



# THE ASSOCIATION OF PROFESSIONAL ARCHAEOLOGISTS

P.O. Box 493 Port Hope, Ontario, L1A 3Z4

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**SPRING EDITION**

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## **PRESIDENT'S MESSAGE**

Most of us have had some down time – or at least slow down time – to recoup over the winter months. I, personally, was quite happy to see snow and be restricted to my desk thereby allowing me to actually see that it is indeed a beautiful antique desk beneath the sky high piles and “to do” lists.

However, archaeology continues despite all weather conditions. As a result of recent events, the implementation of the new standards and guidelines, and the ruthlessness of the business end of things, I would suggest that for those of us engaged in the consulting end of things, that we are no longer engaged in CRM, but rather CYA. This saddens me immensely, and I hear more often than not, that if there were alternate opportunities for individuals, archaeology would no longer be their chosen careers.

At the request of APA Member Keith Powers, APA set up a committee to investigate the work carried out at Skandatut and protocols associated with the Ministry of Tourism and Culture investigations. Dr. Lawrence Jackson chaired the committee and worked with the assistance of Dr. Mima Kapches and Dr. Dean Knight. After a month long investigation, and a separate site visit, it was clear that Mr.

Powers carried out his work in a manner entirely consistent with that of his colleagues in Ontario archaeology working on similar types of sites and met (or in some cases, exceeded) all existing standards. The APA investigation also expressed concern that third party interests drove much of this controversy and the Stop Work Order, which shut down the excavations. There are very real indications that this could happen to any other archaeologist in Ontario, irrespective of professional ability.

The result of having conducted this independent investigation brought to light the many and increasing pitfalls of doing archaeology in the province of Ontario. APA members must know that the APA will consider conducting investigations on your behalf after reviewing the merits of each individual situation. YOU are not alone! It is important to speak up and ask for assistance.

At our 2010 AGM we were pleased to host the Six Nations presentation on treaties and land claims. We followed up this excellent workshop with another First Nations similar presentation this past February with Williams Treaty land claims and traditional territories. APA will continue to work with Williams Treaty this year training monitors and crew. In March, the APA hosted another seminar on First Nation Awareness, which was attended by archaeologists, planners, First Nations, and other specialists. We all left that seminar with

a better understanding of First Nations issues. Mr. Jim Sherratt of the Ministry of Tourism and Culture also attended the meeting and presented an overview of the First Nations Engagement Draft Bulletin.

So, what's in store for us now with the implementation of the new standards and guidelines? For those of you who don't already know, there are now two backlogs – the old backlog, and the new backlog. It just warms the cockles of one's heart to know that there will be more delays in the archaeological process. And speaking of process, Mr. Armstrong indicated to APA that the MTC does not deal in interpretation or the interpretation of artifacts, but only in regulations and process. This statement resulted from a discussion over the Eastern Ontario situation with different parties having differing opinions as to the authenticity of artifacts. Dr. Lawrence Jackson, Vice President of APA is co-chairing a session on the Champlain Sea area in October 2011 in Ottawa during the OAS symposium. The MTC stated emphatically that it was not their mandate to wade into these types of discussions.

Despite the two seminars hosted by the MTC on the S & G's (available on the MTC website), the S & G's will cause difficulties both for archaeologists and for the MTC. The APA continues to bring difficulties to the attention of the MTC. For example, the APA recently interceded on behalf of one of its members to process their PIF's, and on behalf of a number of other members with respect to the MTC's review of already cleared reports. It is paramount that members let the APA executive know about problems they are experiencing and then we can evaluate the

problem and if necessary, alert the MTC to the difficulty.

So – hang in there everyone. We're in for a wild ride!

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## **Association of Professional Archaeologists and Anishinaabe Elders Building Bridges**

By Julie Kapyrka



*Elders Doug Williams, Mark Douglas, Mark Phillips, and Wendy Phillips - speakers.*

On March 29, 2011, an extraordinary initiative was undertaken by the Association of Professional Archaeologists (APA) in partnership with Curve Lake First Nation and supported by funding from the Ontario Ministry of Tourism and Culture. The APA hosted a cultural sensitivity workshop at the Quality Hotel and Conference Centre in Oshawa, Ontario. This workshop was open to APA members and an invitation was extended to all Ontario archaeologists, government ministry officials, municipal planners, heritage committee volunteers, and social servants. Four Anishinaabe Elders/Traditional people were invited as guest speakers to facilitate the workshop by sharing their knowledge

regarding their cultural beliefs and values and issues surrounding ethics and protocol in terms of archaeological practice. Approximately 70 people were in attendance including First Nations peoples, archaeologists, planners and ministry personnel. Informative and enlightening, this workshop was an unequivocal success in terms of upholding the values inherent in terms of building relationships based upon respect between different cultures of peoples.

