



Algonquins of Ontario

Newsletter

**A JOURNEY OF SURVIVAL,
REBUILDING AND SELF SUFFICIENCY**

Issue 3 - September 2023



1.855.735.3759
613.735.3759
Fax: 613.735.6307



www.tanakiwin.com
algonquins@tanakiwin.com



Algonquins of Ontario Consultation Office
31 Riverside Drive, Suite 101
Pembroke, ON K8A 8R6



Madawaska River at Griffith, ON

What's Inside

Principal Negotiator's Update	4
Algonquin Tribunal Update...	5
National Day for Truth and Reconciliation	6
Art Gallery of Bancroft September Exhibits	7
Pictographs on the Settlement Territory	8
Canoe Trip to the Ochre Mine	14
The American Eel	18
Bamoonzhe Daycare Program Statement	22
Jordan's Principle	25
Indigenous Business Directory - AOO	26
Employment & Event Opportunities	27

Cover Photo
Mazinaw Lake
© AOO | Jane Lagassie

All photos and images (except where noted otherwise) © AOO

Principal Negotiator's Update

Over the past 20 years while working on your behalf we have encountered a number of obstacles and experienced many highs and lows as we have endeavored to reestablish the Algonquin Nation within your territory and finalize an historic treaty with Canada and Ontario. Together, we have taken a broken negotiation process and slowly revived it. Collaboratively, an organization was built, whose principal aim is to serve the Algonquins and enhance the rights of the Algonquins within the Settlement Area.

Over this period, we have responded to hundreds of consultations with the aim of protecting Algonquin rights, culture and values. We have managed harvesting in the interest of preserving the moose and elk herds and the many native values for seven generations to come. We have defended the territory from incursions by groups who are bent on encroaching on your rights. We have participated in many successful projects such as Wateridge, Zibi, Carling Avenue and Tewin to name a few with the intention of building lasting relationships with your neighbors while taking a more assertive role in the ongoing economic activities within your territory.

Finally, we have moved the treaty negotiations towards what we reasonably anticipated might be a draft for your consideration in 2025. That treaty is expected to contain a financial package of approximately one billion dollars (which can be invested tax free on your behalf), at least 129,500 acres of 'Provincial' Crown Land and a variety of novel additions. These include shared management of a number of parks within your territory, including the aptly named Algonquin Park, participation by Algonquins in enforcement and eventually adjudication with respect to harvesting. Also, within the implementation of

the treaty, the governments have demonstrated a willingness to underwrite self-government initiatives for all of the Communities.

For the moment however, the momentum towards finalizing a draft treaty for your consideration has been slowed as we complete the Tribunal process applying the proposed Beneficiary Criteria and as we engage with the newly elected Chief and Council of the Algonquins of Pikwakanagan First Nation.

My hope is that we will once again be fully committed to tripartite negotiations with the governments this Fall and that we couple that with Community Meetings over the winter and early Spring of 2024. As soon as we can coordinate those meetings they will be posted on the www.tanakiwin.com website.

I very much look forward to seeing you and responding to questions and listening to the advice that you may have at that time.

Robert J. Potts

**Principal Negotiator and
Senior Legal Counsel**



Algonquin Tribunal Update...

The Algonquin Tribunal conducted inquiries into 14 historical persons to determine whether those historical persons are properly considered "Algonquin Ancestors" as that term is defined in the Proposed Beneficiary Criteria.

The Tribunal is composed of Algonquins from the various communities that constitute The Algonquins of Ontario (AOO) and were appointed by the Algonquin Negotiation Representatives.

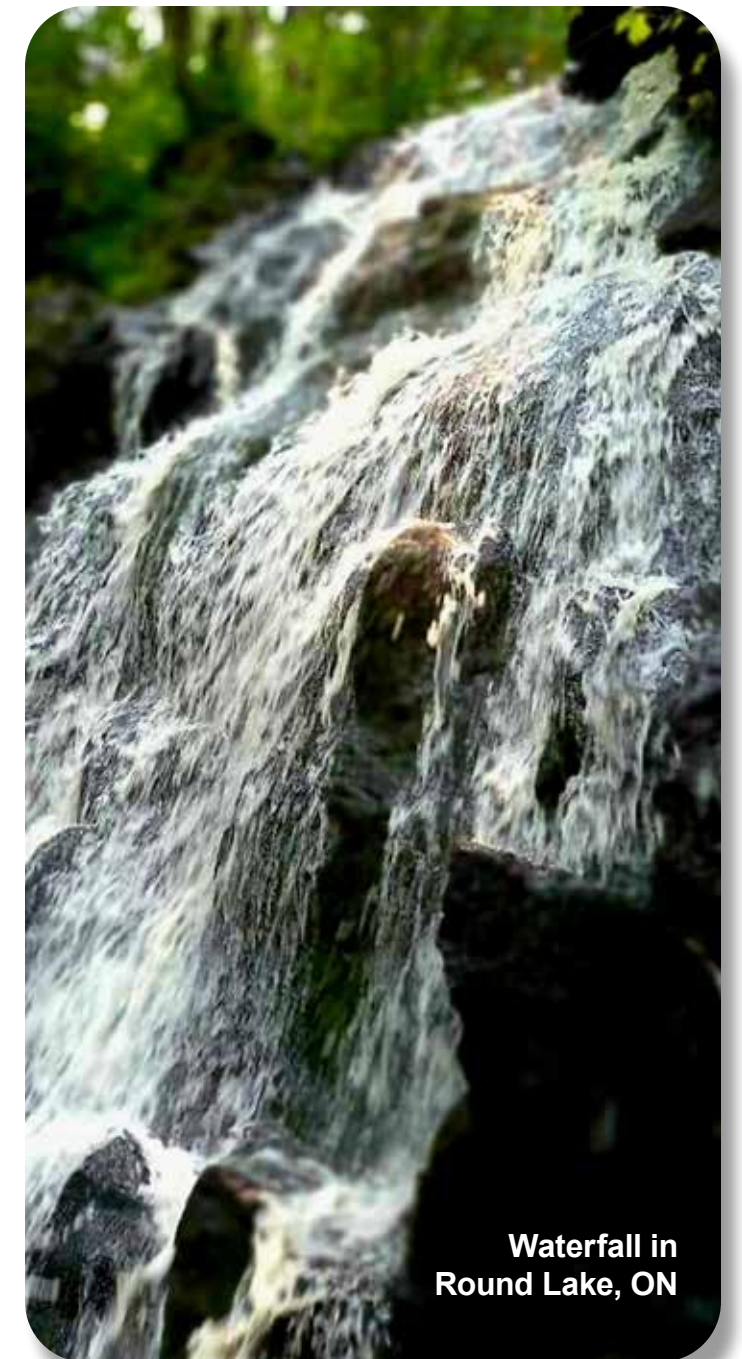
Work performed by the Tribunal is an example of the AOO engaging in self-governance and self-determination. The Special Resolution that created the Tribunal and guides its work established a fair and transparent process by which Algonquins can make decisions regarding enrolment. This is an exercise of Algonquin Indigenous rights.

