



Ontario Archaeological Society

Arch Notes

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The OAS Board of Directors, at its March 2015 meeting, endorsed the Declaration on the Safeguarding of Indigenous Ancestral Burial Grounds as Sacred Sites and Cultural Landscapes, which was developed late last year.

We thank Kristen Dobbin, who sent this news from the Intellectual Property Issues in Cultural Heritage (IPinCH) project, an international research group based at Simon Fraser University. IPinCH has spearheaded the development of a new Declaration signed by 28 international scholars

(many of whom are archaeologists) calling on national and provincial governments to strengthen their accountability for Indigenous sacred sites and develop more effective ways of involving Indigenous peoples in stewarding these sites.

This came about in reaction to a number of cases in British Columbia concerning burial grounds (most recently at Grace Islet), but is applicable well beyond.

The full text of the Declaration is reproduced on pages 9-11.

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PRESIDENT'S MESSAGE

ON LEGACY

In 1994, incoming editor of *Ontario Archaeology* Dr. Alexander von Gernet, outlined his understanding of the role and responsibilities he was taking on in an essay entitled, 'Archaeology as Discourse'. Much more than a mere job description, it articulated a fairly comprehensive review and critique of the entire project of doing archaeology in Ontario framed around the notion that, at its core, archaeology is fundamentally the production of texts concerning the past—not simply fieldwork. For me, this observation echoes similar assertions of the primacy of narrative advanced by numerous authors before and since and perhaps most succinctly yet profoundly expressed by Thomas King (2003) as follows: "The truth about stories is that that's all we are."¹

While I recall that Alex's article rubbed some pretty raw nerves at the time, two decades later there is still much to be learned from his analysis, which not only anticipates trends such as the development of Indigenous archaeology and electronic publication but also, I believe, does a pretty good job of deconstructing the whole archaeological enterprise. One comment in particular has always stuck in my mind:

“. . . should some calamitous legal, socio-political, or economic transformation suddenly precipitate a suspension of all fieldwork, archaeology would continue in the province and might even undergo a temporary fluorescence as excavators turn their attention to the neglected task of analyzing and describing extant collections, revisiting long-held axioms, and publishing fresh ideas on old questions. That most of us have been guilty of letting the digging outstrip the writing is evidenced by the oft-expressed lament that vital evidence is cached in a secluded basement or among the folds of a colleague's grey matter, as well as by the plethora of references to 'personal communication'. Even if a prohibition on fieldwork became permanent,

we ran out of sites, and the writing caught up with the excavating, archaeology would not cease. Historians demonstrated long ago that new insights into past cultures are not dependent on new sources of 'raw' data (von Gernet 1994: 3-4)."²

Ironically, while there is no foreseeable risk that we will run out of sites to dig and the digging by professional archaeologists has outstripped the writing (license reports notwithstanding) to such an extent that long-term curation of legacy collections is now one of our greatest challenges³, digging opportunities for most avocational OAS members have been severely curtailed due to the heavy demands of archaeological licensing.

So while we continue to look for such opportunities whenever possible, it seems that the time has come to reconsider Alex's advice and increasingly turn our attention to our rich legacy of extant collections as a source of opportunities for hands-on engagement of all OAS members.

Indeed, I would argue that we have a moral obligation to do so, because the chickens are already coming home to roost. Since the founding of the OAS in 1950, several generations of members have now contributed to the surface collection and excavation of a vast amount of archaeological material and the compilation of libraries worth of information. Yet many of these projects remain incomplete. They range from collections of unwashed artifacts, through assemblages in various stages of analysis, all the way to finished yet unpublished manuscripts. Thankfully, work on some of these legacy projects is already underway.

For example, Dr. Marti Latta and colleagues are currently working towards completion of a report on the Warminster site, an iconic site excavated between 1946 and 1979 by a succession of investigators with the substantial assistance of OAS members. Similarly, synthesis of work on

another iconic site, Quackenbush, has resumed under my direction in association with one of its principle investigators, Peter Carruthers, and several other contributors.

In a similar vein, consolidation of the collections of OAS past president and former Executive Director, Charles Garrad—most of which were accumulated through various OAS activities—are currently underway under the direction of Dr. Ron Williamson. Ron is also working with *Ontario Archaeology* editor, Dr. Chris Ellis, and others to publish legacy manuscripts that never quite made it to the finish line. While all of these examples and others are being carried out as pro bono exercises by those involved, the OAS has submitted grant applications for three student intern positions under the provincial 2015 Summer Experience Program in an effort to support aspects of the Warminster and Garrad collection projects. Even if these applications are successful, though, the required work vastly exceeds the capacity of student interns, and volunteerism by OAS members will be essential in order to achieve project objectives.

