

Indians complain excavation will disturb burial ground

By Don Umpherson
SPECIAL TO THE STAR

SHEGUIANDAH — Members of a small Ojibwa band say they will block a bid by archeologists to excavate a site on Manitoulin Island that natives say contains a sacred burial ground.

"We have had a meeting with the committee which is responsible for doing the digging and made them aware of our concern," said Sheguiandah reserve chief Max Assinewe.

"We have warned them that when their excavation uncovers skeletal remains then the dig will stop," he added.

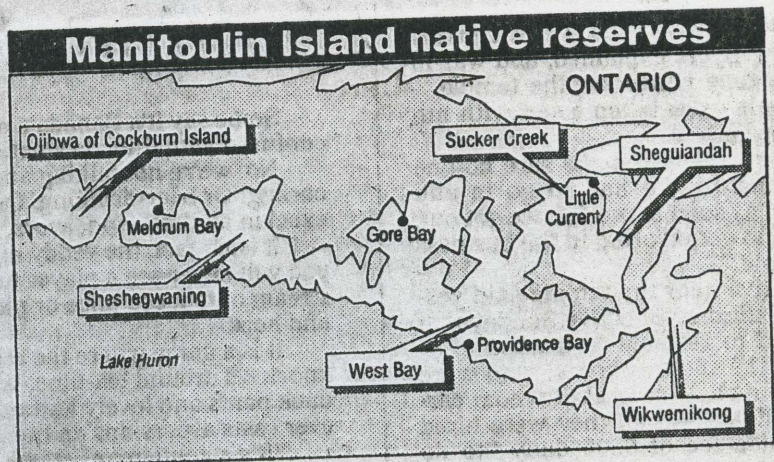
He said the band will invoke the Provincial Cemeteries Act to halt the dig if the band's concerns are not addressed.

Assinewe said the band wants the area left untouched and preserved as a historical site without having artefacts removed for study.

Two years ago, the Royal Ontario Museum and University of Toronto

announced plans to excavate a quartzite quarry they believe was once a native tool factory.

Archeologists who had conducted a small-scale dig on the site in the early 1950s said



they found tools that indicated settlement on the site perhaps 30,000 years ago, before the last ice age.

Now scientists believe their excavation will uncover evidence of the ascent of man in North America.

Ron Williamson, a freelance archeologist working on the dig, said they haven't finished studying the area but he doubts there are any native graves on the 22-hectare (54-acre) site.

"The study conducted in the '50s didn't reveal any evidence of a burial ground, only tool-making equipment, and we doubt very much that graves exist," he said.

Williamson said part of his

mandate is to protect any physical evidence from being removed by scavengers. Many excavations like the one slated for Sheguiandah involve digging up and relocating skeletal remains found in native burial sites, he said.

"When the dig is completed, we also hope to establish a world-class cultural centre there," Williamson said.

The excavation committee plans to use the site as a tourist attraction to benefit both the reserve and nearby Howland Township.

But Assinewe said he is skeptical that natives will reap any financial benefits.

WIKWEMIKONG FILE

Excellent article from TORONTO STAR WEEKLY,
May 10, 1925

in the file of

Father T. Desautels, S.J.

Sketches the work at Wikwemikong for the
Native Peoples.

SPIRIT CREATIONS
Mnidoo Maandaa-Zhichganan
P.O. Box 111
Wikwemikong, Ontario P0P 2J0

Tel: (705) 859-3259
Fax: (705) 859-2059

October 24, 1991

Dear brothers:

Peace.

With this letter we are announcing the formation of MNIDOO MAANDAAZHICHGANAN, Ojibwe for "Spirit Creations". We have formed a liturgical vestment cooperative to offer Native-made vestments to the church.

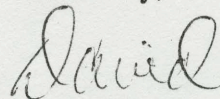
At the Province Congress this summer, you might have seen several examples of the work. Those are part of the twenty-five that were made for the four Catholic churches here in Wikwemikong. The initial project was a volunteer project to outfit the churches here on the reserve. But, as word about these vestments spread, we were asked to take orders. After filling about seven such orders, the group of sixteen women and men decided to organize a cooperative to market these vestments across the province and country.

Enclosed you will find a brochure and price list. The brochure explains the materials and details of each vestment. The vestments are all handmade of deer hide. Despite this, we have been able to keep the prices well within the range of liturgical ware generally available at church good stores. And, as the brochure also explains, we would be happy to discuss creating designs on the vestments according to your specifications, should you have a particular image or design in mind.