Over the course of a year, the Tribunal held hearings and received submissions from the Enrolment Officer and interested parties. The Tribunal thanks all participants for their thoughtful submissions. The Tribunal recognizes that this was a difficult and emotional process.

Ultimately, the Tribunal found that certain historical persons are properly considered Algonquin Ancestors and others are not. The Tribunal's decisions, as well as other information regarding the Tribunal's mandate and inquiries, are available at www.tanakiwin.com/tribunal.

The next step in the process is for the Enrolment Officer to identify those individuals who no longer qualify for enrolment because of the Tribunal's decisions to remove certain historical persons from the Schedule of Algonquin Ancestors. Some people may continue to qualify for

enrolment. However, others may no longer qualify for enrolment as a result of the removal of one or more historical persons from the Schedule of Algonquin Ancestors. The Tribunal is in the process of sending notification letters to those individuals who no longer qualify for enrolment.



**Waterfall in
Round Lake, ON**

National Day for Truth and Reconciliation

National Day for Truth and Reconciliation

September 30
2023



The use of an orange shirt as a symbol was inspired by the accounts of Phyllis Jack Webstad, who was wearing a new orange shirt, was taken during her first day of residential schooling, and never returned. The orange shirt is thus used as a symbol of the forced assimilation of Indigenous children that the residential school system enforced.

September 30 marks the National Day for Truth and Reconciliation. The day honours the children who never returned home and Survivors of residential schools, as well as their families and communities. Public commemoration of the tragic and painful history and ongoing impacts of residential schools is a vital component of the reconciliation process.

This federal statutory holiday was created through legislative amendments made by Parliament. As of July 2023, the holiday has also been formally recognized by the Government of Ontario.

The National Day for Truth and Reconciliation, formerly recognized as Orange Shirt Day was first established as an observance in 2013, as part of an effort to promote awareness and education of the residential school system and the impact it has had on Indigenous communities for over a century.

Learn more about the National Day of Truth and Reconciliation at <https://www.rcaanc-cirnac.gc.ca/eng/1631130192216/1631130220404>



Logo by © Andy Everson
<http://www.andyeverson.com>

Art Gallery of Bancroft September Exhibits



The Art Gallery of Bancroft will mount two highly political exhibitions bridging the National Day for Truth and Reconciliation this fall; Explore the works and speak with the artists

to mark this important date in the rural Ontario Town of Bancroft. Some of the artists participating in this exhibit are proudly featured as a direct result of AOO outreach.

The topic of “Truth” will be explored in the September exhibit and “Reconciliation” in the October show.

Truth will feature artwork by indigenous artists affiliated with the Algonquins of Ontario, whose traditional, unceded land includes 9 million acres of Southeastern Ontario, including Ottawa, the nation’s capital. Reconciliation will also feature work by non-indigenous/settler artists living and/or working in the same area.

These exhibitions do not showcase the work of famous artists; they are made powerful by the rendering of personal and yet common indigenous experiences, as well as by non-indigenous, settler artworks that are evidence of intention toward, and acts of, reconciliation.

These tandem exhibitions are notable by virtue of being mounted in a small public gallery that exists on the unceded territory of the Algonquins of Ontario.

Please join us for the opening ceremonies of Truth on Thursday, September 7 at 7:30 pm. You will be greeted by drummers and singers, then treated to traditional indigenous cuisine. There will be a closing ceremony on September 30.

The Reconciliation phase of this project begins on October 5 at 7:30 pm. Please visit the www.artgallerybancroft.ca & <https://kijichomanito.com/projects/truth-and-reconciliation-project/> for more information.

Curators: Robin Tinney and Rocky L. Green.

Truth exhibition artists: Valerie Dawn Chevrier, Aarin Crawford & Trudi Knapp, Sherry Crawford, Lynn Dawson, Diane Hannah, Rhonda Haws, Little Bird, Angela MacLeod, Pamela McElheran, Connor Sarazin, Melinda Shank, Lin Smith, Theresa Soloman, April Warren and Leeann Wilson.

Reconciliation exhibition artists: Barbara Allport, Ken Balmer, Kelly Beaulieu, Tanya Fenkell, David Ferguson, Carol Giles, Henry Melissa Gordon, Mieke Herman, Carolyn Jongeward, Linda Mackey Lang, Molly Moldovan, Ingrid Monteith, Allan O’Marra, Lynne Vegter and Leilah Nancy Ward. Monteith, Allan O’Marra, Lynne Vegter and Leilah Ward.

TRUTH

Art Gallery of Bancroft
Tuesday - Saturday
11 am to 4 pm

Sept. 5 - 30, 2023
Reception: Thursday, Sept. 7, 7:30 pm
Sponsor: Anka Milligan

10 Flint Avenue
Bancroft, ON K0L 1C0
www.artgallerybancroft.ca
T 613.332.1542



Pictographs on Mazinaw Rock
By D. Gordon E. Robertson - Own work, CC BY-SA 3.0
<https://commons.wikimedia.org/w/index.php?curid=11444014>

is the headwaters of the Mississippi River and one of the deepest lakes in Ontario, reaching a depth of over 144 meters. The name, Mazinaw, is said to come from mu-zi-nu-hi-gun, an Anishinaabemowin word meaning picture, writing, painting, or book.