As you may recall, last summer our student intern, Lynna Nguyen, was involved in the organization of the William S. Donaldson library, a legacy collection of a different sort which was donated to the OAS. Similar bequests to the OAS and to other Ontario-based institutions (e.g. the James F. Pendergast library which is now held by the Trent University Archaeological Research Centre) are both a windfall and a challenge, since resources to catalogue, curate, and manage such collections are limited at best. Strategies to address such challenges remain ad hoc, but as we move into a future dominated by electronic publication, we may find ourselves dealing with physical publications more as artifacts than as resources. Whereas in previous generations, up-and-coming scholars were keen to grow personal libraries from the

hand-me-downs of their elders, I get the sense that many are now less inclined to do so. Increasingly, libraries exist online, so the need to roam the stacks or rummage through one's own filing cabinets full of photocopied journal articles is rapidly declining. The OAS needs to consider and address these trends in order to ensure the preservation and on-going viability of the knowledge base that we have all helped to amass.

Another threatened legacy is the collective work of dozens of avocational archaeologists and artifact collectors who have spent their lives scouring the province in search of archaeological finds. Even those who have done so outside the orbit of the OAS, academia, and provincial licensing authorities have nevertheless often accumulated both artifacts and information which are invaluable to the larger archaeological enterprise. Such collections go on the auction block or are otherwise sold or disposed of annually and with them generally goes any opportunity to glean scientific knowledge.

As previously noted in Arch Notes, our Director of Avocational Services, Bill Fox, has been spearheading an initiative to address this threatened legacy, including a pilot project for which the OAS has requested funding support from the Ministry of Tourism, Culture and Sport. While we

remain hopeful of government support, as with the legacy projects noted above, the participation of OAS volunteers in this endeavour will be the key to its success or failure.

For over a century, some private artifact collections have found their way into local and regional museums. Since many of these fine institutions lack the mandate or technical expertise to identify, interpret, curate, and exhibit these materials, they languish in storage. Those of us who have had the chance to examine these holdings are frequently startled by the rarity, quality, and information potential of the artifacts. Like the excavated collections noted above, this is another legacy waiting to be properly dealt with. They also present a tremendous opportunity for OAS volunteers to expand the reach of the society much farther into the realm of community museums in Ontario and build on the pioneering work that has been done by many OAS members over the years.

The legacy of Alex von Gernet's improvements to *Ontario Archaeology*, first outlined and implemented in 1994, can still be seen in elements of the journal as it appears today. So, too, can the eclecticism he embraced as editor, inviting avocational and professional archaeologists alike to contribute to its pages according to their own interests and ex-

pertise. As he put it, "The information gained by translating basement hoards into archived texts justifies cutting the trees required to disseminate such descriptions (von Gernet 1994: 15)." While we may eventually not need to cut any trees in support of this effort, the creation of narratives of the past will remain the essence of archaeology, and opportunities to contribute to this enterprise for all OAS members exist not only at the end of a trowel but far beyond as well. I look forward to exploring these opportunities with you all.

1. King, Thomas. 2003. *The Truth About Stories: A Native Narrative*. CBC Massey Lectures. House of Anansi Press, Toronto.

2. von Gernet, Alexander. 1994. Archaeology as Discourse: An Editorial Essay. *Ontario Archaeology* 57: 3-4.

3. A recent survey by the Ministry of Tourism, Culture and Sport estimates legacy collections currently held in trust by Ontario archaeologists to be in excess of 17,000 bankers' boxes.

Rob MacDonald
President

THE PEGGI ARMSTRONG PUBLIC ARCHAEOLOGY AWARD

By Lois King

Members of OAS are invited to consider nominating an individual, group, or institution for the Peggi Armstrong Public Archaeology Award. This is an OAS award administered through the Ottawa Chapter.

Public Archaeology, for the purpose of this award, stimulates public interest in the study of archaeology, promotes awareness of cultural resources and heritage preservation, and fosters individual and collective efforts to advance the eth-

ical practice of archaeology.

Nominees must have contributed significantly to promoting archaeology of and in Ontario, by means of public archaeology. If a professional, the nominee must have demonstrated commitment to public archaeology over and above his or her normal job description.

