



Image: Turtle Island by Roy Thomas

Land Acknowledgement Open House

Township of Puslinch

June 17, 2024



Land Acknowledgment Project

“Reconciliation must become a way of life. It will take many years to repair damaged trust and relationships in Aboriginal communities and between Aboriginal and non-Aboriginal peoples. Reconciliation not only requires apologies, reparations, the relearning of Canada’s national history, and public commemoration, but also needs real social, political, and economic change. Ongoing public education and dialogue are essential to reconciliation. Governments, churches, educational institutions, and Canadians from all walks of life are responsible for taking action on reconciliation in concrete ways, working collaboratively with Aboriginal peoples. Reconciliation begins with each and every one of us.”

**Summary of the Final Report of the Truth and Reconciliation
Commission of Canada, p.185**



What is a Land Acknowledgement?

- Land acknowledgements are a traditional Indigenous practice that have been used since time immemorial.
- They honour, respect, and recognize the Nations that live within a given territory.
- Land acknowledgements originating from settler-colonial institutions and governments are more recent.
- Acknowledges the presence of Indigenous peoples past and present and recognizes Indigenous traditional lands and treaties.
- Land Acknowledgements are a small yet significant way to show respect and acknowledge the presence of Indigenous peoples past and present

Land Acknowledgment Project

Indigenous Engagement



Land Acknowledgements: Critical Review

Land acknowledgments
“should not be an
attempt to appease
non-Indigenous guilt”.
– Anishinaabe Author
Lyn Gehl

Land acknowledgments must be:

- Historically accurate and acknowledge the appropriate Indigenous nations;
- Truthful concerning the wrongs committed against Indigenous people in the past and into the present;
- Not a culmination of a municipality’s attempt at reconciliation, but a starting point.

Archaeology of Ontario

- 15,000 years ago – Ontario started to emerge as the glaciers from the ice age began to melt.
- 13,000 years ago – Southern Ontario began its cultural history as the environment warmed into today's Temperate deciduous forests
- Late 1500s/Early 1600s – The “Contact Period” began with historical records indicating the first interactions between Europeans and First Nations living in Ontario
- Therefore, much of Ontario's archaeological record – the materials, plant and animal remains, soils, and contexts – are the direct heritage of the various First Nations living in Ontario today.

Archaeology of Southern Ontario

Palaeo Period | 13,000 – 9,000 B.P.



- Ontario was a Tundra environment
- People were mobile hunter-gatherers who relied on plant resources, fish, and game (caribou, mastodon, and woolly mammoth).
- These sites are relatively rare and consist of lithic scatters with distinctive tool types and varieties of chert, and very occasionally faunal remains.



Archaeology of Southern Ontario

Archaic Period | 9,000 – 3,000 B.P.

- People settled into smaller territories supported by local resources; however, they continued to practice residential mobility to harvest seasonally available resources.
- The types of technologies we find on these sites are,
 - Fishing technologies
 - Implements used for processing and procuring plant foods
 - An increased range of bone tools
 - A greater variety of material sources – evidence of extensive exchange networks
 - Heavy woodworking tools – indicates a labour investment felling trees for fuel, for building shelters, and watercraft
- Earliest evidence for cemeteries is ~4,500-3,000 BP

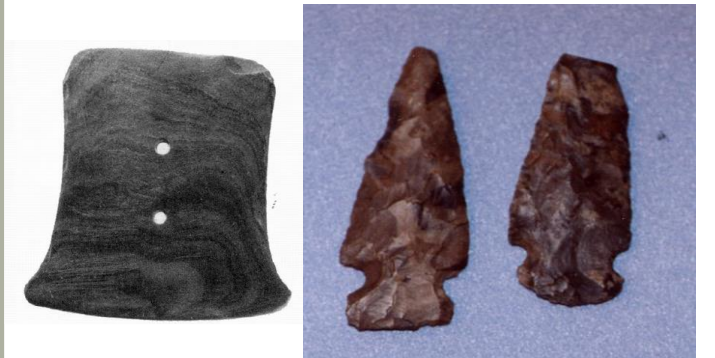
Projectile Points



Archaeology of Southern Ontario

Early Woodland Period | 3,000 – 2,400 B.P.