Lake Mazinaw's impressive granite escarpment borders the east side of the lake, soaring to 100 meters in height and stretching one and a half kilometers. The cliff is covered in images. Many are small, faded, and difficult to see; others have retained their deep red colour and are sharply defined. There are handprints, human figures, recognizable animal forms, mythical creatures, canoes, and geometric shapes. Often, the Indigenous artists incorporated the veins and cracks in the rockface into their paintings, symbolically joining their cultural vision with the natural character of the rock.

Most pictographs, like those at Lake Mazinaw, are the colour of red ochre, a naturally occurring

mineral. Legend says that red ochre, onamin or wunnamin, was created when Binay-sih, the thunderbird, attacked the great sacred beaver, leader of the race of giant beavers that once inhabited Turtle Island. As Binay-sih carried the sacred beaver to his nest, the beaver's blood fell to earth and became the red rock from which red ochre is taken. There is a source of red ochre on the west side of Lake Mazinaw. The artists mixed the red ochre with fish or animal fat or egg to create an enduring paint that seeped deeply into the rock and withstood the forces of wind, water, and sun for generations. Centuries of weathering have faded many of the images, but the greatest risk is destruction by vandals who paint graffiti over them or attempt to remove them with hammer and chisel.

Like other forms of Indigenous rock-art, such as petroglyphs and petroforms, pictographs are notoriously difficult to date. There is insufficient organic material to carbon-date them.

Pictographs on the Settlement Territory

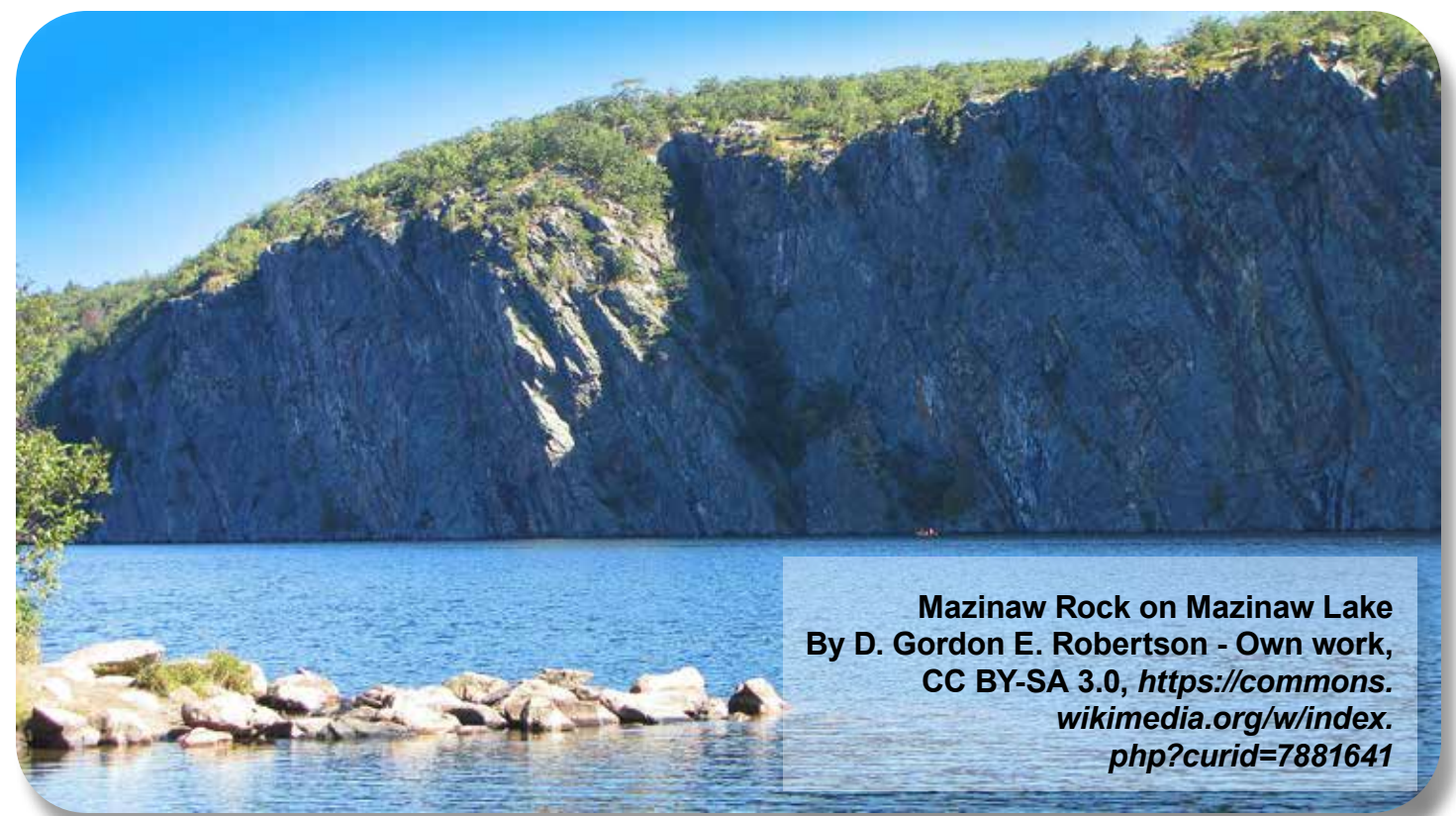
By Joan Holmes

“The painter is the medicine man or woman; the reason is a quest for help; the structure is a journey through vision into the cliff; and the end result is the pictograph, an expression of that vision using the symbolic metaphor.”

Grace Rajnovich, “Visions in the Quest for Medicine: an Interpretation of the Indian Pictographs of the Canadian Shield”, Midcontinental Journal of Archaeology, 1989, Vol. 14 No. 2 (1989), p. 193

Indigenous ancestors painted images and symbols on rock surfaces all across the Canadian Shield from the forested regions of what is now Quebec, across Ontario, and into the prairies. Most of these rock paintings, known as pictographs, were painted on vertical faces of rock rising out of the water's edge. Some face east, greeting the rising sun, or west, illuminated by the setting sun; others face south.