We hope that you will take the time to look through the brochure. And we hope that you will consider placing an order with us. Order information is found on the last page of the brochure.

Meegwetch for your consideration.

Fraternally,



David Nazar, sj

MNIDOO MAANDAA-ZHICHGANAN "Spirit Creations"

Price List 1991-1992

MATCHING CHASUBLE & STOLE COMBINATIONS

C12209 (chasuble)..... 800.00	C1506 (chasuble)..... 600.00
S12209 (stole)..... 450.00	S1506 (stole)..... 350.00
C11933 (chasuble)..... 750.00	C12220 (chasuble)..... 750.00
S11933 (stole)..... 450.00	S12220 (stole)..... 450.00
C11785 (chasuble)..... 500.00	
S11785 (stole)..... 350.00	

PRIEST STOLES (solo)

S1590 (stole)..... 350.00
C12082 (stole)..... 400.00
S1830 (stole)..... 400.00
S15829 (stole)..... 300.00

CHASUBLES (solo)

C15444 (chasuble)..... 800.00
C12259 (chasuble)..... 700.00
C1557 (chasuble)..... 700.00

DEACON STOLES

S25829 (deacon stole)..... 300.00	S2506 (deacon stole)..... 300.00
-----------------------------------	----------------------------------

QUILL BOXES

Pix: porcupine-quill box 2-inch diameter..... 45.00	Ciborium: porcupine-quill box 4-inch diameter..... 90.00
--	---

ROSARIES: beaded in various colours..... 10.00

ROSARY POUCHES (small medicine bags)..... 7.00

BEADED KEYCHAINS with holy medals..... 8.00

BEADED LEATHER CROSSES on tan or coloured hide

beaded single side..... 8.00

beaded both sides..... 10.00

TWO INDIAN MISSION CHURCHES OF MANITOULIN ISLAND

Holy Cross Roman Catholic Church was built at Wikwemikong, the Jesuit mission on Manitoulin Island, under the direction of Father Nicolas Point, described as having a "natural talent for architecture and mechanical arts". Begun in 1848 to replace an earlier log church, the cornerstone was laid in July 1849 for a stone church "one hundred and eight feet in length by forty-four feet in general width, and sixty-five feet at the transept" on a foundation two and a half feet thick and three feet deep. Stone was gathered from islands some ten miles away and local lime was used. Flooring and shingles for the roof were procured across the bay from the village.

The church was blessed by Bishop de Charbonnel on 25 July 1852. The tower was added in 1899. In January 1954 a fire reduced the church to a shell.

Summarized from Julien Paquin, S.J., "Modern Jesuit Missions in Ontario", 1912?, 135-51, and his "Synopsis" of the "Wikwemikong Diary, 1836-1917", n.d., 3-5 and 41. Archives, Society of Jesus, Upper Canada. [Toronto]

St. Paul's Anglican Church was built at the Anglican mission of Manitowaning (Mahnetooahning) in 1849. At the request of the Indian Department, John Howard had provided plans and specifications in 1842 for a stone church to be erected at this mission. Although stone was quarried for the church, the project lapsed due to government reluctance to provide funds. In 1845 on their own initiative and with the undoubted guidance of the resident Anglican missionary, the Rev. Frederick O'Meara, the Indians began to build a frame church. Grants from the Society for the Promotion of Christian Knowledge enabled them to complete the church in 1849.

T.G. Anderson to S.P. Jarvis, Manatowanning, 3 Nov. 1842. PAC, Indian Affairs, Chief Superintendent, Upper Canada, Correspondence (A-B), 1842-1845 (RG10, 129, 72324-5).

John Strachan to T.B. Murray (Sec. of the Society for the Promotion of Christian Knowledge), Toronto, 5 Nov. 1846. OA, MS 35, Reel 11, 35.

See also St. Paul's Anglican Church, Manitowaning, Manitoulin Island, Ontario, Canada Little Currant, Manitoulin Island, [1950], 3-10.