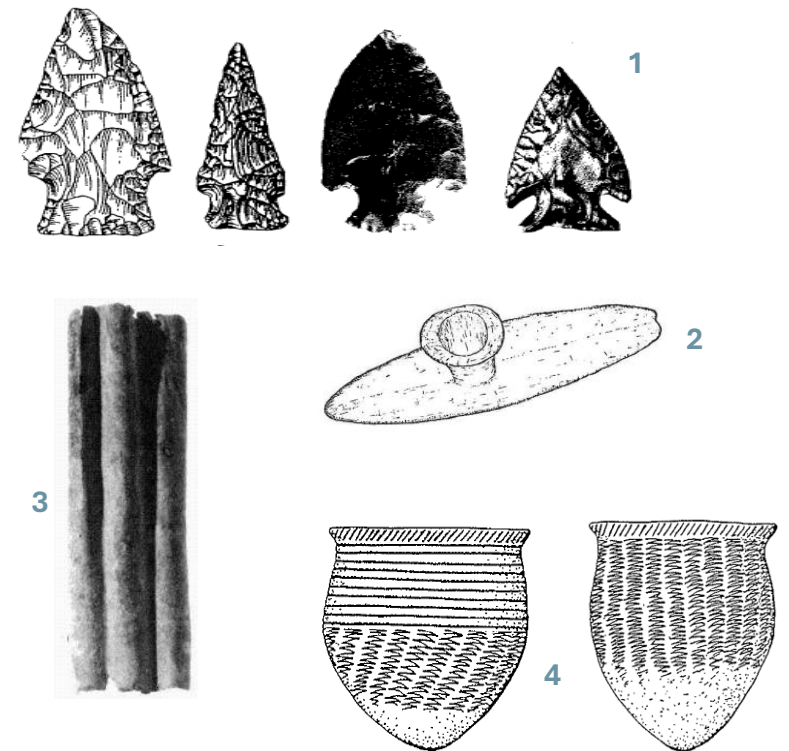
- The defining characteristic of the Woodland period in Ontario is the **appearance of pottery** in the archaeological record.
- A continuation of Archaic lifeways with further elaboration on
 - Burial ceremonialism,
 - Ceremonial burial mounds were constructed during this period
 - Socio-political complexity,
 - Ceremonial burial mounds indicate a hierarchy was developing within bands and camps
 - Broadening of trade, particularly for high-status goods such as silver, obsidian, sea shells, copper, and exotic cherts.



Archaeology of Ontario

Middle / Transitional Woodland Period | 2,400 – 1,000 B.P.

- Continuation of Early Woodland lifeways with further elaboration on,
 - Burial Ceremonialism
 - Point Peninsula culture continued to create burial mounds.
 - Trade networks now reached across eastern North America to deal in silver, obsidian, shark teeth and marine shell.
 - Ceramic technology became more complex, with repeat patterns created by pushing tools into the wet clay.
- Typical sites range from,
 - Small lithic scatters
 - Small or medium-sized sites with pit features and post holes

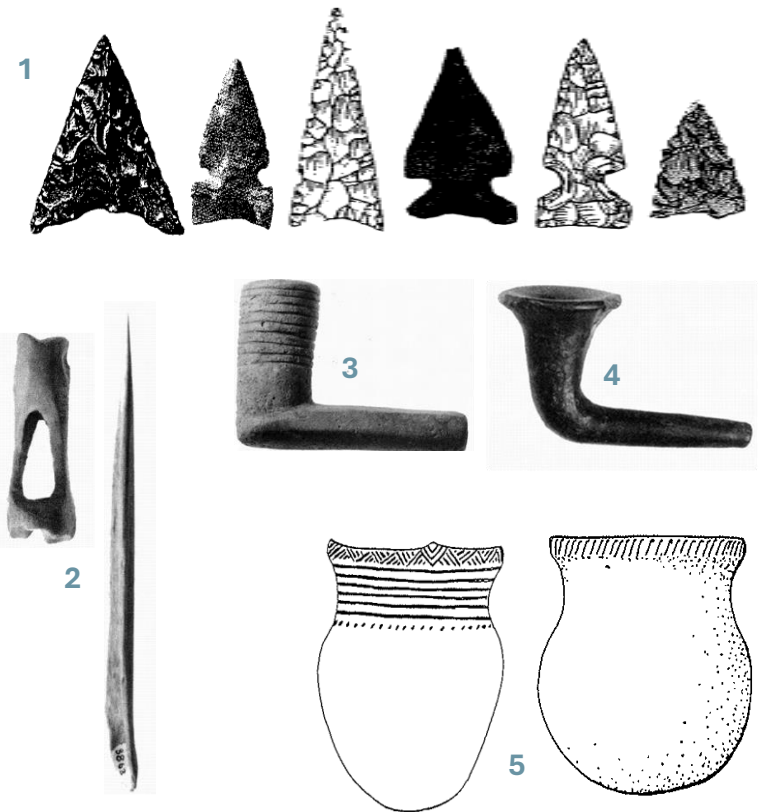


DIAGNOSTIC ARTIFACTS

Archaeology of Ontario

Late Woodland Period | 900 – 1300 C.E.