This workshop was part of the final stages of a project designed to build relationships between First Nations and archaeologists. Acknowledgements are also extended to the Ministry of Transportation as well as Aboriginal Affairs for financially supporting the components of this project in which members of the Williams Treaty First Nations were trained as archaeological liaisons during several sessions in 2010.

Anishinaabe Ceremonial Leader Mark Phillips opened the workshop with a traditional thanksgiving address reminding the gathering that we as human beings have much in common to be grateful for; that everything in this world works together for our benefit and that anything we do to the earth in effect we do to ourselves. Following Mark, Jim Sherratt from the Ministry of Tourism and Culture gave a presentation detailing the process of archaeology in Ontario and briefly covered the new Standards and Guidelines for Consultant Archaeologists. Jim pointed out that for the first time, there will be a requirement for consultant archaeologists to engage Aboriginal communities in the archaeological assessment process. Aboriginal communities will have the opportunity to provide information to the assessment process, to be informed about significant archaeological sites and provide

input into the recommendations regarding the preservation of the archaeological site. This workshop, in part, was intended to support archaeologists as the Ministry of Tourism and Culture's new standards for Aboriginal Engagement in archaeology are adopted starting this field season.



*Melissa Dokis, Curve Lake First Nation, at registration desk writing receipts.*



*Lori Ritter, Hiawatha First Nation, folding handouts for the workshop.*

After Jim concluded his presentation, Melissa Dokis, consultation coordinator from Curve Lake First Nation and also a main facilitator of the workshop spoke about the duty to consult framework that is being undertaken in First

Nations communities. Her main concern with this process is in terms of capacity and that most First Nations have only 1 or 2 consultation coordinators who are required to deal with the myriad of requests that communities receive on a daily basis. She asked the gathered audience to be patient with the process and that consultation coordinators are doing their best to move through the requests as expediently as possible. She pointed out that First Nations communities are just as frustrated about the unavoidable backlog in the current system as are archaeologists and municipal planners. Melissa then introduced several of the Williams Treaty First Nations consultation coordinators and archaeological liaisons who were in attendance. She also pointed out that the initiative undertaken by the APA in the past year to train archaeological liaisons in Anishinaabe communities was a wonderful program and that it has been successful in terms of facilitating the building of trusting relationships between First Nations communities and the archaeological community. She was proud to say that many of the familiar faces she observed in the audience she now considers friends.

Following Melissa's presentation, a preview of an up and coming film entitled *First Nations Views on Archaeology* was shown. Produced by Melissa Dokis and Julie Kapyrka and directed and filmed by Keesic Douglas, this video features several Anishinaabe Elders speaking about their thoughts regarding the practice of archaeology and how it impacts their peoples, lifeways and beliefs. This is an exciting project as it is the first of its kind and has been a long time in coming. Rarely have Indigenous peoples been asked about how the practice of archaeology impacts their belief systems and values or even how they view this

profession. This film addresses this missing link and offers valuable insight into Anishinaabe perspectives regarding archaeological endeavours. The film is slated to be completed by the end of May 2011. This film will be available through the APA for archaeologists and the general public when editing is completed.

The gathering was privileged to hear from Karry Sandy-McKenzie, Anishinaabe lawyer for the Williams Treaty First Nations. Karry spoke briefly about the consultation process as it is unfolding within communities. She informed the audience that all information regarding consultative processes and especially contact with archaeological liaisons must be forwarded to her. Archaeological liaisons will then be contacted and sent out to specific job sites. Karry also commented on the concerns that she and many Anishinaabe communities have with regards to the new Standards and Guidelines for Consultant Archaeologists and the Technical Bulletin on Engagement with Aboriginal Communities. She pointed out that little to no consultation was undertaken with Anishinaabe communities in terms of the development of the new standards and guidelines as well as the bulletin. Of particular concern is in terms of capacity building within communities to accommodate the duty to consult mandate. Even though she said these concerns have been voiced to the Minister of Tourism and Culture, in person, little has been done to address these issues.

Proceeding, Karry, Doug Williams (Pike Clan) a Mississauga Elder from Curve Lake First Nation took to the podium and spoke to the gathered audience. Doug spoke about the history of his people from an Anishinaabe point of view. He told the crowd that his peoples' histories are not so different from

those told in archaeological contexts in terms of the divisions of time horizons and the people who lived during those ancient times. However, he did make one distinction regarding the Bering Strait Theory and the peopling of the American continent. Nowhere in his peoples' histories is there mention of a migration from Asia into America; rather, his teachings tell of a migration from the East coast and the great waters, West into Ontario, then South and back North again. In fact, the history of the Anishinaabe peoples tells about a time of ice and of a great cold that was brought upon the land. This is significant in terms of archaeological dogma today.