The nominator should endeavour to address the nominee's contribution to public archaeology under each of the pertinent award criteria listed on the Ottawa Chapter website www.ottawa-oas.ca). Wherever possible,

supplementary materials should be included in support of the nomination, such as letters of reference from other individuals, and information on institutions such as brochures or descriptive hand-outs or web-site material about programs.

Send your nomination by Aug. 1, 2015 to PAPA Selection Committee: contact@ottawaaoas.ca or c/o Ottawa Chapter, Ontario Archaeological Society, P.O. Box 4939, Station E, Ottawa K1S 5J1.

A UNIQUE HARE OR RABBIT EFFIGY PIPE FROM THE PETUN COUNTRY

By Charles Garrad

More than 1,300 smoking pipe-bowls made of clay, and many more made of stone, have been recovered from archaeological sites in the Petun country. Many of these portray effigies, but only one has been found bearing the effigy of an animal seemingly intended to be a rabbit or hare. Its overly large eyes and relatively short ears makes the effigy appear more like a sheep, but sheep are not found on pre-dispersal Petun sites. Snowshoe Hare and Eastern Cottontail remains “are identified in most of the faunal samples” from Petun sites (Hamalainen 1981:139-140). However, most effigies are probably not intended to anatomically portray a real animal but to represent those attributes of the animal which have significance to shamanism or mythology.

The Petuns and the Algonquians

In the late 1500s Iroquoian (Wyandot) peoples that became known as the Petun began moving onto lands previously seasonally occupied by Algonquian peoples for perhaps thousands of years. The occupation was friendly and mutually beneficial. The nomadic Algonquian peoples continued to return to their lands each winter, but instead of building separate seasonal villages were able to reside in Petun villages. Perhaps for this purpose, villages in the Petun Country were usually in pairs, and one of the roles of the second, usually smaller, village is to house visiting and wintering Algonquian peoples (Garrad 2011). It is not unexpected, therefore, that evidence of Algonquian presence is found on nominally Petun village sites.

A marker of Algonquian presence on Petun sites is a higher ratio of imported cherts than the locally available Collingwood chert – and especially Kettle Point chert – acquired by the nomadic Algonquian peoples during their seasonal movement and brought with them to their winter quarters in Petun villages (Fox and Garrad 2006:126-128).

The Village Site

The subject pipe-bowl came from the Connor-Rolling archaeological site (BcHb-3), north of the village of Glen Huron, Simcoe County. Although it was picked up from the surface in 1965 without excavation, it had been originally interred in a midden above a break-in-slope which was a steep slope originally descending to the Mad River. When a road was constructed out of the village to the north, the steep slope had been bulldozed back beyond the midden, and the midden destroyed. This led to the local belief that the entire site had been destroyed, but fortunately this was not the case. Artifacts from the destroyed midden, including the rabbit effigy pipe bowl, had slipped down the new slope.

David Boyle was the first to observe that some of the clay and stone pipe-bowl effigies found at the Connor-Rolling site were



**Stone Pipe Bowl with Hare or Rabbit Effigy.
(Photo by Andrea Carnevale).**

unusual, even unique. Some of these were donated to the Canadian Institute by the Connor family and may be seen today in the Royal Ontario Museum (Boyle 1888:13; 1889a:21-22; 1889b:9, 11, 29; 1908:14). William J. Wintemberg visited the site in 1923 and thought it very rich, with deep deposits. Among the artifacts he saw were “pieces of kettles and many iron axes” and a number of clay pipes, which inferentially he did not find unique enough for comment. However, the same year Harlan I. Smith illustrated an unusual human-face open-mouth effigy clay pipe-bowl from the Connor-Rolling collection in the Royal Ontario Museum in his *Album of Prehistoric Canadian Art* (Smith 1923). Boyle (1889:21) had previously illustrated the same pipe, and commented on its uniqueness, at the time the Connor family donated it.

Research

Artifacts from the Connor-Rolling site indicate that the site was occupied during GBP2-3a, and is secondary to the principal and larger village of the same period to the south, Hamilton-Lougheed (BbHa-10). Not only are the chert samples at Connor-

Rolling dominated by the Kettle Point variety, but Connor-Rolling has the highest ratio of Kettle Point (50.6%) vs. other cherts on any of the Petun sites examined. This was deemed “extremely suggestive” of Algonquian presence (Fox and Garrad 2006:128). The probability is, therefore, that the reason some pipe-bowl effigies on the Connor-Rolling site appear to be exotic, unusual, or strange to the Iroquoian pipe specialist is that they are not Iroquoian but Algonquian. To confirm if this was the explanation for the unique hare/rabbit effigy, the Algonquian association with hares/rabbits was then investigated.