Sherley Marshall
18 Aug 1998

Montouten - Anglicans
(imply strongly)
Notes from Duncanson's thesis, p. 5

Agent of the S. P. G. applied to Bishop Shroton for missionary work and was instructed to go to Montouten Island to learn the Ghibway language as - and fit himself for work among the Indians at Garden River. During the year in which he remained at Montouten - he married (Miss Foulkes) in 1854. When Mrs. Chace removed to Garden River she took with her five little orphan girls and they became the nucleus of the girls industrial school. Under the supervision of Mr. & Mrs. Chace the mission prospered - a church was built and later a school-house, entirely by Indian workmen (New Eng. Comp. rep. - 1854-58 p. 120) - - -
p. 64
'65 - Until 1856 Chace was merely a catechist but that year he was made deacon and in 1857 was priested by Bishop Shroton. Before that time O'Meara had visited the mission once a month, and O'Meara recommended - that he be given complete control of the Garden River establishment. (Chace - Chace (was appointed by the New England Company) and at a salary of £150 a year.

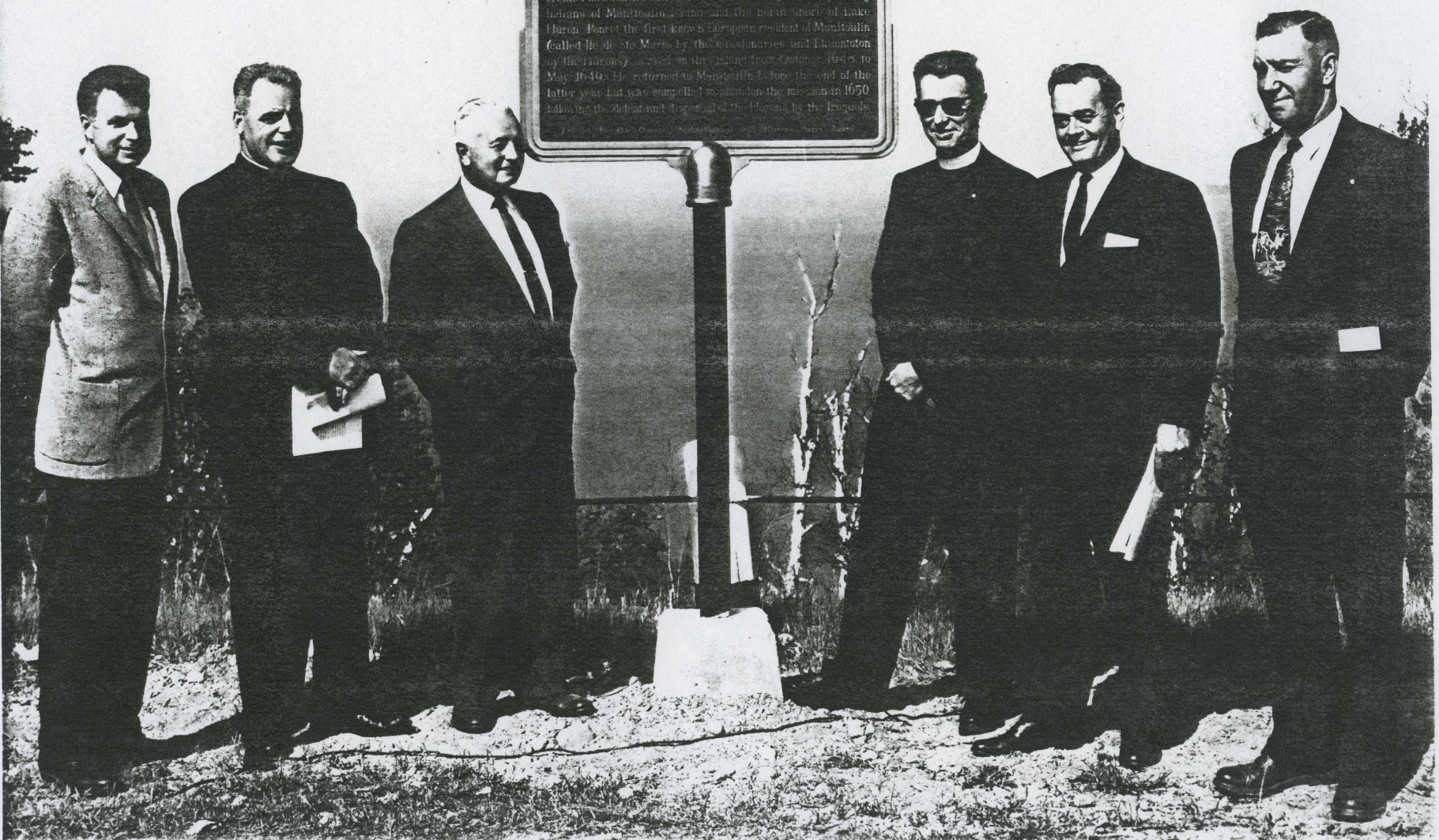
- - Within the mission (i.e. Montouten) settlement itself no church was built until 1845 when on July 22nd of that year O'Meara reported that the steeple had been raised (Ref to Mission to Shroton - O'Meara's journal - p. 31) In the narration of Bishop Shroton in 1848 he recorded that 2300 Indians had gathered on Montouten Island for presents; at that time the "Church was not quite finished but was fit for divine worship." - - Confirmation, a sermon and Holy Communion was administered to fifty-seven - (Shroton letters - September 1848)



