

---

# **ENGAGING ABORIGINAL COMMUNITIES IN ARCHAEOLOGY**

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

**2010**

**Ministry of Tourism and Culture**

---

---

## Contents

ENGAGING ABORIGINAL COMMUNITIES IN ARCHAEOLOGY: A Draft Technical Bulletin for Consultant Archaeologists in Ontario .....		1
1	Standards and Guidelines for Engaging Aboriginal Communities in Archaeology.....	3
1.1	Standards.....	3
1.2	Guidelines.....	4
2	Developing Effective Approaches to Engaging Aboriginal Communities in Archaeology .....	5
2.1	Whom to engage .....	5
2.2	Identifying communities with a potential interest in the project. ....	6
2.3	Identifying individual contacts within a community .....	6
3	How to Proceed with Engagement .....	8
3.1	Preparation.....	8
3.2	Initiating and sustaining engagement .....	8
3.3	Incorporating Input from the Aboriginal community.....	9
3.4	Reporting back to Aboriginal communities.....	10
3.5	Reporting on Aboriginal engagement to the Ministry of Tourism and Culture .....	11
4	Roles of Non-Archaeologists.....	12
4.1	Proponents.....	12
4.2	Approval Authorities .....	12
4.3	The Ministry of Tourism and Culture.....	12
5	Resources.....	14
6	Bibliography.....	17
6.1	Essential Reading.....	17
6.2	Additional Information .....	17
7	Glossary.....	21

---

---

## **ENGAGING ABORIGINAL COMMUNITIES IN ARCHAEOLOGY: A Draft Technical Bulletin for Consultant Archaeologists in Ontario**

This bulletin is intended to help the licensed consultant archaeologist engage Aboriginal communities in archaeology as effectively as possible. It summarizes the direction on Aboriginal engagement set out in the *Standards and Guidelines for Consultant Archaeologists* and provides information and resources to assist consultant archaeologists in successfully following the 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 will improve understanding of an archaeological project and enrich the archaeological record. The process demonstrates respect for Aboriginal interests and 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 Tourism and Culture is committed to continual review of the technical bulletin with Aboriginal communities and archaeology stakeholders and will update the bulletin as needed to ensure that it is useful, effective and current. The ministry welcomes feedback from Aboriginal communities and archaeologists.*

---

## Contents

**Section 1** outlines when to engage Aboriginal communities during archaeological work and summarizes the sections of the *Standards and Guidelines for Consultant Archaeologists* 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 licence. Failure to follow these standards may result in suspension, revocation or refusal to renew a licence under the *Ontario Heritage Act*, R.S.O. 1990, c. O.18.

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

**Sections 2 and 3** build on the guidelines with additional information on effective approaches to engagement that have emerged in recent years. These sections cover whom to engage and how, managing input from Aboriginal communities, and reporting back to Aboriginal communities and the Ministry of Tourism and Culture on the archaeological project.

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

**Section 5** provides resources to help you identify the Aboriginal communities that may have an interest in the site.

Section 6 provides 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.

**Section 7** provides a glossary of terms related to Aboriginal engagement.

---

## 1 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 *Standards and Guidelines for Consultant Archaeologists*. It summarizes the sections of the standards and guidelines that relate to Aboriginal engagement.

### 1.1 Standards

If your archaeological project is 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. [*Standards and Guidelines for Consultant Archaeologists*, 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 [Sections 3.4 and 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;
  - 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 Tourism and 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.*

---

## 1.2 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). [*Standards and Guidelines for Consultant Archaeologists* 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 the Cemeteries Act, R.S.O. 1990 c. C.4 (the Funeral, Burial and Cremation Services Act, 2002, S.O. 2002, c.33, [when proclaimed in force]) .*

---

## 2 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). It 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 to deal with requests for engagement. 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 an archaeological project.

The guidelines encourage you to start engagement in Stage 1 of an archaeological assessment. This will help to facilitate future engagement regarding specific archaeological sites if they are uncovered at a later stage. For example, where a consultant archaeologist assesses an Aboriginal archaeological site as meeting the criteria for Stage 3 and as clearly having cultural heritage value or interest, with a high potential to go to Stage 4, informing interested Aboriginal communities at the end of Stage 2 is a recommended first step toward preparing for their engagement in Stage 3.

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 development 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 development 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 development project, before the 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.