Daniel G. Brinton several times described the “supreme Algonkin god” as Michabo, “the Great Hare” or “Great Rabbit”, “the highest divinity recognized by them” (the Algonquian people), the common ancestor, in various forms and names (Nanabojou, Nanabozo, Nanabozho, Nanabush, etc.) to all Algonquian peoples. However, Brinton identified “the Chippeways” as localizing the Great Hare’s “birthplace and former home to the Island of Michilimackinac at the outlet of Lake Superior.” At the same time, Brinton pondered, as do we, “It is passing strange that such an insignificant creature as the rabbit should have received this apotheosis” (Brinton 1868:63, 116, 136, 161-169, 198, 294). Norval Morrisseau (1965:20) raised the same question of “the meek and lowly rabbit.”

Nevertheless, under its various names, the Great Hare or Great Rabbit is mentioned in a wide range of literature, which need not be cited here. It is demonstrated that a representation of the Great Hare/Rabbit is entirely appropriate to the Algonquian presence on the Connor-Rolling site.

A Related Issue

It might be considered why the evidence of the Algonquian presence on the Petun Connor-Rolling site is so substantially different from that on, for example, the Plater-Fleming site (BdHb-2), where the pipes are not unusual, but there is extensive evidence of bear and dog ceremonialism. That, at the time Connor-Rolling was an active village, there were two different Algonquian groups in the Petun Country was confirmed by Father Pierre Pijart who reported in 1640 that “I have been on a Mission to the tobacco Nation; I found two Villages where Algonquin was spoken, in one of which the men go entirely nude” (JR 21:125). The trait of male nudity identifies the people of the first village as those Champlain named the Cheveux relevés, who “wear no breech cloths”, “are uncovered, having nothing on but a fur robe like a cloak, which they usually lay aside.” These are identified as the Odawa (Champlain 1929 3:43 & footnote 1, 96, 98), and with the Petun site known as Plater-Fleming.

Perhaps the people at Connor-Rolling were Ojibwa. Although the Ojibwa were not known to have been in the Petun Country they were specifically associated with the Great Hare/Rabbit by Daniel Brinton. However, Ojibwa writers Dr. Basil Johnston and Patronella Johnston, while granting that “Nanabush had powers of transformation” (Johnston 1976:159-161) and “could change himself into any form he wished” (Johnston 1970:2), do not include the Great Hare among the examples given. Norval Morrisseau wrote he could not believe that the demi-god Nanabojou could be “the meek and lowly rabbit” but granted he could

change his form (Morrisseau 1965:20).

The Nipissing might also be considered. They were inferentially allies of the Odawa. Champlain found the two groups near each other in 1615, and he went to the Nipissing after leaving the Petun in 1616 (Champlain 1929 3:39-42, 101). On the other hand, Nipissings are mentioned as wintering only in Huronia. The tribal identity of the Algonquian occupants of the second village, the Connor-Rolling site, the presumed manufacturers of unusual effigy pipes including that of the Great Hare/Rabbit, remains unknown.

Conclusion

The effigy on the subject stone pipe bowl is most likely intended to represent the Great Hare/Rabbit of the mythology of some, if not all, Algonquian Tribes.

Post-script

Various sources seen by Googling the phrase ‘Great Hare’ indicate that Tibetan, Hindu, Indian, African and Middle East mythologies all have rabbit entities, and he survives in our own western culture as the Easter Bunny.

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ACKNOWLEDGEMENTS

The assistance of Caitlin Coleman, ASI Inc., is gratefully acknowledged in the completion of this paper.

Editor's Note: Lara Mainville, Director of the University of Ottawa Press, has informed us that Charles Garrad's recent book, Petun to Wyandot, has been short-listed from over 1500 entries for an award. It is being considered for a 2014 Foreword Reviews' INDIEFAB Book of the Year Award, in the 'Regional' category.

CIRCLES OF INTERACTION: THE WENDAT AND THEIR NEIGHBOURS IN THE TIME OF CHAMPLAIN

The Huronia chapter of the Ontario Archaeological Society is pleased to host the annual OAS symposium jointly with the Eastern States Archaeological Federation and the Huron Wendat Nation from Oct. 16 to 18, 2015 in Midland, Ontario.

