mixed Aboriginal and non-Aboriginal ancestry, but not all identify themselves as Métis.) Note that Métis organizations in Canada have differing criteria about who qualifies as a Métis person. (*Source: Ontario Ministry of Aboriginal Affairs Glossary*)

Oral history

This term refers to evidence taken from the spoken words of people who have knowledge of past events and traditions. This oral history is often recorded on tape and then put in writing. It is used in history books and to document land claims. (*Source: Ontario Ministry of Aboriginal Affairs Glossary*)

Political Territorial Organizations (PTOs)

There are four PTOs in Ontario (see Additional Information section). First Nations affiliate with PTOs at their option. PTOs do not have authority in the affairs of First Nations, but they may represent First Nations on political matters. They also offer region-wide services (policing, health, etc.) and are a repository of policy expertise.

Project

In this Bulletin, the term “project” refers to all aspects of the archaeological assessment, mitigation and reporting.

Proponent

The proponent is the individual or entity proposing the development.

Report package

The information package to be submitted to the Ministry of Culture for each development project is the “report package.” The components are discussed in Section 7.3 of the draft *Standards and Guidelines for Consultant Archaeologists* (2009). The report package includes: 1) reports on fieldwork activities for the project and results and recommendations for next steps; and 2) associated documentation, including a covering letter and supplementary documentation.

Report register

Provincial Registrar of reports maintained by the Ministry of Culture includes all archaeological reports accepted by the Ministry. Information relating to the location of an archaeological site is excluded from the register. The register is accessible to the public during regular business hours at 400 University Avenue, 5th floor, Toronto, Ontario.

Shared stewardship

This term refers to arrangements made between the province and Aboriginal communities to involve Aboriginal communities in provincial land and resource management processes.

Traditionalist

This term means individuals or groups within a society who recognize, practise, and promote traditional ways and values.

Traditional land/territory

This term means an area that a First Nation identifies as land they or their ancestors traditionally occupied.

Tribal council

This term refers to a grouping of First Nations with common interests who voluntarily join together to provide advisory and/or program services to their members. Tribal councils usually provide services involving band governance, financial management, community planning, technical services, and economic development. (*Source: Indian and Northern Affairs Canada web site*).