### 2.1 Whom to engage

When determining whom to engage, your goal is to identify Aboriginal people who can speak to the cultural heritage of an area and represent the interests of relevant communities.

---

## 2.2 Identifying communities with a potential interest in the project.

Often, more than one community will have an interest in your archaeological project and a historical connection to the area affected by it. Consider the following factors when trying to identify Aboriginal communities with an interest in your 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 (see Section 5 of this bulletin). 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 or tribal councils and the Métis Nation of Ontario, please see the resources in Section 5 of this bulletin.

## 2.3 Identifying individual contacts within a community

Once you have identified the communities most likely to have an interest in the archaeological 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 communities also have a designated person responsible for issues regarding lands and resources within the community. 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. If no designated representative exists, it can be helpful to ask the advice of your colleagues, your professional associations, your client, or the administrative office of the Aboriginal community in identifying an appropriate contact within the 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 your specific archaeological project in particular. A community may 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 archaeological project.

---

## 3 How to Proceed with Engagement

### 3.1 Preparation

A key part of preparation should be to gather all available information 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 archaeological project.

After identifying the Aboriginal communities most likely to be interested your 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.

### 3.2 Initiating and sustaining engagement

The development of the engagement process should be collaborative. This will ensure that the Aboriginal community is interested in the archaeological 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; and
- 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 archaeological project and design the communication processes accordingly. Find out if the community has been involved in other archaeological projects and how the engagement proceeded.

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.

---

Develop an understanding with the Aboriginal community (or communities) to clarify communication, including how the community will participate in the archaeological 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, municipal governments, 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 archaeological 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 archaeological 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; and
- facilitate and expedite future archaeological projects.

### **3.3 Incorporating Input from the Aboriginal community**

As noted in Part 1 of this bulletin, 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 to the site.

The 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 *Standards and Guidelines for Consultant Archaeologists*, Section 4.1]. It is good practice to discuss mitigation options with the Aboriginal community early in the archaeological project, ensure that the options are clearly understood, and document the community's 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's preference known to your client as early as possible.

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

*The 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 Tourism and Culture on the disposition of collections.

### **3.4 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 archaeological 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 your archaeological project to the community. The presentation should focus on the contribution of the community, as well as on the findings. Providing the community with a copy of the background information compiled during the archaeological project would likely be appreciated. 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.

### 3.5 Reporting on Aboriginal engagement to the Ministry of Tourism and Culture

When archaeological fieldwork has included engagement with Aboriginal communities, you must include documentation of the engagement process in the project report package [see *Standards and Guidelines for Consultant Archaeologists*, 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); and
- 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 of the standards and guidelines appropriately.

Archaeological project reports submitted to the Ministry of Tourism and Culture are publicly accessible through the *Ontario Public Register of Archaeology Reports*.<sup>1</sup> 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 register. [Section 7.3.1 of the *Standards and Guidelines for Consultant Archaeologists*] 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 register.

Please note, however, that private or sensitive information contained in any supplementary documentation to the ministry would be subject to the *Freedom of Information and Protection of Privacy Act* (FIPPA), which provides the public a legal right of access to most government-held information. Although private or sensitive information is protected through the provisions of this legislation, it is important that you work with the Aboriginal community to determine what information is suitable for sharing with the ministry.

---

<sup>1</sup> The *Ontario Public Register of Archaeology Reports* is administered by the Culture Services Unit of the Ministry of Tourism and Culture and can be accessed by contacting the Archaeological Data Coordinator at 416-314-7161.

---

## 4 Roles of Non-Archaeologists

Non-archaeologists can be involved in the archaeological assessment process and may therefore play a role in Aboriginal engagement. This section provides an overview of the roles and responsibilities of proponents, approval authorities and the Ministry of Tourism and Culture in the archaeological assessment process.

### 4.1 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 archaeological assessment to ensure that a development 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 development project proposal mitigates any impacts to archaeological sites identified through the archaeological assessment.

Often proponents engage with Aboriginal communities on the development project as a whole. In some cases, approval authorities require proponents to consult with Aboriginal communities to discuss the impact of the development 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 archaeological 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.

### 4.2 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 Tourism and Culture has accepted an archaeologist's assessment report before they decide whether to grant approval for a development project and determine whether conditions should be placed on an approval.