The most impressive and well-known pictograph site on the Algonquin settlement territory is at Lake Mazinaw in Bon Echo Park. Lake Mazinaw



Mazinaw Rock on Mazinaw Lake
By D. Gordon E. Robertson - Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=7881641>

Artifacts found in the area tell us about the people who visited over time, but do not indicate the time at which the rock-art was painted. It is generally believed that the pictographs are centuries old, reflecting a rich Indigenous past in the region.

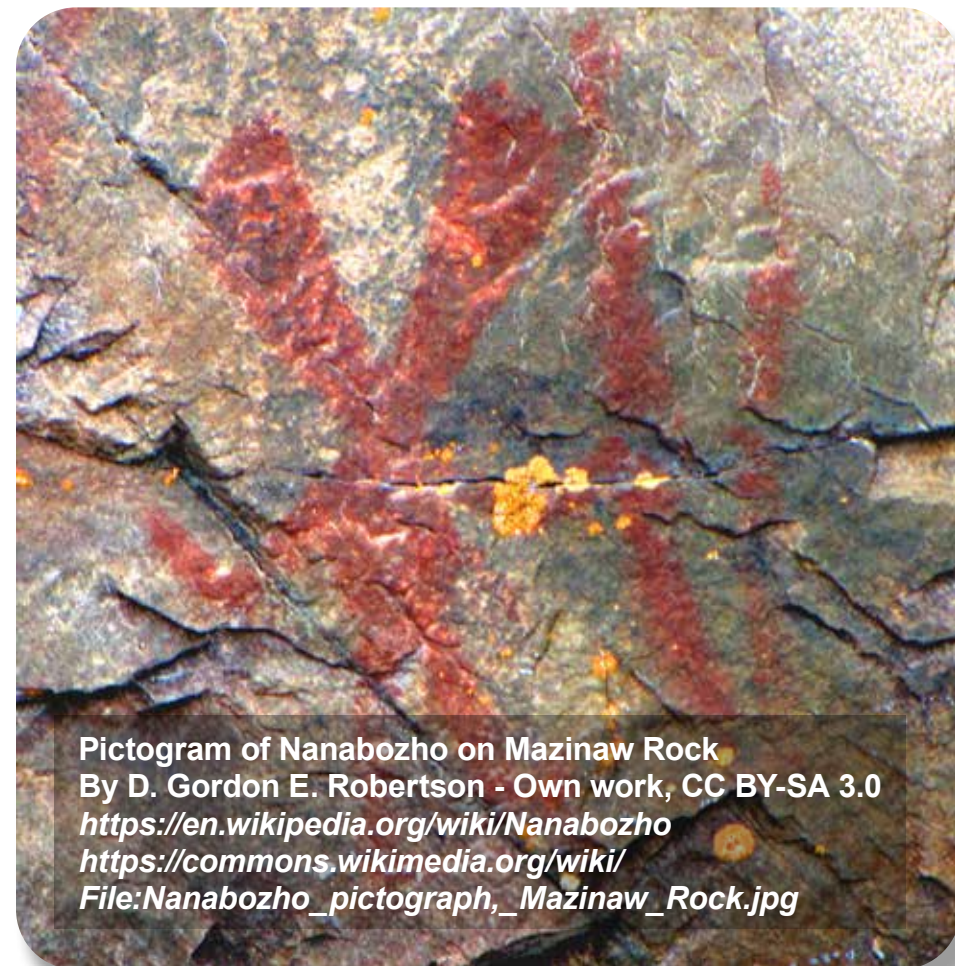
Although every pictograph site is unique, many images are similar, including both recognizable human and animal figures, handprints, and series of short vertical lines or dots. Selwyn Dewdney's book on rock-art depicts the wide variety and repetition of symbols and images that appear in Canadian Shield pictographs.

Many of the images on the rockface represent mythical animals. The Anishinaabe of Rainy River say that the handprints were left by May-may-gway-shi, a mischievous spirit who lives by the water, steals fish from nets, has a hairy misshapen

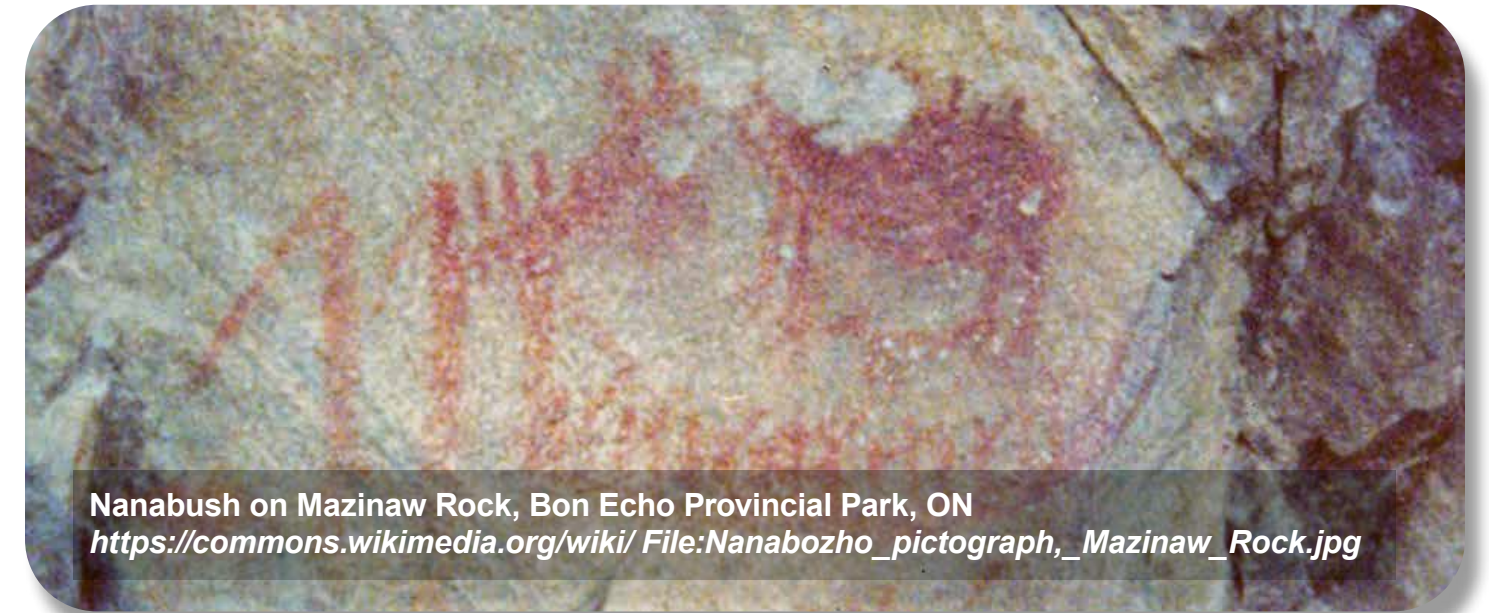
face, and can disappear into the crevices of the rocks. May-may-gway-shi reaches out of the water and leaves his red handprints on the cliff face. Some say that the human figures with upraised arms symbolize May-may-gway-shi or the rock people, and the handprints were left when they closed the door after coming out of the rock.