Anishinaabe peoples have a living memory in their cultural historical teachings about the ice age in the Americas and this should be considered by archaeologists when professing knowledge about the movement and location of past peoples. Doug suggested that another consideration to take into account is that it is important for archaeologists to ask about place names in Indigenous languages – that the land is full of the stories archaeologists seek about the past. Indigenous languages that describe place names would help archaeologists to understand the relationship between past peoples, the geographic space/place, and the items that they find – that these items are significant because of their relationship to a specific location. Understanding place names could help archaeologists interpret the purpose of archaeological sites that they encounter in certain places. Doug also spoke about how the new standards and guidelines for consultant archaeologists were developed seemingly without input from many First Nations communities and that he himself was surprised to hear about their development after the fact. Doug also spoke about the value of workshops such as these and the importance of

relationship building between peoples and cultures and that he is encouraged by the efforts of the APA to engage in this process.

After the workshop attendees completed their lunch break, Mark Douglas (Loon Clan) from Mnjikaning/Rama First Nation spoke to the crowd. Mark Douglas is a storyteller and dreamer and is also Keeper of the Fish Fence – the oldest wooden fish weirs to be found in North America to date, located at the Atherley Narrows which connects Lake Simcoe to Lake Couchiching. Mark spoke about his early experience and relationship with archaeologists as one of antagonism and suspicion. He had been taught early on not to trust archaeologists and to be wary of their endeavours. He pointed out that archaeologists seemed only concerned with what he could tell them, what he could give them, but were not concerned about him as a person. He stated: “You want to know everything that I can tell you about the fish fence but you don’t even know who I am.” He urged archaeologists to take the time to “get to know” the people from whom they seek information and to build relationships with them – that this is integral to showing basic respect and building trust. Mark talked about how it took many years of hard work to establish trust between himself, his people and the archaeologists from Parks Canada working on making the fish fence a national historic site. He entered the seated audience and hugged Sheryl Smith (from Parks Canada), making his point that this type of action took many hard years of patience and relationship building to accomplish. Mark then spoke about the importance of tobacco and how to use it on site – to ask the spirits permission to excavate and to apologize for any disturbance. He also briefly touched upon the cultural and spiritual significance and importance of cedar, sage and sweetgrass. Overall, he stressed the importance

of relationship building as the only way to gain trust and mutual respect between archaeologists and First Nations peoples.

Following Mark Douglas, Mark Phillips (Turtle Clan) a Ceremony Leader and Traditional Teacher, shared knowledge about Ojibwa culture, values, and beliefs with the gathering. Mark spoke about the prophecies of his people, the calendars they hold and of how much of their knowledge is heavily based in mathematical systems. Although he mentioned that his people do have a written form of knowledge keeping such as birch bark scrolls and the symbolism attached to pictographs and to petroglyphs, the knowledge of the people and culture is mostly transferred in oral form – through ceremony, song, stories, and prayer – to future generations. Mark pointed out that much of his peoples' knowledge was forced to go underground, partly because Indigenous peoples were at one time incarcerated for practicing their ceremonial lives, and partly in order that it be kept safe and intact. It has only been recently (since 2000) that Ojibwa people have been allowed to reveal and to share their Traditional Knowledge with other cultures and peoples. Mark also spoke about some of his experiences with repatriation and how learning the funerary protocols was not something he initially wanted to be involved with but felt a growing need to learn about these ceremonies because there were so few individuals left to perform such rituals. Mark also spoke briefly about men's teachings regarding death – how men are the ones who typically take life either through hunting animals or gathering plants. Mark also touched upon the importance of relationship building and although it seemed to have taken a great deal of time to get to a space of mutual respect in which Indigenous and non-Indigenous peoples may come together and learn from one another, he felt that

meetings such as this workshop were positive opportunities for growth and understanding between cultures and between systems of knowledge.