### 4.3 The Ministry of Tourism and Culture

The Ministry of Tourism and Culture is responsible for licensing archaeologists to practise archaeology in Ontario and for establishing the terms and conditions that licensees must follow (including the *Standards and Guidelines for Consultant Archaeologists*).

---

The ministry's Archaeology Review Officers review archaeological assessment reports from consultant archaeologists to determine whether their work complies with the standards and guidelines. If your report meets the ministry's expectations, the Archaeological Review Officer will issue a letter accepting the report 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 seeking opportunities for partnership and collaboration with Aboriginal communities, archaeologists and stakeholders.

---

## 5 Resources

Many web-based information resources are available to help identify Aboriginal communities that may have an interest in an archaeological project and provide 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: [www.Aboriginalaffairs.gov.on.ca/english/services/firstnations.asp](http://www.Aboriginalaffairs.gov.on.ca/english/services/firstnations.asp)

The federal Aboriginal Canada Portal at [www.Aboriginalcanada.gc.ca](http://www.Aboriginalcanada.gc.ca) provides links to a broad range of information about the Aboriginal Peoples of Canada.

First Nations may belong to Political Territorial Organizations. 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](http://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](http://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](http://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](http://www.aiai.on.ca)

The following thirteen First Nations in Ontario are not affiliated with Political 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)
- Lake Nipigon (reserve land has not yet been designated)
- Lac des Mille Lacs (northwest of Thunder Bay)



---

First Nations may belong to Tribal Councils. The websites of these collective organizations may also provide useful information:

- Anishinaabeg of Kabapiktawangag Resource Council
- Bimose Tribal Council
- Independent First Nations Alliance
- Keewaytinook Okimakanak/Northern Chiefs Council
- Matawa First Nations Management
- Mushkegowuk Tribal Council
- Nokiiwin Tribal Council
- North Shore Tribal Council
- Ogemawahj Tribal Council
- Pwi-Di-Goo-Zing-Ne-Yaa-Zhing Advisory Services
- Shibogama First Nations Council
- Southern First Nations Secretariat
- United Chiefs and Councils of Manitoulin Island
- Waabnoong Bemjiwang Association of First Nations
- Wabun Tribal Council

The Chiefs of Ontario is an organization of all First Nations Chiefs. The Chiefs of Ontario website at [www.chiefs-of-ontario.org/](http://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](http://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.

There are Aboriginal communities and traditional councils in Ontario that are not recognized by Indian and Northern Affairs Canada (INAC) that may have an interest in archaeology. Where available, web pages from these communities are a good source of information.

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](http://www.wendake.ca)
- Wyandot Kansas: [www.wyandot.org](http://www.wyandot.org)
- Wyandotte Oklahoma: [www.wyandotte-nation.org](http://www.wyandotte-nation.org)
- Anderdon Wyandot: <http://www.wyandotofanderdon.com>

---

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](http://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/rrc-eng.asp](http://www.ainc-inac.gc.ca/ap/rrc-eng.asp).

"Canada in the Making" provides information on Aboriginal history in Canada, including treaties, law, and key events: [www1.canadiana.org/citm/index\\_e.html](http://www1.canadiana.org/citm/index_e.html).

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

---

## 6 Bibliography

### 6.1 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.

Dickason, Olive Patricia

- 1992 *Canada's First Nations: A History of Founding Peoples from Earliest Times*. McLelland Stewart.

Johnston, Basil

- 2003 *Honour Earth Mother, Mino-Audjoudauh Mizzu-Kummik-Quae*. Kegedonce Press.

Ministry of Natural Resources

- 2008 *Aboriginal Relations: An Introduction to Aboriginal relations for Ministry of Natural Resources Staff in Ontario*. Draft. Queen's Printer for Ontario, Toronto.

Morris, Alexander

- 2000 *The Treaties of Canada with the Indians*. Prospero Canada Collection.

Redbird, Duke

- 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.

### 6.2 Additional Information

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

Alison, R. M.

- 1976 *Mammal and Bird Names in the Indian Languages of Ontario*. Ministry of Natural Resources, Wildlife Branch, Division of Fish and Wildlife. Queen's Printer.

Cartier, Jacques

- 1924 *The Voyages of Jacques Cartier*. Edited By Henry Biggar. F.A. Acland. Ottawa, Ontario.

Champlain, Samuel de

- 1922 *The Works of Samuel de Champlain*. Edited by Henry Biggar. University of Toronto Press. Toronto, Ontario.

