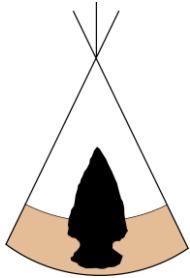


The MAS will co-ordinate transportation to and from Saskatoon for the following Workshop. Depending upon the number of people interested, this will either entail carpooling or a van rental leaving Thursday January 24th and returning to Winnipeg on Sunday January 26th. If you are interested in attending the workshop, please check out the SAPA website <http://saskarchaeologist.org/workshop.html> and register. Email the MAS at mbarch@mymts.net **PRIOR to January 16th, 2013** if you're interested in car-pooling so we can make arrangements.



2013 SAPA Workshop, January 24-25th, 2013 First Nations, Métis and Archaeology: Collaborative Approaches Towards Understanding Our Past

The focus of the workshop is to improve communications and further develop relationships between First Nations, Métis, and professional archaeologists, particularly within the province of Saskatchewan. We aim to highlight issues pertaining to Aboriginal engagement within heritage and to facilitate discussion regarding these matters. Our hope is that, based on the conclusions of this workshop, we may initiate the process of change and work together more closely to identify and protect our heritage resources. We plan on publishing a summary of the proceedings and augmenting SAPA's best practices policy based on the results of the conference.

Schedule of Events :

Thursday, January 24th, 2013

Reception: Saskatchewan Archaeological Association
#1-1730 Quebec Avenue, Saskatoon, SK

Friday, January 25th, 2013 (at Wanuskewin Heritage Park)

Opening Ceremony

Speakers (Lunch will be provided for attendees)

Banquet with Guest Speaker: Dr. Eldon Yellowhorn

The Archaeology of Blackfoot Thought

Ethnographic literature from the early 20th century fabricated a standard narrative that the ancestors of Blackfoot people lived in the forested lands around the Great Lakes and moved onto the northern plains c. 1792.

Subsequently, ethnohistorians recycled this date and did not question its veracity. Combining my interest in Blackfoot oral narratives with my training in archaeology has led me to reject this interpretation of our ancient history. Instead my own research leads me to the conclusion that the roots of Blackfoot culture have great time depth on the northern plains because the elements of specific customs and old stories are visible in the archaeological record. I explore the archaeology of Blackfoot thought to construct an alternative history that strives to develop a chronological order to our mythology.

Saturday, January 26th, 2013

Opening Ceremony

Speakers (Lunch will be provided for attendees)

Round Table Discussion

Closing Remarks

Registration	Prior to January 16th	after January 16th, 2013
<i>Professional Archaeologists</i>	\$100	\$120
<i>Students and General Public</i>	\$50	\$60
<i>Banquet (Friday Night)</i>	\$35	\$35

Abstracts of Confirmed Speakers

Traditional Spiritualism, Oral History, Archives and Archaeology: The Search for the Site Where Treaty Number Six was Signed *Butch Amundson (Stantec Consulting Ltd.), Jerry Prosper and Richard John (One Arrow First Nation)*

Beginning in 2011 One Arrow First Nation, in cooperation with Beardsy's and Okemasis First Nation and Saskatchewan Parks, Culture and Sport, Stantec is helping facilitate the search for the exact locations where the Treaty Number Six signing ceremonies took place near Fort Carlton on August 23 and August 28, 1876. The study has involved traditional spiritual practices including the Sweat Lodge, the Shaking Tent, the Pipe Ceremony, tobacco offerings, prayer and smudging to provide guidance and support for all involved. We are collecting the oral traditions of Elders as well as the landowners of the Fort Carlton region. To augment our study we are conducting archival research and archaeological field reconnaissance. Our efforts to date have resulted in finding the August 28th location and we are narrowing down the location of the of August 23rd location. The study stands as an example of the combination of traditional knowledge with documentary history and archaeological resources to provide a more complete account of a historic event.

Don't Let This Die with You, Make Sure You Pass This On To Others: Perspectives on First Nation Heritage and Archaeology *Kevin Brownlee (The Manitoba Museum)*

Everyone is shaped and molded by their experiences. To understand where I am coming from, I would like to share some of the experiences that have molded me. Over the last twenty years, I have been engaged in Manitoba archaeology. During this time, I have witnessed a dramatic shift in the role of First Nations in archaeological research. I am fortunate to have experienced many different roles during this time including field assistant, cataloguer, Aboriginal intern, field crew supervisor, heritage advisor for First Nations and film work, newspaper columnist, education, Aboriginal Liaison and most recently, Curator of Archaeology. These roles have led me to work for many different institutions such as Brandon University, the Manitoba Government, The Manitoba Museum, consulting firms, various film production companies, First Nation newspapers, countless schools both on and off reserves and Band Councils. Despite these roles and experiences or maybe because of them I see myself as not only a student but very much a facilitator for the First Nation community. The true knowledge holders are the culturally proficient Elders and other knowledgeable people in the communities who have been so generous to take me under their wing to become my teachers.