The last speaker of the day was Wendy Phillips (Eagle Clan), Traditional Ojibwa Knowledge Keeper, from Wasauksing First Nation. Wendy spoke extensively about the history of her family and the process of how she was trained in terms of becoming a Knowledge Keeper. Wendy's great-grandfather was one of the last hereditary Chiefs of the Potawatomi peoples and she pointed out that her family could be considered the first true environmentalists of the time as they were actively involved with and adopted the infamous Grey Eagle. Her talk centered on women's teachings pertaining to life and how women are seen as the life givers and caretakers of life within her culture. She spoke about how everything she was taught focused upon sustaining, maintaining, honouring and protecting life and how fragile and precious this gift is. Wendy touched upon the spiritual aspects that are inherent in terms of burials and of certain items that archaeologists may uncover and come into contact with. She cautioned archaeologists that certain artifacts they may find could have protective medicines surrounding them and that great care must be taken when handling such items. She also pointed out that great responsibility in terms of caring for specific items needs to be considered and that many times communities do not have the capacity to take this on with regards to repatriation. Wendy stated that this is an area in which archaeologists and museum curators could be of great help to her people by providing the space and the proper and respectful conditions that specific items require. She finished her talk by upholding what the previous speakers had said in terms of relationship building and

creating the space for respectful dialogue between peoples of diverse cultural backgrounds.

This workshop was truly a fascinating event that saw Elders, archaeologists, municipal planners, and members of First Nations communities come together for a day-long session aimed at learning from each other. This was an enlightening day of knowledge-sharing between parties of diverse cultural backgrounds and it created a long-term vision for the future in which relationship building is continually fostered and respectful dialogue can be facilitated.

A few themes emerged from the day's dialogue:

- 1) Anishinaabe communities feel that they were not consulted adequately in terms of the new standards and guidelines for consultant archaeologists, and especially regarding the technical bulletin on engagement with Aboriginal communities;
- 2) There must be a concerted effort at capacity building within First Nations communities (in cooperation with provincial and federal governments) to facilitate the demands of the duty to consult mandate; and
- 3) More opportunities to build relationships and respectful dialogue between archaeologists and First Nations peoples should be initiated and facilitated.

The relationship that the APA has created with Curve Lake First Nation is a powerful example of how trust and respect can be established between archaeologists and First Nations people. It is also exemplary of the positive and mutually beneficial outcomes of such a

relationship – one that has now turned relationship into true friendship. Congratulations to both the APA and to Curve Lake First Nation for organizing and facilitating an amazing workshop. The potentiality of true friendship has no bounds, and thus the future direction for archaeologists and First Nations peoples in Ontario looks bright, positive and promising.

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## APA BUSINESS CORNER

First, and foremost, we are archaeologists. Sadly, unless we are academics and have jobs at universities or with Parks Canada, or some similar organization, we have been forced into the business end of things as well. The APA Business Corner is a new feature in our APA newsletters that will attempt to provide advice about conducting business in the consulting industry. We welcome comments and/or suggestions about future topics.

### “Finding Quality People and Keeping Them”

Here is a five point plan that has been used in other businesses to assist in keeping the people you have on staff.

- Judge your staff by observing them when they do not think you are looking (this does not mean spying – just observing).

Most of us work harder when we feel that we are being judged. Observe your staff by watching them as they interact with other crew and clients to get the feel of how these individuals act and work when not under immediate observation. It is safe to say that people who give 100% all of the time are the ones that you want to invest in for the future of your company.



- Conduct staff training sessions for those you choose and for those who request to attend as well.

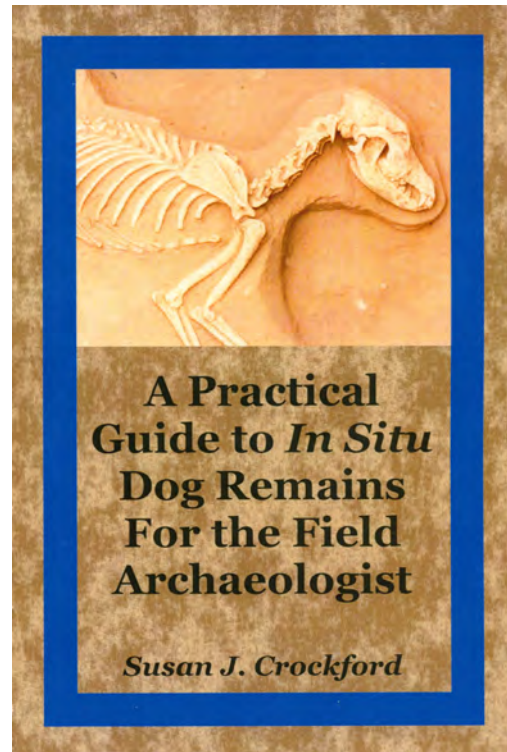
Orientation training to your firm is an important benefit to your company. These training sessions should be both mandatory and non-mandatory. Your staff learns on the job, however, by providing these training sessions, it will demonstrate to you those individuals who are willing to give more to improve their own performance.