- 
- Clarke, P. D.  
1870 *Origin and Traditional History of the Wyandotts and Sketches of Other Indian Tribes in North America*. Hunter, Rose and Company. Toronto, Ontario.
- Copway, G.  
1850 *The Traditional History and Characteristics Sketches of the Ojibway Nation by G. Copway or Kah-Ge-Ga-Gah-Bowh, Chief of the Ojibway Nation*. Facsimile Edition. Coles Publishing Company. Toronto, Ontario.
- Ellis, C. J. and N. Ferris editors  
1990 *The Archaeology of Southern Ontario to A.D. 1650. Special Publication No. 1, London Chapter, Ontario Archaeological Society*. London, Ontario.
- Ferris, Neal  
2004 Between Colonial and Indigenous Archaeologies: Legal and Extra-Legal Ownership of the Archaeological Past in North America. *Canadian Journal of Archaeology* 27(2):154-190.  
Gehl, Lynn
- Gehl, Lynn  
2005 "Oh Canada! Your Home is Native Land": The Algonquin Land Claim Process. In *Atlantis: A Women's Studies Journal*, Volume 29.2.
- Government of Canada  
1985 *Indian Act* (R.S., 1985, c. I-5). Available from: <http://laws.justice.gc.ca/en/I-5/>
- Government of Ontario  
1990 *Ontario Heritage Act* (R.S.O.). Available from:  
[www.e-laws.gov.on.ca/html/statutes/english/elaws\\_statutes\\_90o18\\_e.htm](http://www.e-laws.gov.on.ca/html/statutes/english/elaws_statutes_90o18_e.htm)
- 2004 *Ontario Heritage Act - O. Reg. 170/04 Definitions*. Available from: [www.e-laws.gov.on.ca](http://www.e-laws.gov.on.ca)
- 2005 *Cemeteries Act* (Revised) (R.S.O.). Available from:  
[www.e-laws.gov.on.ca/html/statutes/english/elaws\\_statutes\\_90c04\\_e.htm](http://www.e-laws.gov.on.ca/html/statutes/english/elaws_statutes_90c04_e.htm)
- 2006 *Ontario Heritage Act - O. Reg. 8/06 Licences Under Part VI of the Act — Excluding Marine Archaeological Sites*. Available from: [www.e-laws.gov.on.ca](http://www.e-laws.gov.on.ca)
- 2007 *Report of the Ipperwash Inquiry*. Available from:  
[www.attorneygeneral.jus.gov.on.ca/inquiries/ipperwash/report/](http://www.attorneygeneral.jus.gov.on.ca/inquiries/ipperwash/report/)
- 2007 *Forest Management Guide for Cultural Heritage Values*. Queen's Printer for Ontario, Toronto.
- 2008 *Aboriginal Relations: An Introduction to Aboriginal Relations for Ministry of Natural Resources Staff in Ontario*. Draft. Queen's Printer for Ontario, Toronto.
- Hickerson, H.  
1960 The Feast of the Dead Among the Seventeenth Century Agonkians of the Upper Great Lakes. *American Anthropologist* 62: 81-107.
- Johnston, Basil  
1995 *The Manitous: The Spiritual World of the Ojibway*. Key Porter Books Ltd.  
1976 *Ojibway Heritage*. McClelland and Stewart, Toronto.
- Johnston, Charles M. editor  
1964 *The Valley of the Six Nations: A Collection of Documents on the Indian Lands of the Grand River*. Champlain Society/University of Toronto Press. Toronto, Ontario.