Mi-shi-pi-zhiw, the great lynx or great lion, an underwater Manitou, appears frequently. He is most famously depicted at Agawa on Lake Superior. The story told by the pictographs at Agawa tells us that Mi-shi-pi-zhiw and the Great Serpent or Horned Snake aided a powerful shaman-warrior in his quest to cross Lake Superior.

At Lake Mazinaw, the best preserved and most famous image is a human figure with large ears, standing alongside two long staffs. He has disrespectfully been dubbed "Rabbit-man". This figure may be a representation of Nanabozho, who is also called Nanabush, Menabojour, or the Great Hare Mishabose, and known among the northwestern Ojibwa as Wey-zuh-kay-chahk or Whiskeyjack. On some pictograph sites, human figures have power lines coming out of their mouths or emanating from the top of their heads, reminding us of the figures frequently painted by the Woodland School of artists like Norval Morrisseau. The "ears" on this figure may represent a particular power attained by the painter or the painter's helper.



Pictogram of Nanabozho on Mazinaw Rock
By D. Gordon E. Robertson - Own work, CC BY-SA 3.0
<https://en.wikipedia.org/wiki/Nanabozho>
https://commons.wikimedia.org/wiki/File:Nanabozho_pictograph,_Mazinaw_Rock.jpg



Nanabush on Mazinaw Rock, Bon Echo Provincial Park, ON
https://commons.wikimedia.org/wiki/File:Nanabozho_pictograph,_Mazinaw_Rock.jpg

Archaeologist Grace Rajnovich, who has studied rock-art on the Canadian Shield for decades, interprets the pictographs based on: Anishinaabe spiritual worldview; images on Midewiwin society birchbark scrolls; and information given to her by Indigenous people. As the result of her studies, Rajnovich believes that the painted cliff faces are "entrances to the home of the medicine Manitou(s) with several pictograph morphs depicting the medicine, the prayers, the journeys, and the Manitous, as seen in the painter's visions in the quest for medicine."

I had the wonderful experience of studying the pictographs at Mazinaw with archaeologist Victor Pelshea and fellow-student Joy Acacia. We surveyed the entire cliff face, photographing and tracings images over the course of the summer of 1976. That winter, Pelshea and I continued to record them from the ice. Some rockfaces were marked by washes of red ochre, many images were faded and difficult to discern. Others were clearly mythical creatures, human figures, animals, handprints, and geometric shapes. The hundreds of photographs and tracings that we collected were given to the Ministry of Culture and Recreation at the end of the survey season.

Unfortunately, the Ministry has been unable to locate the photographs, tracings, and field notes. Many of the images at Mazinaw are similar to those I later studied at Deer Lake in northwestern Ontario.

Pictograph sites are found in other parts of the settlement territory as well. For example, Oiseau Rock, or Migizi kiishkaabikaan, meaning 'bird rock', rises 150 meters out of the Ottawa River on the Quebec side across from Chalk River, Ontario. Oiseau Rock is covered in red ochre pictographs. When the French commander Chevalier De Troyes led his troops up the Ottawa River in the 17th century he noted that the Anishinaabe made offerings at the rock. Oiseau Rock remains a sacred site for the Algonquin people in both Ontario and Quebec.

There is also a rock-art site on the Barron River. In 1837, William Hawkins was surveying a water route from Lake Huron to the Ottawa River. He crossed the height of land by a portage from the Maganetawang River to reach the Pittoiwais, now the Barron River, a southern branch of the Nesswabic (Petawawa). Hawkins stated that "on the banks of the Pittoiwais, there is a fine range



Upper Mazinaw Lake facing Mazinaw Rock from The Narrows, looking North.
By Bramptonboi - Own work, CC BY-SA 4.0
https://en.wikipedia.org/wiki/File:Upper_Mazinaw_Lake_facing_Mazinaw_Rock.jpg

of this rock, it extends about 200 yards, and is 150 feet high; on many of these cliffs figures of various animals and other devices are skilfully [sic] engraven by the Indians." According to Hawkins, these images were etched into the rockface, not painted; hence they are properly described as petroglyphs rather than pictographs. A small site has also been recorded on Lake Louisa on the Madawaska system.

Further Readings

Dewdney, Selwyn and Kenneth E. Kidd, *Indian Rock Paintings of the Great Lakes*. University of Toronto Press, 1967

Rajnovich, Grace, "Visions in the Quest for Medicine: an Interpretation of the Indian Pictographs of the Canadian Shield", *Midcontinental Journal of Archaeology*, 1989, Vol. 14 No. 2 (1989), pp. 179-225.