What drives me in this profession is that I have a passion for understanding my Cree culture and heritage. My attitude diverges from traditional archaeology where I have always found the academic divisions of First Nation heritage unusual and irrelevant. Dividing First Nation heritage into archaeology, history, ethnology, native studies is inconsistent with what I have learned. Knowledge of our past, culture and heritage requires an understanding of all of these areas. Archaeology is a piece of the puzzle that cannot be kept in isolation from other disciplines relevant to First Nations heritage or we run the risk of alienating First Nation people. In order to work collaboratively with First Nations, Metis and Inuit peoples we must first agree on what we want to accomplish and work together to achieve these goals.

Engaging Aboriginal Communities - Building Stronger Relationships in Practice Applying the Cultural Landscape Approach: **Thunder Bay, Ontario, Dr. Shabnam Inanloo Dailoo (Western Heritage)**

For decades, Western Heritage has provided professional services to local and Aboriginal communities whose historic resources were impacted by development activities. The company has conducted Aboriginal engagement projects in different provinces where sound methodologies for Aboriginal impact assessment were developed. Recently, Western Heritage adopted the Cultural Landscape Approach while engaging Aboriginal communities, employing new guidelines and templates to complement the company's archaeological work. This approach involves taking a larger scale view of heritage places and promotes better understanding and respect for the natural environment, culture and heritage of the area under investigation.

This presentation will illustrate how the Cultural Landscape Approach in heritage conservation relates to Aboriginal peoples' way of life and how archaeologists could benefit from the application of this approach in their activities while engaging Aboriginal communities. Recent mitigative archaeological work in the Thunder Bay district of Northern Ontario is an example of how this approach has been applied in practice and illustrates how Aboriginal communities' views of their own heritage can be integrated into planning processes and conservation activities. The presentation will also discuss how Western Heritage is assisting local First Nation communities to build capacity and to actively participate in management planning of their cultural places, applying Cultural Landscape Approach.

Traditional Ecological Knowledge and Traditional Land Use: The Benefits of Aboriginal Engagement *Carrie Dunn (TERA Environmental Consultants)*

The understanding of the biotic and physical world by Aboriginal Peoples is described as Traditional Ecological Knowledge (TEK), while Traditional Land Use (TLU) is the actual and former use of the land and its resources by Aboriginal Peoples. Since 2005, the regulatory requirement for Aboriginal consultation and engagement on development projects, as well as the significant role that traditional knowledge can play with regards to these projects, has continued to grow and develop. Over the years, both provincial and federal regulations have continually attempted to define what elements of a project trigger Aboriginal consultation, the guidance provided to proponents, funding opportunities for Aboriginal community involvement as well as what satisfies the requirements. Although the importance of including TEK and TLU information within project applications was easily recognizable even earlier on, the process of collecting and integrating the information with the western science data and approach proved more challenging. The holistic nature of traditional knowledge did not seem to fit the check boxes of western science.

The process of effectively collecting and integrating TEK and TLU for any project can only be accomplished through meaningful Aboriginal engagement throughout the entire project study. Actively engaging Aboriginal communities potentially affected by a project is not a brand new concept, for decades proponents and consultants have attempted to "engage" communities. However the process by which it is approached is the key factor in achieving meaningful engagement, invaluable TEK and TLU, and benefits to everyone involved.

Archaeology is one field that has not struggled to understand and appreciate what Aboriginal participation and traditional knowledge has to offer to the discipline. The value of Aboriginal engagement, and thereby traditional knowledge, to archaeology is illustrated through its ability to provide input into every aspect of the discipline, including but not limited to methodology, identification, interpretation and

validation. This presentation explores these concepts in further detail and identifies how Aboriginal engagement is the only approach which allows for meaningful inclusion of TEK and TLU, contributing overall to the community, the environment and resources, the discipline and the project.

Sopoyaapistsiyiita: Aboriginal Consultation and Archaeology in Western Canada, Jason Gillespie (Ghostpine Environmental Services Ltd.)

Ghostpine Environmental Services Ltd. has completed First Nations Consultation (FNC) on large and small projects in Alberta and Saskatchewan. The consultation process typically consists of four parts: desktop review of the proposed project, face-to-face meetings with Aboriginal groups, field visits and assessments, and sometimes construction monitoring in areas of concern. Aspects of this process have worked well for some stakeholders, but not all.

One of the most difficult hurdles for consultation is reconciling Aboriginal and Scientific worldviews during the fieldwork phase of a project. For example, the definition of an archaeological or historical resource often differs between Aboriginal groups and archaeologists. What the archaeologist considers significant does not always align with what Aboriginal groups consider significant.