- People transitioned from communal sites to larger formal villages, with multiple houses and palisades – multiple kinship groups lived together permanently for the first time.
- Agriculture was introduced and gradually became an integral contribution to the diet – with corn, beans and squash being the main crops.
 - Hunting, fishing and wild plant collecting also remained important.
- Ceramic vessels showed great variation in decoration and became rounder and squatter in shape.



DIAGNOSTIC ARTIFACTS

The Hatiwendaronk (Neutral Nation) in Puslinch



Model of the Raymond Reid site created by Conservator, Patty Whan (Wellington County Museum and Archives)

Background &
Historical
Research

Two pre-contact Hatiwendaronk villages in Puslinch Township were excavated in the 1980s:

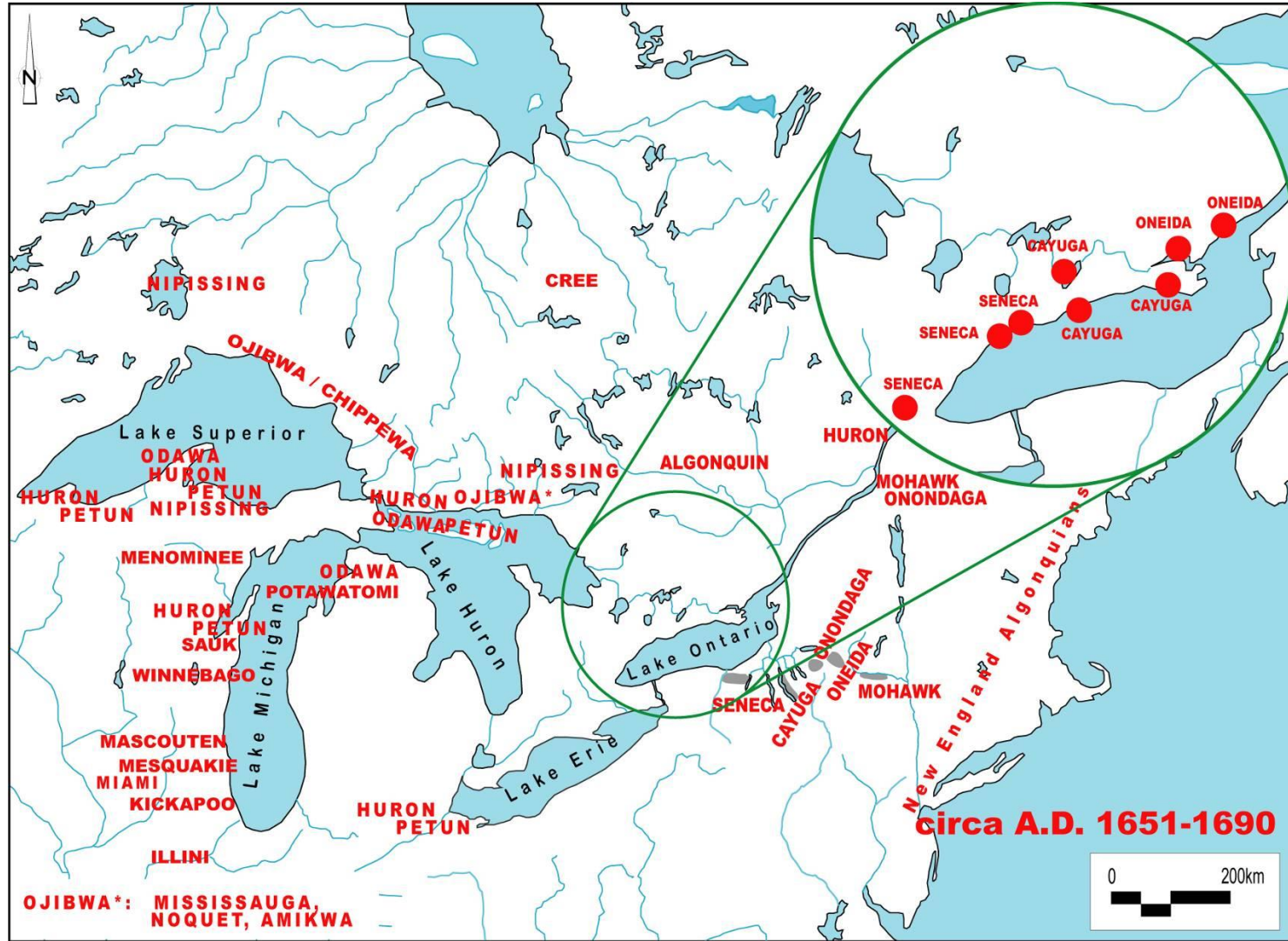
Ivan Elliot Site:

- 2.5-hectare village located on Bronte Creek
- Dates to 15th century
- Consisted of 3 complete longhouses (one of which was more than 100m long)

Raymond Reid Site:

- 0.6-hectare site on Aberfoyle Creek
- Dates to early 16th century
- Consists of a Hatiwendaronk hamlet with 9 longhouses surrounded by a palisade
- A model of this site is displayed at the Wellington County Museum and Archives

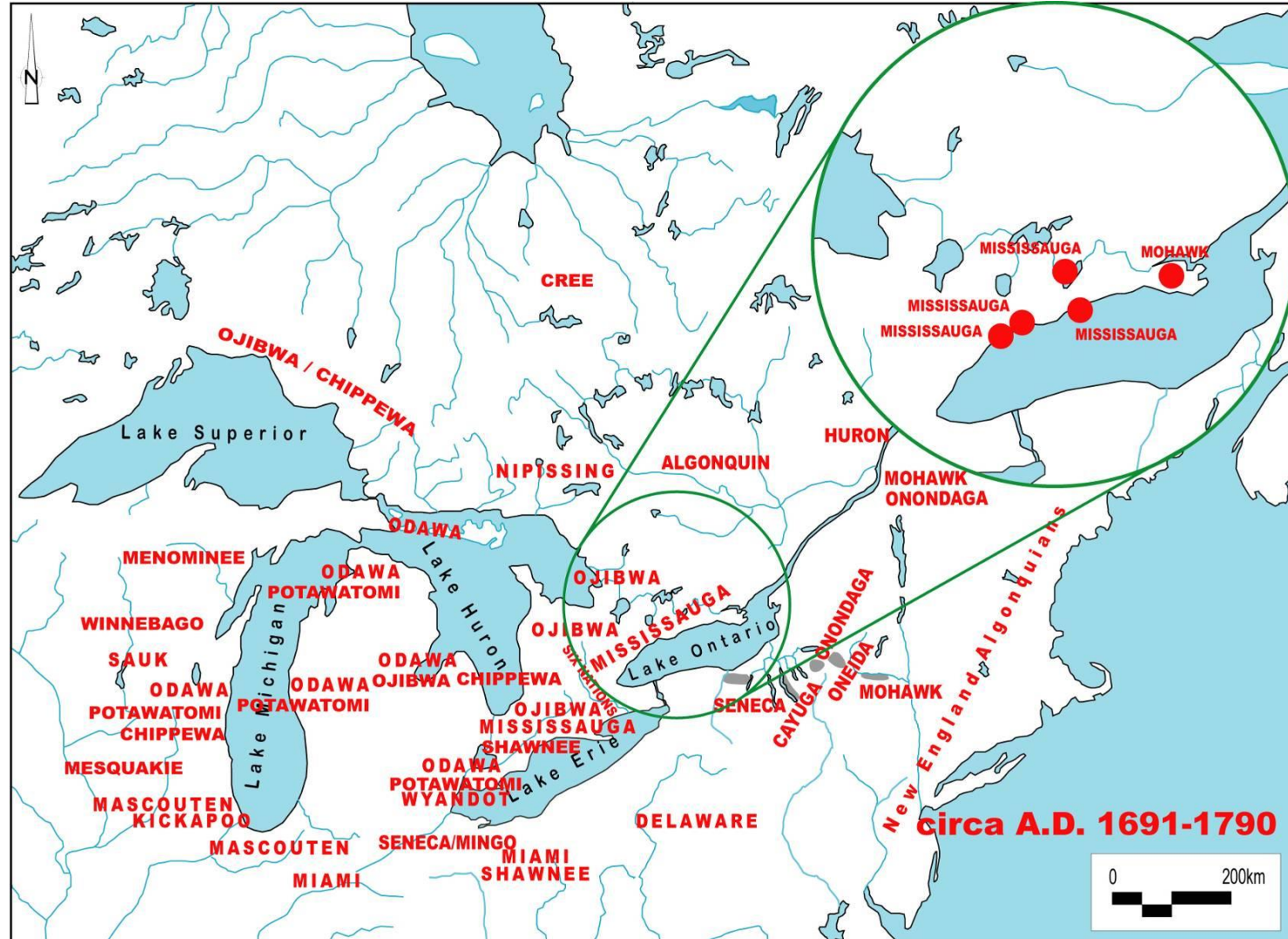
1651-1690



Background &
Historical
Research



1691-1790

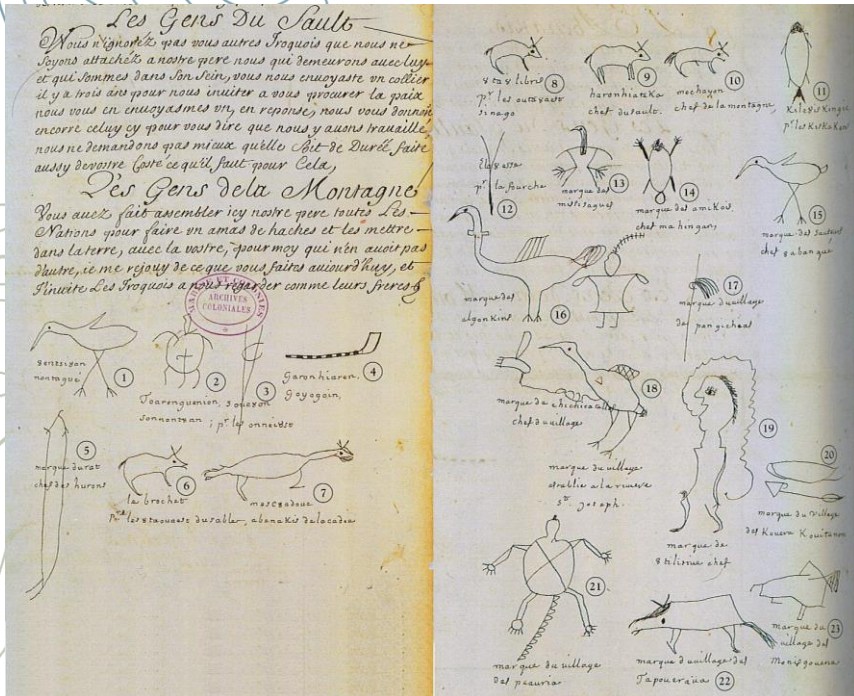


Background &
Historical
Research



Treaties in Ontario

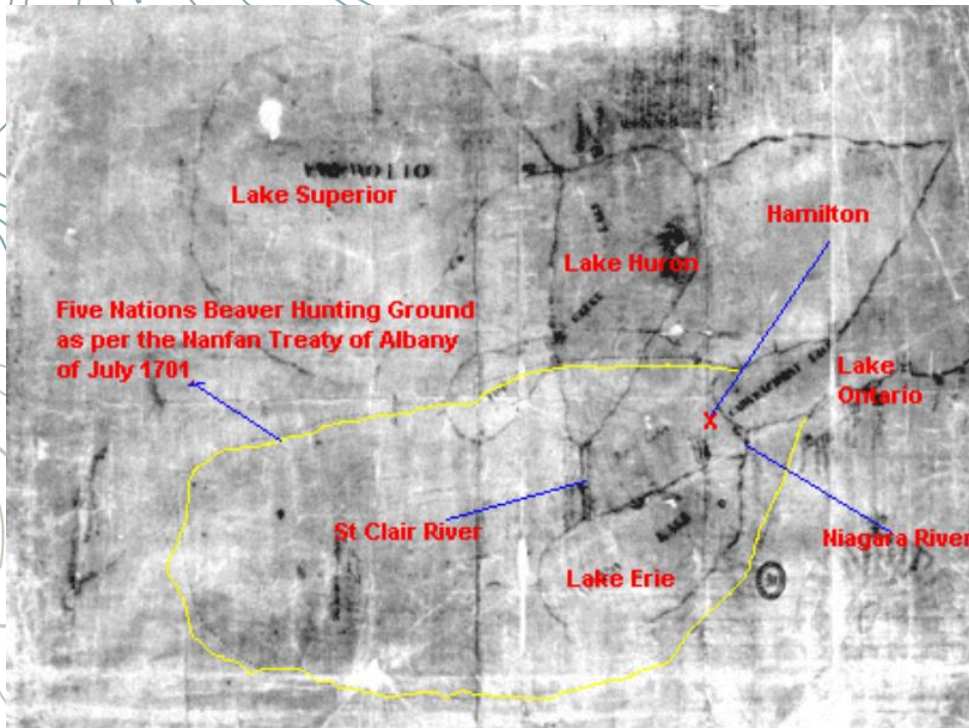
Great Peace of Montreal, 1701



- Peace treaty between New France and 39 Indigenous nations
- 1,300 delegates came to Montreal from across the Northeast
- Ratified the longstanding fundamental Indigenous principle of **A Dish With One Spoon** for sharing land and resources through mutual respect of territorial sovereignty and diplomacy between First Nations