Joan Holmes has been managing research projects on Indigenous land claims and litigation since 1983. Joan has conducted multiple historical studies for the Algonquins of Ontario treaty negotiations. As Enrolment Officer, Joan and her team at Joan Holmes & Associates (JHA) have amassed a significant collection of genealogical records related to Algonquins.

Mazinaw Lake

Mazinaw Lake is situated on the upper Mississippi River in Eastern Ontario.

Bon Echo Provincial Park encompasses the central section of the lake, including the narrows dividing Upper and Lower Mazinaw. Bon Echo rock formations can be found here and are a popular destination for rock climbers from all around the world.

The lake's name comes from Mazinabikinigan-zaaga'igan, meaning "painted-image lake" in Algonquin, referring to the pictographs on Bon Echo which overlook the lake.



**YOUR ADVERTISEMENT
HERE!**
finance@tanakiwin.com
1-855-735-3759

Canoe Trip to the Ochre Mine

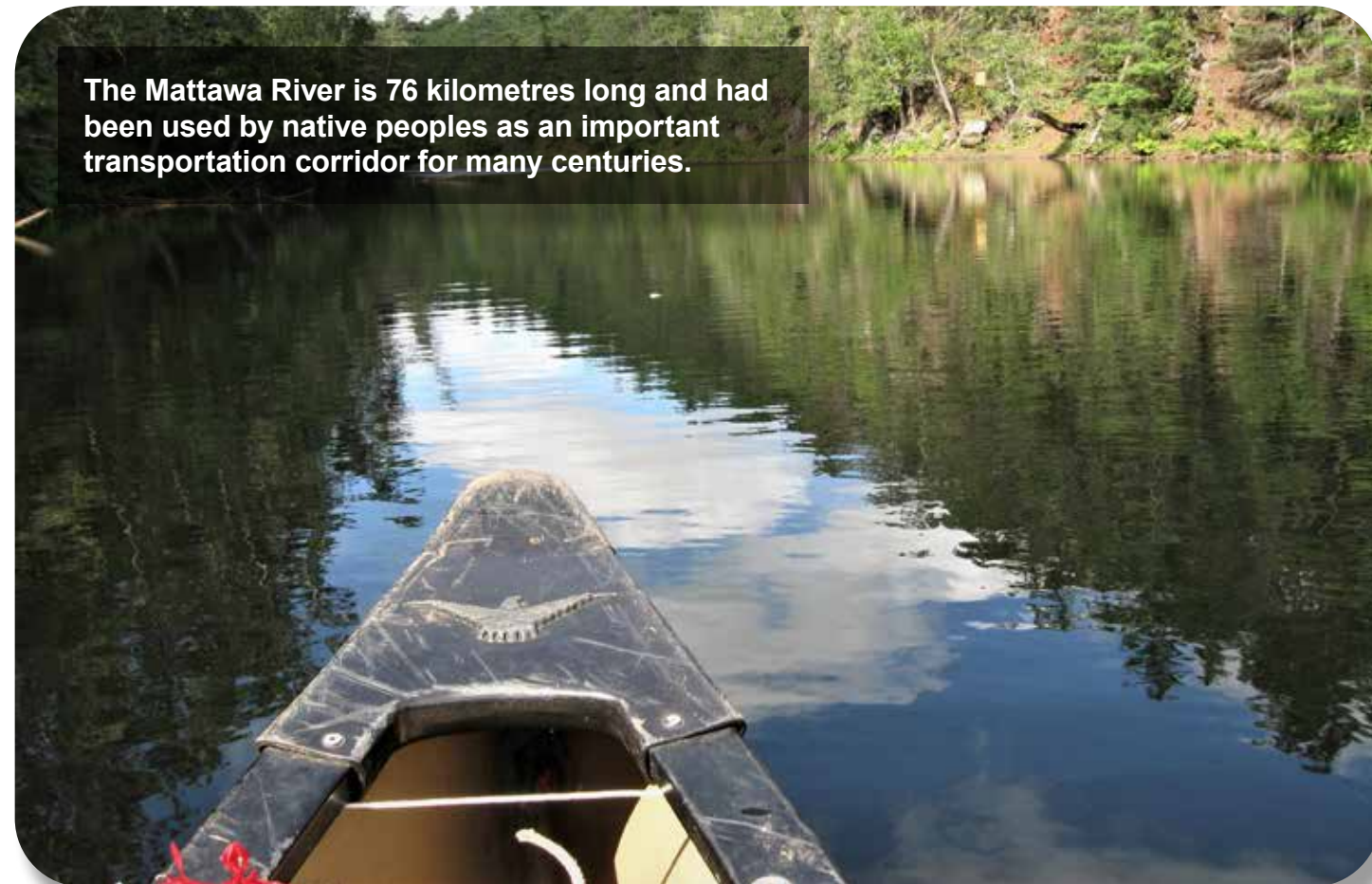
In August of 2020, Jane Lagassie, Cultural Heritage Research Specialist with the Algonquins of Ontario Consultation Office, went on both a spiritual and practical journey to the Ochre mine on the Mattawa River. Excerpted here is an entry from her detailed journal recording details from her trip.

August 25 & 26, 2020

I finally went for my canoe trip that I've been planning for a few years. This year was special as I wanted to get a piece of Ochre to put in a birch bark container, I made for Mom's ashes

to take back to Manitoulin Island (Mindemoya) where she was born. I also wanted a couple of pieces for the AOO office communities and a couple of extra pieces for medicine, so I asked Chief Cliff Bastien for permission, which he granted.

Started in Pimisi Bay, camped out on a point near Elm's point as it was already taken, and our trip ended at Champlain Park.....



I went with a seasoned and accomplished river guide who teaches survival at an education camp just south of here. I can only describe Pete as a happy go lucky person, content with floating down the river... yes, like a page from The Adventures of Huckleberry Finn.



He knew the river and as he taught me how to navigate each portage (often letting me walk as the water was so low) I would recount some of the history of the places I had only read about. I have never felt so connected and free as we paddled the river like kids exploring the wonders of all it had to share.....fresh air, fishing, waterfalls, camping under the stars and exploring hiding treasures in caves..... a step back in time.