- Vary the training for your “elite” staff. By now, you will have a feel for which staff members you would like to keep or promote within your company. Pay for certain of your staff to attend seminars and conferences, or pay for their memberships in professional organizations such as the APA. Invest in these individuals by providing a raise, a bonus, respect (big one), training, and time.

- Listen to your staff.  
Money is not the only motivator in retaining staff. Your staff may have ideas that they want to share, and if considered, seeing these suggestions implemented is a sign of respect. Staff will feel that being part of your company is worthwhile and they will continue to provide their time and effort to support the company and its success.

- Delegate Responsibility.  
If you feel your staff is ready for more responsibility, don't be afraid to assign it to them. This is another sign of respect and trust. You will not only be strengthening the bonds between employer and employee, but adding another resource to your company.

## BOOK SECTION



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*Practical Guide to In Situ Dog Remains for the Field Archaeologist*, by Susan J. Crockford. 2009. ISBN 978-0-9813628-0-9  
Victoria, B.C.: Pacific Identifications Inc.  
[www.pacificid.com](http://www.pacificid.com)

The cost: \$55.50 CAN

Description: primarily photo illustrations, some in colour, printed both sides, pocket guide insert.

Size: 5.5x8 inches (page size)

Number of pages: 146

Binding: spiral bound (twin loop metal)

Cover: laminated both sides, front and back

Pages: ledger weight Rite-in-the-Rain water-resistant paper.



Pocket Guide insert (PG): approximately 8x18 inches, double-sided with three folds, Rite-in-the-Rain water-resistant tag stock

This book is a wonderful find for the field archaeologist for the excavation of dog burials and identification of the various dog elements.

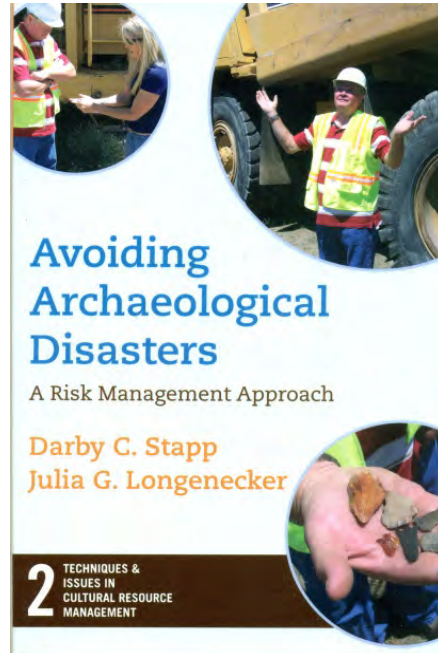
The book starts with a general background and evolution of the dog, how to excavate and record dog burials, and how to recognize dog remains. While the focus is on NW coast dogs, archaeologists will find this book invaluable.

The main part of the book is chock full of black and white, and colour photographs of dog bones, comparing modern dogs with ancient ones (mostly west coast), and sometimes to puppy bones.

The feature I found extremely useful was the colour-coded identification of the sections of the dog's body – starting with the head, and moving down and back. This made for easy reference, flipping back and forth to the various sections.

Another feature, and extremely practical for the mud-spattered and rain speckled archaeologist is the fact that the book is printed on water-resistant "Rite in the Rain" paper. It also comes with a quick reference fold-out pocket guide that can be highly useful in the field.

Highly recommended.



*Avoiding Archaeological Disaster - A Risk Management Approach*, by Darby C. Stapp & Juila G. Longenecker. 2009

ISBN 1-59874-161-6

Walnut Creek, California: Left Coast Press, Inc. [www.LCoastPress.com](http://www.LCoastPress.com)

Also can be ordered through Indigo - \$26.50 CAN.

The contents of this book focus on US case studies and legislation, and what could happen if construction has started, and then archaeological sites/cemeteries are found.

While not specifically relevant to Ontario's archaeological context, this is a fascinating book with relevant sections that archaeologists could cite to their engineers or project managers as to the importance of archaeology and why it should be conducted – and conducted thoroughly, without trying to

pressure us to get the job done as quickly as possible.

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APA Executive bringing archaeology issues to the Attention of PC Culture Critic Ted Arnott.

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**Further Notes:**

- 1) The APA Executive is getting ready to meet with ADM Steven Davidson. News of the meeting will follow.
- 2) There is a discount for companies applying for membership of two or more (20%) for the associate category or higher.
- 3) The Association of Professional Archaeologists Facebook is up and running, and we invite people to use the wall to post interesting events in the field season, raise issues, *etc.*