- Memorialized in Dish With One Spoon wampum belt
- Ended the “Beaver Wars,” especially the hostilities between the Haudenosaunee and the French and their allies
- Facilitated French territorial expansion, such as Cadillac’s founding of Fort Detroit



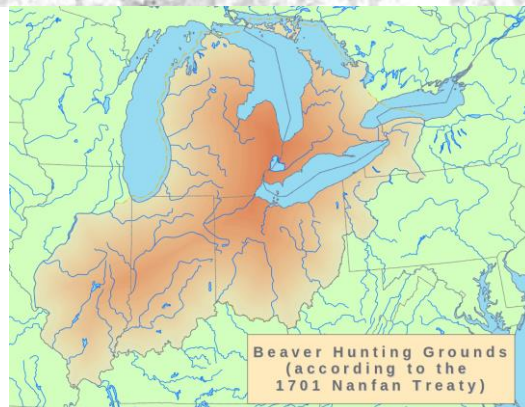
Treaties in Ontario



Nanfan Treaty, 1701

- Formally “Deed from the Five Nations to the King of their Beaver Hunting Ground”
- Signed July 19, 1701, by sachems of the Five Nations and John Nanfan, acting colonial governor of New York, on behalf of the British Crown.
- Describes an area covering much of southern Ontario, Michigan, Ohio, Indiana, and Illinois
- Map is very poor quality, so exact metes and bounds are difficult to establish
- Amended in 1726 to reserve a 60-mile-wide strip of land adjoining Lakes Erie and Ontario for occupation and use by the Six Nations