I couldn't wait the next morning to paddle back to the Ochre mine and as we pushed off, I could hear a loud shriek very similar to the Cooper hawk I have at camp. With my eyes peeled on the trees, I finally spotted the Bald

Porte de l'Enfer - Hell's Gate along the Mattawa River, Ontario, Canada - Cave entrance to the Ochre mine
 By P199 - Own work, CC BY-SA 3.0
https://upload.wikimedia.org/wikipedia/commons/1/16/Mattawa_2.jpg



We could spot them easy as they glimmered in the sunlight on the calm surface. She flies ahead of us again always landing in a big white pine and this time she is across from the Ochre mine and stays there until we climbed inside the Ochre cave ahead, almost like she granted us permission...

The Ochre cave is one of two sites in northeastern Ontario and was a prized trade item prior to the arrival of colonials. The precious Ochre mineral provides red paint and dyes for a wide range of traditional

uses, such as rock art paintings "pictographs", pottery, cave art, medicine, preserver, and burials. Once refined to a powder, the Ochre would be mixed with a sturgeon blend to form paint that was used for pictographs.

Pete climbs up ahead and ties a guide rope to help with my climb and words cannot describe the feeling upon entering the dark red cave.... there is a strong presence and although many described the cave as the opening of "Hell's Gate" or the home of the Wendigo, I feel welcomed and comforted, and my fear of heights dissipates.

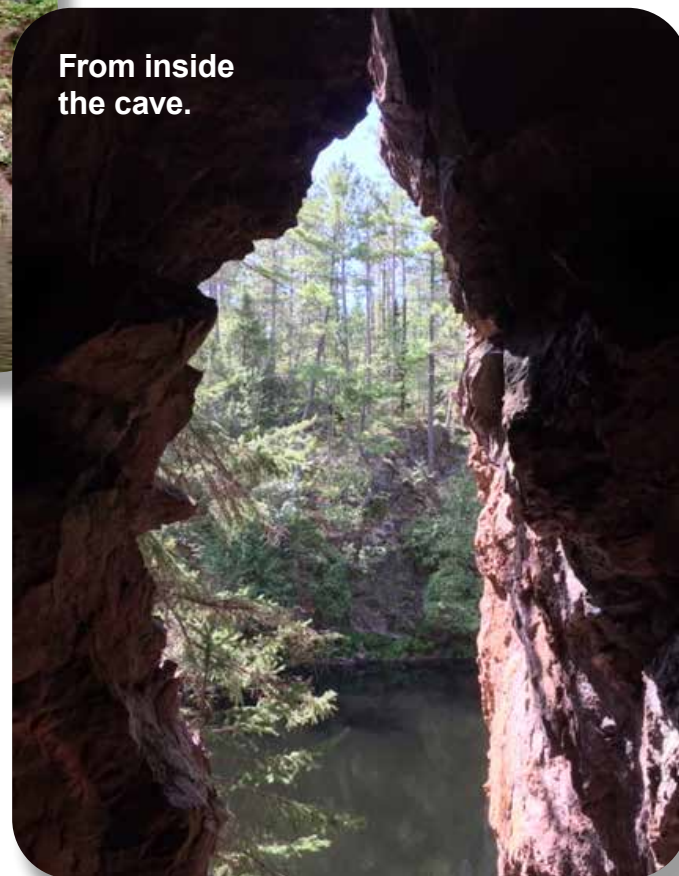
We rested for a while and did our tobacco offering and ask to bring the precious pieces home. The feeling continued on top of the cave

where I carefully removed moss from the top of some of the rocks that Tyyskä describes in his report. It wasn't hard to imagine our ancestors working pulling up the mineral from the ledge and refining the Ochre to take with them in their birch bark baskets.

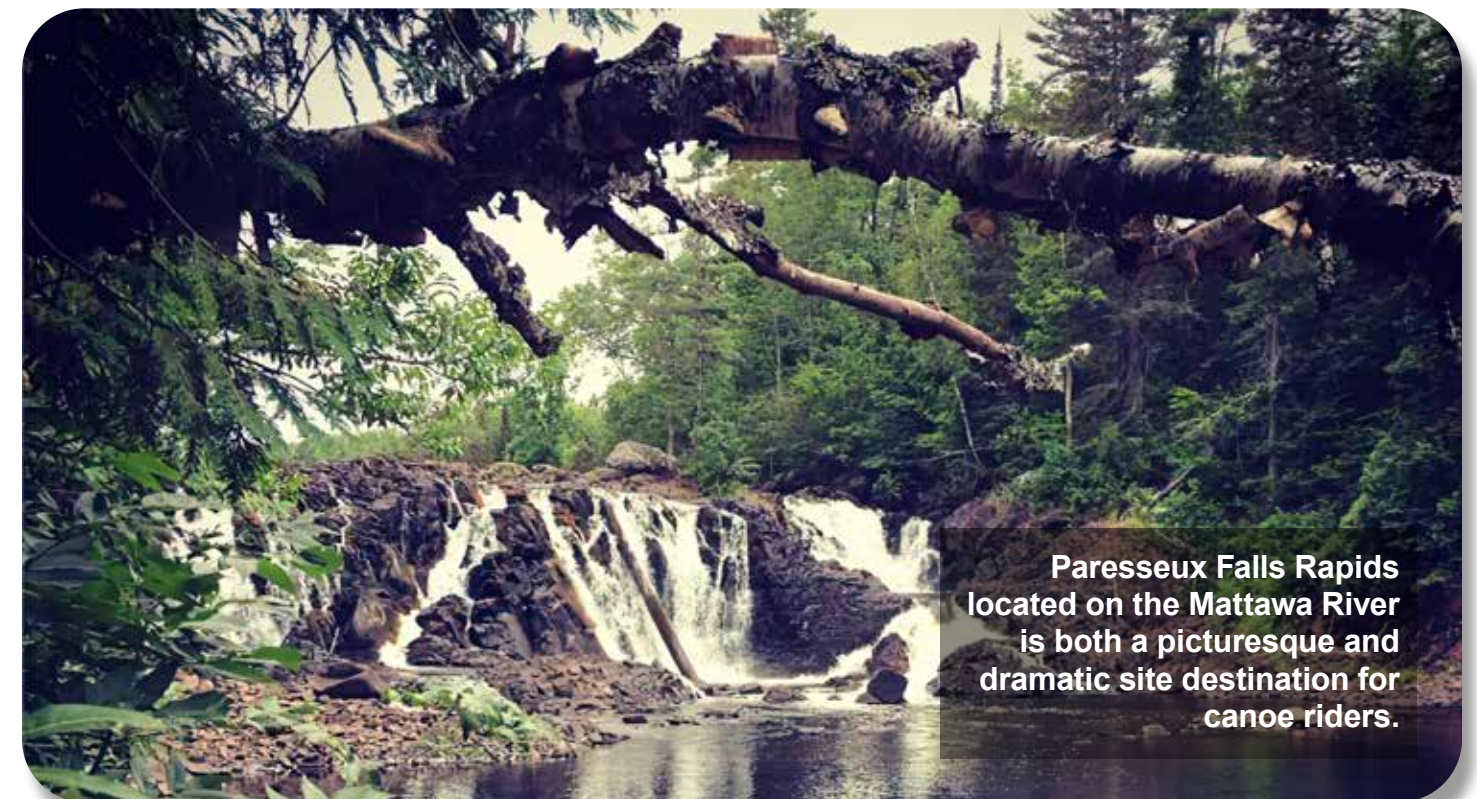
I could see that they had placed some rocks near the edge on each side of the entrance, perhaps to protect the young children from falling. We did find the indentation mentioned in Tyyskä's report as maybe another Ochre source and a stream that the report doesn't mention about 200 feet North of the mine's entrance.