The conference will be at the Midland Best Western Highland Inn: <http://bestwesternmidland.com/>. To obtain the conference rate please call to make your reservation and explain that you are with the Ontario Archaeological Society symposium: [1 800 461 4265](tel:18004614265) or [705 526 9307](tel:7055269307).

We welcome papers and posters on all aspects of Ontario's archaeological past and that of surrounding regions. On the 400th anniversary of Champlain's arrival in Huronia, we particularly want to highlight the Wendat past in the region, and interactions with the first French explorers and missionaries.

At this time we are calling for proposals for individual presentations and posters. Presentations are twenty minutes in length. Abstracts for individual presentations and posters should be less than 300 words and these should also be emailed to Alicia Hawkins (ahawkins@laurentian.ca). The deadline is June 30, 2015.

We look forward to seeing you in Midland!

OAS AWARD NOMINATIONS – NOW OPEN!

Do you know someone in the Ontario archaeology community that deserves an award?

by **Abbey Flower**
Director of Member Services

The OAS has a robust awards program that acknowledges the achievements of its members in the preservation, documentation and presentation of the material culture and broader knowledge uncovered from Ontario's archaeological record.

Awards are available for student, non-professional, and professional archaeologists in recognition of their accomplishments and contributions in promoting further understanding and appreciation of Ontario's past. These awards are presented annually at the OAS Symposium.

The following award categories are now open for nominations:

J. NORMAN EMERSON SILVER MEDAL

Awarded to an outstanding Ontario non-professional archaeologist whose life's work has been consistently of the highest standard

J.V. WRIGHT LIFETIME ACHIEVEMENT AWARD

Awarded to an outstanding Ontario professional archaeologist whose life's work has been consistently of the highest standard

IAN KENYON MEMORIAL AWARD

Awarded to a professional archaeologist who has made an exceptional contribution to the development of Ontario archaeology

TIM KENYON MEMORIAL AWARD

Awarded to a non-professional archaeologist who has made an exceptional contribution to the development of Ontario archaeology

HERITAGE CONSERVATION AWARD

Given in recognition of a significant voluntary contribution to heritage preservation within the Province of Ontario

PEGGI ARMSTRONG

PUBLIC ARCHAEOLOGY AWARD

Given in recognition of excellence in the promotion of public interest in the study of archaeology through the use of displays, workshops, training, site tours and/or the development of educational program and materials

KILLARNEY AWARD FOR OUTSTANDING SERVICE

Given in recognition of the continuing long-term support and active participation of OAS members

AWARD FOR EXCELLENCE IN CULTURAL RESOURCE MANAGEMENT

Given to either an individual or a group in order to recognize contributions and accomplishments in the field of cultural resource management

AWARD FOR EXCELLENCE IN PUBLISHING

Given to an individual, group or firm in order to recognize contributions and accomplishments in publishing works dealing with

the field of North Eastern Archaeology

OAS STUDENT PAPER-POSTER AWARD

Awarded annually to a student in or recently graduated from a Bachelor's or Master's degree program at a post-secondary institution, and who was the primary author on a paper or poster presented at the OAS Symposium. The 2015 symposium will be held in Midland from October 16-18, so start up those papers and posters!

How to Nominate and Apply:

For more details about these awards and to download a nomination form, please visit: <http://ontarioarchaeology.org/awards>. Complete award applications must be received by the board no later than July 1, 2015.

In addition to these awards, The Valerie Sonstenes Student Research Fund provides small grants to assist students in undertaking new research to advance our knowledge of Ontario's archaeological record. This fund is open to Honours, Masters, PhD or postdoctoral level projects.

For more information about this research fund, please contact Abbey Flower, the Director of Member Services at: memberservices@ontarioarchaeology.org.



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Declaration on the Safeguarding of Indigenous Ancestral Burial Grounds as Sacred Sites and Cultural Landscapes

December 10, 2014, Vancouver, B.C.

We are archaeologists, lawyers, anthropologists, ethnobiologists, ethicists, indigenous community members, students, educators, writers, human rights specialists and scholars of cultural heritage who came together in a focus session on indigenous ancestral burial grounds that was organized as part of an international gathering convened by the *Intellectual Property Issues in Cultural Heritage Project* that took place November 7-9, 2014 on the unceded traditional territory of the Musqueam Nation, Vancouver, British Columbia, Canada.