Background &
Historical
Research



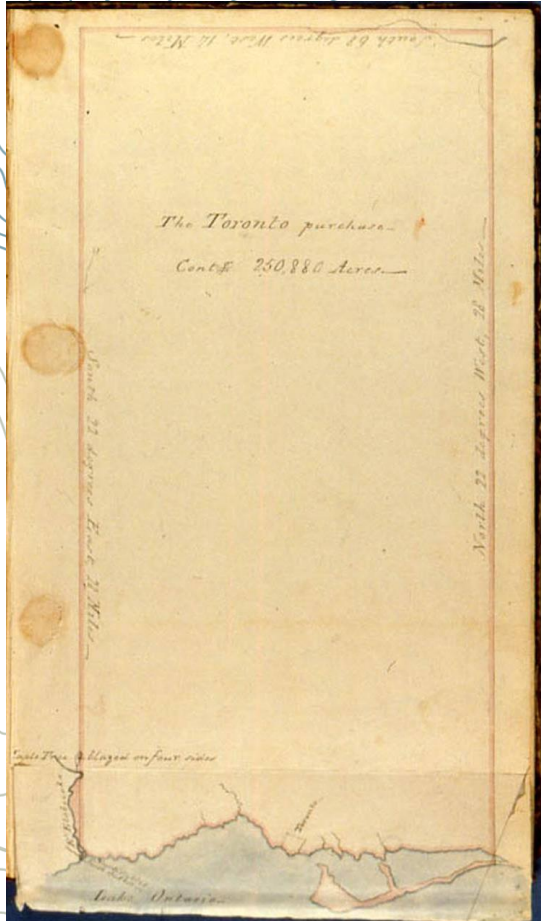
Treaties in Ontario

Royal Proclamation of 1763 and 1764 Treaty of Fort Niagara



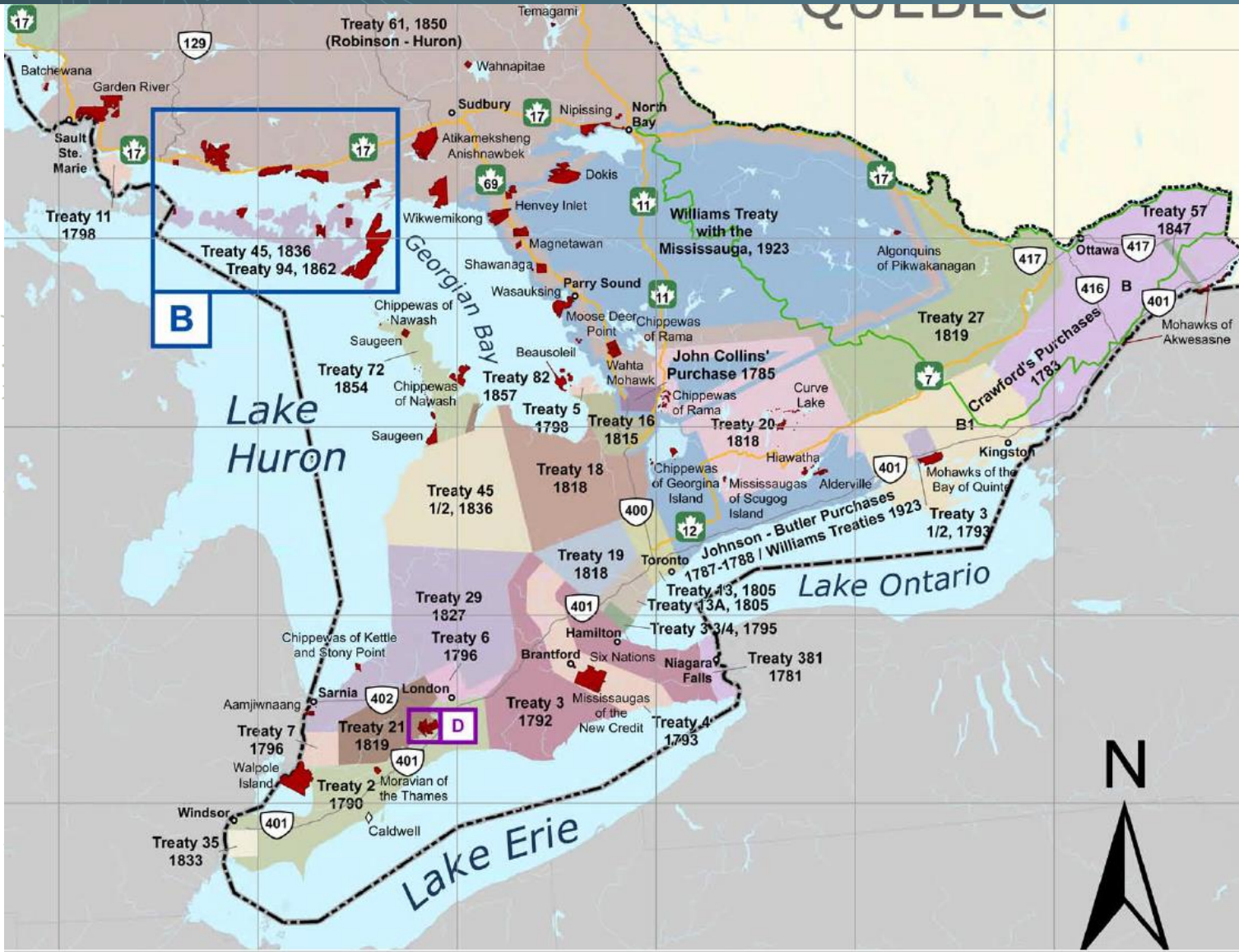
- proclamation was issued by **King George III** on October 7, 1763, following Great Britain's acquisition of French territory in North America after the end of the Seven Years' War.
- created a **framework for governance and negotiation of subsequent land cessation treaties** throughout British North America
- the **1764 Treaty of Niagara** was signed by Sir William Johnson for the Crown and 24 Nations, including Haudenosaunee, Seneca, Wyandot of Detroit, Menominee, Algonquin, Nipissing, Ojibwa, Mississaugas, and others who were part of the Seven Nations of Canada and the Western Lakes Confederacy
- transferred possession of a narrow strip of land along Niagara River and established the relationship that was supposed to be honoured by the new settlers moving into what would become Canada