JESUIT MISSION TO MANITOULIN 1648-50

In 1645 Father Joseph Poncet O.P., Superior of St. Marie in Huronia was placed in charge of the Jesuit mission of St. Pierre by his superior Father Paul Ruvuncian. This newly created mission was found to serve the Algonquian-speaking Indians of Manitoulin Island and the north shore of Lake Huron. Poncet the first known European resident of Manitoulin (called Ile de St. Marie by the missionaries and Ikaontoton by the Hurons) arrived on an island from October 1645 to May 1649. He returned to Manitoulin before the end of the latter year but was compelled to abandon the mission in 1650 following the defeat and dispersal of the Hurons by the Iroquois.

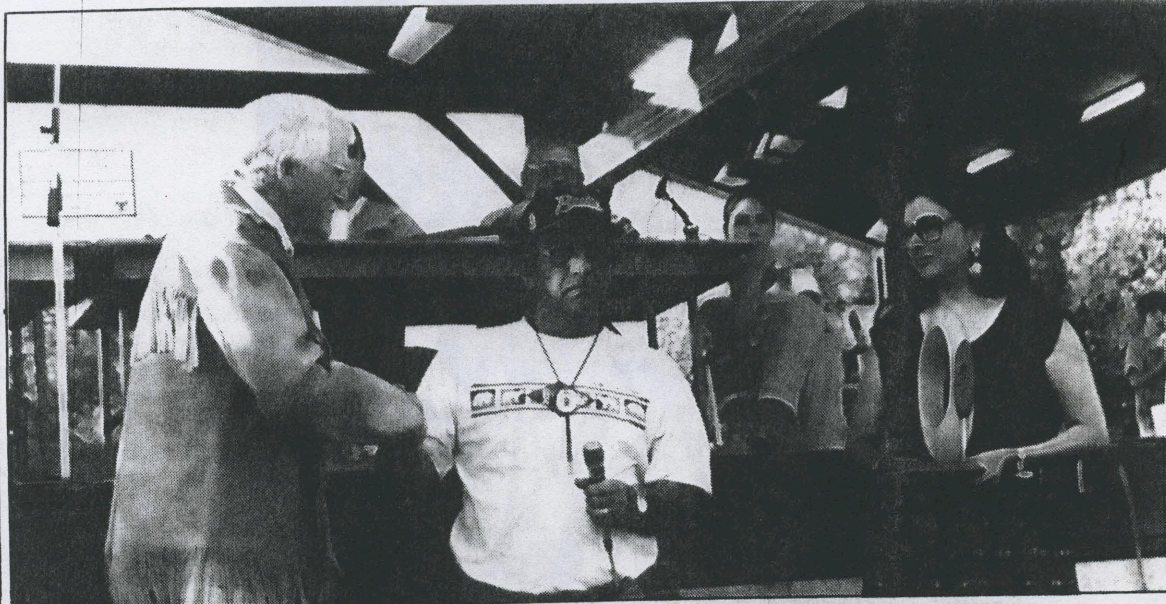
Established by the Ontario Historical and Geographical Survey



Mr. Edward O'Flaherty, S.J. - 2nd. from left.
Mr. John M. Key, S.J. - 2nd. from Right.



honours proud traditions



Wiky Chief Eugene Manitowabi (centre) thanks Little Current's Doctor Jack Bailey for returning a wood carving, previously given to the doctor by the late Rosemary Fisher. Mrs. Fisher's daughter Alison, seen here with the statuette, entitled **Mother and Child**, was proud to see the gift go to the community. Mrs. Fisher was largely responsible for the revival of the pow wow in Wiky 35 years ago.