The current regulatory framework is nebulous, too often forcing Aboriginal groups and industry into confrontation over what is expected of all stakeholders. Aboriginal consultation occurs within a complex cultural and economic framework that needs to be better understood by all parties. Best practices and regulatory guidelines are required to establish a framework so that the process can benefit all stakeholders.

Sopoyaapistsiyiita means “listen carefully” in Blackfoot. This type of listening is what is required to bring all stakeholders to the table and to ensure everyone better understands the other. Listening will also be key in the development of best practices and clear regulations.

Old Parr/Liten Mine: A Sharing of Ideas and Knowledge in Canada's Subarctic, Murray Lobb (AMEC Environment and Infrastructure)

An Archaeological Impact Assessment was conducted of the historic gold mine site Old Parr/Liten Mine (KePe-1) in the Northwest Territories. As the mine was to be remediated for harsh contaminants and metals then reclaimed, returning the site back to natural conditions, an archaeological survey was warranted. During this survey Noel Doctor (from the Yellowknives Dene First Nation) and Elder Ed Jones (from the North Slave Metis Alliance) took part in fieldwork at the historic mine site. Mr. Doctor and Mr. Jones were enthusiastic and invaluable at identifying historic artifacts but also how specifically the mine was operated by Louis Garskie. In addition, Mr. Jones provided historic anecdotes about mining operations he observed in his years of mining during the 50's and 60's. These lines of information provided stronger interpretation of the mine, its operator and its profitability.

The care, management and repatriation of sacred and ceremonial objects at the Royal Saskatchewan Museum, Dr. Evelyn Siegfried (Royal Saskatchewan Museum)

The Ethnology Reserve Collection at the Royal Saskatchewan Museum (RSM) is a special collection of 199 sacred and ceremonial objects. Approximately sixty-five percent, or 129 of the objects originate from the Treaty 4 area. There are twenty-four objects from the Treaty 6 area, three from Treaty 10, one from Treaty 8 and three from the Treaty 7 area. Thirty-four items are of unknown origins. In 2011, the RSM implemented a policy that offers four options for the care, stewardship/co-management and repatriation of these objects by First Nation and Metis communities in Saskatchewan. This presentation will review the history of the policy development process and results following implementation of this internal RSM policy. Communication is an issue that has been addressed in recent months and is a current work in progress.

The Wanuskewin Chronicles: A Historical Look at the Development of Wanuskewin Park, Dr. Ernest Walker (University of Saskatchewan)

Wanuskewin Heritage Park (WHP) celebrated its 20th Anniversary in June 2012 some 25 years after its dedications as a National Historic Site in October 1987. This presentation looks at the history of the establishment of the Park with an emphasis on the critical role the First Nations community played in the entire venture and how this truly unique heritage facility came to be. The nationally recognized position of WHP as a centre of excellence for archaeological research, education, tourism and First Nations cultural expression are discussed including a look into exciting new developments planned for the near future. Challenges related to the operation of such a complex facility and the preservation of heritage resources so close to a rapidly expanding urban environment are also explored.

Historical Archaeology and Piikani History, Dr. Eldon Yellowhorn (Simon Fraser University)

In my attempts to better understand the early days of the Peigan Indian Reserve (IR 147) I had few volumes to consult beyond the published ethnographies that come from an era when anthropologists thought they were salvaging artifacts from vanishing peoples. My search of archival documents elicited many references to the people and the reserve, but none were from a first person perspective. Therefore my oral history interviews and material culture studies helped bring into focus aspects of Piikani history that appear in no document. Though flawed and incomplete in isolation, these sources revealed a community struggling to adapt their customs to a new lifestyle. The stories that emerged indicated that Piikani people preserved their distinctive identity while embracing the vernacular architecture of their neighbours and products they imported for their domestic lives. Theirs was not simply a story of resisting assimilation, but of internalizing and accommodating modernity. For more information visit:

<http://www.youtube.com/watch?v=zbmtOLbOXwY&feature=plcp>

The Metis Community of Fish Lake: A Provincial Heritage Property, Patrick Young (Golder Associates Ltd.) & Bryan Lee Metis Nation of Saskatchewan (Local 108)

Golder Associates Ltd. was contacted in 2009 by Bryan Lee of the Metis Nation of Saskatchewan (Local 108) to assist with recording and documenting the former settlement of Fish Lake in their effort to have it designated a Provincial Heritage Property. The Fish Lake settlement, located just east of Prince Albert National Park, represents a unique example of an independent Metis community occupied from approximately 1945 to 1965. It reflects a period of transition for Metis communities and an effort to maintain their distinct cultural traditions and way of life in the 20th century. In 2012 the settlement was officially designated a Provincial Heritage Property by the Government of Saskatchewan. The project represents a successful collaborative effort between professional archaeologists and the Metis community in bringing to light and protecting an important part of Saskatchewan's cultural heritage.