Treaties in Ontario



- ## The Toronto Purchase
- 1787, new British government recognized the Mississauga as the owners of much of southern Ontario and entered into negotiations for additional tracts of land as the need arose to facilitate European settlement.
 - original Toronto Purchase document was deemed invalid due to inconsistencies
 - no description of the boundaries
 - signatures affixed to a new deed
 - no clear record of payment
 - purchase was revised in 1805 and finally settled with Mississaugas of the Credit First Nation in 2010.
 - at that time, the largest specific claim settlement in Canadian history

Treaties in Ontario



“We will educate all Ontarians about the horrors of the residential school system, the betrayals of past governments and our rights and responsibilities as treaty people — because in Ontario, we are all treaty people.”

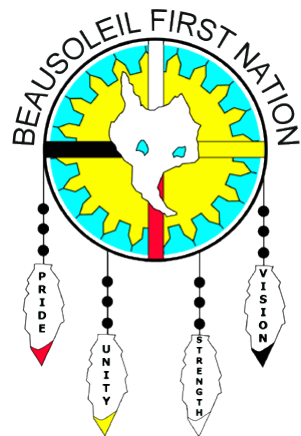
Premier Kathleen Wynne's formal apology to Indigenous peoples, May 30, 2016



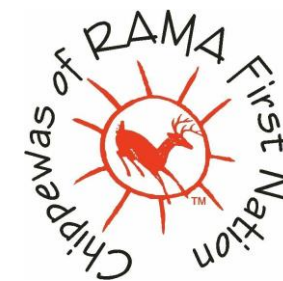
Indigenous Engagement



AAMIJWNAANG
FIRST NATION



Chippewas of Georgina Island



HAUDENOSAUNEE
CONFEDERACY



Métis Nation
of Ontario 



Information Booklet: Best Practices



Wisdom of the Universe by Christi Belcourt

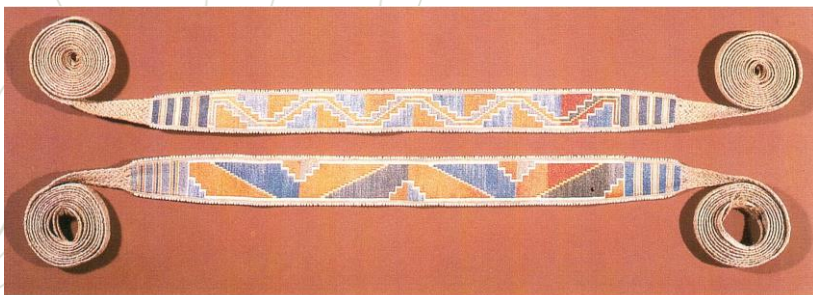


Image from: *Patterns of Power: The Jasper Grant Collection and Great Lakes Art of the Early Nineteenth Century*
by Ruth Phillips

Key considerations when giving land acknowledgements:

- Needs to come from a non-Indigenous source and should be given by the chair of a meeting or an official presiding over an event
- Should be a simple sign of respect
- Correct pronunciation of names is important, practice correct pronunciation and use audio clip if necessary
- Use for significant events
- Avoid rote recital, give thought and meaning to the words

Pronunciation

- Anishinaabe (ah-nish-uh-NAH-bay)
- Haudenosaunee (hoe-den-no-SHOW-nee)
- Hatiwendaronk (hat-ee-wen-DA-ronk)

Land Acknowledgement

Township of Puslinch

The lands we know today as the Township of Puslinch have been home to Indigenous peoples since time immemorial. We acknowledge that we are on the traditional territory of the Hatiwendaronk, as well as the treaty lands and traditional territory of the Anishinaabe and Haudenosaunee.

With increasing encroachment by non-Indigenous settlers in the Township of Puslinch, the Anishinaabe and Haudenosaunee could not continue their traditional lifestyle and settled in their villages along the Credit River and in the Grand River Valley. These Indigenous nations uphold their Treaty Rights within our jurisdiction.

Today, the Township of Puslinch remains home to Indigenous peoples from across Turtle Island. We are grateful to have the opportunity to share and respect Mother Earth and are committed to building constructive and cooperative relationships with Indigenous nations.