Sharing a common concern about the safeguarding of indigenous ancestral burial grounds,

Convinced that there are reasons for particular concern over the fate of indigenous ancestral burial grounds in British Columbia, Canada,

Emphasizing that ancestral burial grounds are both the tangible and intangible cultural heritage of indigenous communities as sites of historical and religious importance integral to their traditions and spiritual beliefs as unique cultural landscapes,

Affirming that cemeteries are unique repositories of human history, the resting places of human remains, and witness to the continuity of human life, and that the cultural heritage to which burial sites bear witness must be maintained to ensure the historical record for future generations, such that prohibiting the relocation of inactive cemeteries is an emerging norm,

Confirming protection of cultural heritage as of crucial value for communities and their identities such that its destruction may have adverse consequences on human dignity, human rights and human wellbeing,

Applauding the increasing affirmation by the world community of indigenous rights, the recognition of cultural rights as fundamental human rights, and the specific rights of indigenous communities that are based upon their fundamental rights to control their cultural heritage,

SIGNATORIES

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New York University

Michael Asch, PhD, DLitt, FRSC

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Daniel Gendron, PhD

Human Archaeologist,
Avataq Cultural Institute

Recalling that international human rights instruments stress the importance of indigenous communities both defining and stewarding their cultural heritage as practices essential to their cultural survival and identity as peoples with living traditions,

Upholding the human rights principle that States must respect the rights of Indigenous Peoples to their cultural heritage and to maintain and strengthen their spiritual relationships with their ancestral lands,

Affirming ethical guidelines developed by the World Archaeological Congress, the International Society for Ethnobiology, the Canadian Archaeological Association, the American Anthropological Association, and the Society for American Archaeology for guiding interactions with Indigenous Peoples and cultural heritage, including principles of respect, stewardship, consent, partnership, mutuality and do no harm, while recognizing the interconnections between the spiritual, physical, emotional and cognitive dimensions of heritage in diverse cultural traditions,

Avowing that States have a duty not to destroy, damage or alter cultural heritage without the free, prior and informed consent of concerned communities, and are obliged to take measures to safeguard cultural heritage from destruction or damage by third parties,

Reminding the federal government of Canada and the provincial government of British Columbia that Indigenous Peoples possess collective rights recognized and affirmed by the Canadian Constitution and in international human rights law that are indispensable for indigenous existence, well-being and integral development as peoples, and that both governments are obligated to respect these rights,

But, recognizing that the heritage-based rights of First Nations communities in British Columbia have for too long gone unrecognized, been neglected, violated, or ignored,

We hereby declare the following:

First, ancestral burial grounds are both the tangible and intangible cultural heritage of indigenous communities as places of historical and religious value and integral to their traditions and spiritual beliefs as unique cultural landscapes,

Second, human remains, regardless of origin, should receive equal treatment under law,

Third, to the extent that British Columbia Heritage legislation

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Independent Scholar &
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Vice President, World Archaeological
Congress

demands physical evidence of ancestral burial practices recognized by archaeologists solely on the basis of evidentiary forms and scientific categories that do not accord with or take into account the oral histories and cultural values of the Indigenous Peoples concerned, it violates fundamental principles of both indigenous rights and cultural rights recognized in Canadian constitutional and international law,

Fourth, the oral histories of Indigenous Peoples as provided by cultural experts are essential primary sources of credible evidence of ancestral burial sites that must be considered alongside scientific evidence of burial practices,

Fifth, there is urgent need for federal, provincial and local authorities to recognize and find legal means to protect ancestral burial grounds, skeletal and other physical remains and funerary belongings as integral parts of indigenous cultural landscapes interconnected with the health and well-being of indigenous societies,

Sixth, indigenous communities who maintain caretaking responsibilities must be directly involved in all aspects of decision-making regarding indigenous tangible and intangible cultural heritage, including the treatment of indigenous ancestral burial grounds, ancestral remains and funerary belongings,

Seventh, legally and ethically, there are professional, corporate, and political obligations and duties to recognize, assist and support indigenous communities in the care-taking, safeguarding, protection and preservation of ancestral burial grounds, ancestral remains and cultural landscapes, and therefore

We respectfully call upon:

The Federal and Provincial governments of Canada, local governments, local authorities, First Nations leaders, public and private sector stakeholders and civil society to: act immediately in protecting First Nation ancestral burial grounds in British Columbia from destruction, damage, and alteration; develop effective mechanisms that go beyond consultation and directly involve First Nations in British Columbia in the stewardship of their ancestral burial grounds and heritage sites; and uphold the requirement for free, prior and informed consent of First Nations communities in approving any project that has a potential to impact their cultural heritage rights and responsibilities.

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