Gift returned to Wiky

by Jim Moodie

WIKWEMIKONG--Pow wows have become such a regular feature of Island life that it's easy to forget that 35 years ago there was no such tradition in place, and that it took one woman, Rosemary Fisher, to make the pow wow in Wikwemikong a reality.

Last Saturday Dr. Jack Bailey of Little Current drew attention to the efforts of the late Mrs. Fisher by honouring her in a special presentation at the Wiky pow wow grounds.

Dr. Bailey unveiled a wood sculpture, entitled **Mother and Child**, which had been given to him by Mrs. Fisher back in the 1960s. While he had "kept it since that time in the '60s," the doctor had begun to "feel that this should be returned to the community or family, because of its special significance," he said.

Mrs. Fisher's daughter, Alison, humbly declined the offering, related Dr. Bailey. "Her advice was that it belongs to the community," he said.

Consequently Eugene Manitowabi, chief of the

Wikwemikong First Nation, accepted the gift Saturday on behalf of his people. "It is with great honour and humility that I accept this," he said.

Ms Fisher was also on hand Saturday, to give her blessings to the transfer of the statuette.

As Dr. Bailey pointed out, the 35th annual pow wow was an appropriate time to bring forward a reminder of Mrs. Fisher. "This person was responsible for starting the revival of pow wows here, including the very first," he said.

Dr. Bailey also spoke personally of the impact Mrs. Fisher made on his own life. "I was interested in learning more about your culture, and Rosemary was certainly a very learned person in this field. She managed to instill in me a lasting interest, deep respect, and love for your culture," he said.

The doctor added that "it was largely through Rosemary's efforts that at the second pow wow, in 1961, the Jesuit priest, Father Lynch, and I were given (native) names."

Speaking after the ceremony, Ms Fisher recalled the early pow

wows, in which she took part as a young dancer. "I remember the very first time I ever heard the drum. That gift of music, and pride, is something you keep for the rest of your life."

While she acknowledged that the pow wows have become bigger, flashier, and more competitive over the years, she believes this is simply a natural evolution.

Mrs. Fisher's sister, Yvonne McRae, spoke about the journey her sister made to Saskatchewan, in 1960, in order to learn about pow wows and to bring drummers and dancers back to Wiky. "People came from Saskatchewan to help us--we really started from scratch here," she said.

Some of those same westerners, who helped out in the early days, had returned to, take part in last weekend's pow wow, Mrs. McRae said.

Like Ms Fisher, Mrs. McRae will not easily forget the very first pow wow in Wiky. "I remember the kids. Right after that first pow wow, you could hear those kids up in the hills, drumming."

The MANITOULIN EXPOSITOR



WEDNESDAY, AUGUST 9, 1995



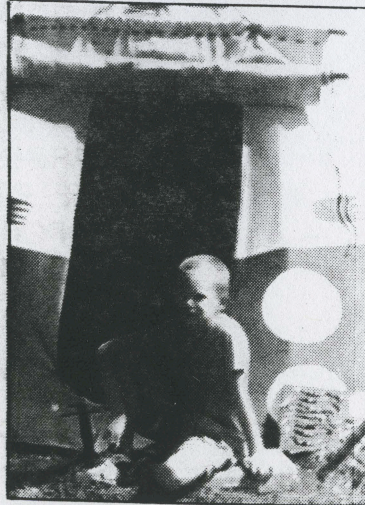
Rain forced the Wilky pow wow indoors Saturday, but didn't stop dancers such as this one from making their fringes and feathers twirl and flash. Categories of dancers included grass dancers and fancy feather dancers (men), jingle dress dancers and fancy shawl dancers (women), and children dancers. Five drum groups, from all over Ontario, provided the beat.



Theresa Peltier and father Steven do a few rounds of the Wiky Arena. Young Theresa, wearing a jingle dress, is starting out early--just like her dad. Mr. Peltier was Wiky's first child dancer, 35 years ago. He also sings and drums.



Debra King, of Sudbury, fingers a selection of furs. A coyote pelt was worth \$75.; mink cost only \$30.



Colin Martin from London enjoyed hanging out in this tee pee, which was part of his uncle, artist Michael Robinson's, booth at the pow wow.



This girl opted for the traditional over the flashy, and kept up with the adults during the Grand Entry celebration last Saturday.