- 
- Johnston, Darlene  
n.d *Respecting and Protecting the Sacred*. Available from:  
[www.attorneygeneral.jus.gov.on.ca/inquiries/ipperwash/policy\\_part/research/pdf/Johnston\\_Respecting-and-Protecting-the-Sacred.pdf](http://www.attorneygeneral.jus.gov.on.ca/inquiries/ipperwash/policy_part/research/pdf/Johnston_Respecting-and-Protecting-the-Sacred.pdf)
- Johnston, R. B.  
1979 Notes on Ossuary Burial among the Ontario Iroquois. *Canadian Journal of Archaeology* 3: 91-104.
- Joseph, Robert P. C. and Cynthia F. Joseph  
2007 *Working Effectively with Aboriginal Peoples*. Second Edition. Indigenous Corporate Training Inc., North Vancouver.
- Kapches, Mima  
1976 The Interment of Infants of the Ontario Iroquois. *Ontario Archaeology* 27: 29-39.
- Keeshig-Tobias, Polly  
1996 *The Illustrated History of the Chippewas of Nawash*. Chippewas of Nawash, KenDassWin Communications.
- Kerber, Jordan E.  
2007 *Archaeology of the Iroquois: Selected Readings and Resource Sources (Iroquois and their Neighbours)*. Syracuse University Press.
- Leclair, Laurie and Neal Ferris  
1998 *The Authority of the Missing One Tenth: Issues of Archaeological Artifact Ownership*. Presented at the OAS Annual Meetings, Brantford Ontario October 17, 1998.
- Miller, J. R.  
1989 *Skyscrapers Hide the Heavens, A History of Indian-White Relations in Canada*. University of Toronto Press. Toronto.
- Richardson, Boyce editor  
1989 *Drum Beat: Anger and Renewal in Indian Country*. Summerhill Press Ltd. Toronto.
- Ross, Rupert  
1992 *Dancing with a Ghost: Exploring Indian Reality*. Octopus Publishing Group. Markham, Ontario.  
1996 *Returning to the Teachings: Exploring Aboriginal Justice*. Penguin Books.
- Sagard, Gabriel  
1632 *The Long Journey to the Country of the Hurons*. The Champlain Society. Toronto.
- Sioui, Georges E.  
1999 *Huron/Wendat: The Heritage of the Circle*. UBC Press. Vancouver.
- Spence, Michael  
1994 Mortuary Programmes of the Early Ontario Iroquoians. *Ontario Archaeology* 58: 2-26.  
1986 Band Structure and Interaction in Early Southern Ontario. *Canadian Review of Physical Anthropology* 5: 83-95.
- Squier, E. G.  
1848 Historical and Mythological Traditions of the Algonquins. *New York Historical Society Proceedings*.
- Steckley, John L. and Bryan D. Cummins  
2008 *Full Circle: Canada's First Nations*. Pearson Prentice Hall. Toronto.

---

Trigger, Bruce

1976 *The Children of Aataentsic: A History of the Huron People to 1660*. McGill-Queen's University Press, Montreal.

Thwaites, R. G.

1897 *The Jesuit Relations and Other Allied Documents, 1610-1791*. Volumes 1-39. Burrows Brothers. Cleveland, Ohio.

Williamson, Ronald F. and Susan Pfeiffer.

2004 *Bones of the Ancestors: The Archaeology and Osteobiography of the Moatfield Ossuary*. Mercury Series, Archaeology Paper No. 163, Canadian Museum of Civilisation.

---

## 7 Glossary

### **Aboriginal communities**

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. Examples are: 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, or Mohawk).

### **Aboriginal monitors**

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 project**

All aspects of the archaeological assessment (Stages 1-4), including background study, property survey, archaeological site assessment, mitigation and reporting.

### **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*). Note that the term may also be used to refer to a Chief that was not elected but selected through an alternate process.

### **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**

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.

**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 use 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**

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*)

**Mitigation**

Actions that are taken to avoid or reduce impacts to archaeological sites of cultural heritage value or interest. These actions include either the long term protection of archaeological sites and the documentation and removal of archaeological sites through excavation, or a combination thereof.

**Ontario Public Register of Archaeology Reports**

The report register is maintained by the Ministry of Tourism and Culture and includes all archaeological reports accepted by the ministry. Information relating to the locations of archaeological sites is excluded from the register. The register is accessible to the public during regular business hours at the ministry's Toronto office.

**Oral history**

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 Resources 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. Note: The acronym PTO can also refer to Provincial Territorial Organizations.

**Proponent**

The individual or entity proposing the development.

**Report package**

The information package to be submitted to the Ministry of Tourism and Culture for each development project is the “report package.” The report package includes: 1) reports on fieldwork activities for the archaeological project and results and recommendations for next steps; and 2) associated documentation, including a covering letter and supplementary documentation.

**Shared stewardship**

Arrangements made between the province and Aboriginal communities to involve Aboriginal communities in provincial land and resource management processes.

**Traditionalist**

Individuals or groups within a society who recognize, practise, and promote traditional ways and values.

**Traditional land/territory**

An area that a First Nation identifies as land they or their ancestors traditionally occupied.

**Tribal council**

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*)