We left this historical site with our precious pieces reluctantly with a promise to return someday to go back in time.....

From inside the cave.



Eagle watching us and as our eyes met, she gracefully flies upstream around the bend as her mate flies high above watching us. With great delight, we pick up little white down feathers she left floating on the river.



Paresseux Falls Rapids located on the Mattawa River is both a picturesque and dramatic site destination for canoe riders.

The American Eel

“Today, the plight of the Eel must awaken us to the crucial need to transform our relationship with Mother Earth and All Our Relations, and to awaken us to the pivotal role of Indigenous Peoples in this process.”

Elder Dr. W. Commanda

Pimizi, the American Eel, is sacred to the Algonquin people and has been an essential part of Algonquin culture for thousands of years. Algonquins have always had a deep connection to the eel as a provider of nourishment, medicine and spiritual inspiration.

The American eel is a complex species of great cultural, ecological and economic significance

on an international scale. It begins its lifecycle in the saltwater Sargasso Sea, an area in the Atlantic Ocean near Bermuda, migrates into the freshwaters of North and Central America to mature and returns to its oceanic birthplace to spawn and die.



from the Kichi Sibi, Ottawa River, watershed and Algonquin Traditional Territory. Only 1% of historic populations remain in Ontario, resulting in a loss of a physical cultural connection with the eel for many Algonquin people.

The American eel was listed as Endangered under Ontario's *Endangered Species Act* in 2008 and populations have continued to decline.

The American eel has only a single breeding population. The eels found in Ontario are female and grow larger than any others, making them extremely important to the breeding capacity of the global population.

With a full life cycle lasting up to 50 years or more and migratory routes that span thousands of kilometers, the American eel faces many challenges as it navigates its increasingly disrupted habitats:

- Dams and other in-water barriers disrupt habitat connectivity and access to important feeding and maturing areas
- Hydro-electric turbines kill eels during their downstream spawning migration
- Invasive species
- Pollution
- Climate change
- Overfishing once impacted American eel in Ontario, but fishing for eel is no longer permitted in the province. Recreational and commercial fisheries still exist, however, in other jurisdictions

Sadly, as a result of these pressures, the American eel has suffered significant population declines over the last century and is disappearing

A federal listing of the American eel under the national *Species at Risk Act* has been delayed for over a decade. Significant recovery effort is needed to avoid a future where this species may be extirpated in the Ottawa River and its tributaries. The Algonquins of Ontario (AOO) work hard to advocate for American eel protection and recovery to restore populations within their traditional territory.

More Eel Facts

For more information on the American eel's life cycle, habitats, range, educational videos, and other resources, please visit the Hinterland Who's Who website:

<https://www.hww.ca/en/wildlife/fish-amphibians-and-reptiles/american-eel.html>



Traditional Knowledge Report #1

In 2012, the AOO entered into a partnership with the Canadian Wildlife Federation (CWF) to participate in the Ottawa River American Eel Project and the ongoing study of pimizi in the vicinity of Lac des Chats. In addition to conducting scientific field research, the project research assistant worked to bridge the gap between scientific knowledge and cultural heritage through the collection of Aboriginal Traditional Knowledge (ATK) of pimizi. The collection of ATK in report #1 speaks to the significant decline of the American eel while also serving to strengthen the connection between the Algonquin people, our traditions and our ancestors.

Traditional Knowledge Report #2

Under Canada's 2013-2014 Aboriginal Fund for Species at Risk, the AOO partnered with South Nation Conservation Area (SNC) on the SNC's American Eel Project. As part of this project, the AOO collected further ATK of pimizi and compiled existing information from various sources in order to report on Algonquin and other Aboriginal peoples' cultural connections with the American eel within and beyond the political boundaries of Ontario. The collection of ATK in report #2 is vital to eel recovery science and will support western science-based eel recovery strategies.

AOO is Taking Action

In December 2012, the AOO released its landmark report entitled, 'Returning Kichissippi Pimisi, the American Eel, to the Ottawa River Basin'. The report called for increased protection of the American Eel and highlighted a number of key considerations to be included in Eel Recovery Plans. Following the 2012 report, the AOO partnered with two conservation organizations to produce two traditional knowledge reports on the American eel (described to the left). To view all three reports, visit the AOO webpage:

<https://www.tanakiwin.com/current-initiatives/returning-kichissippi-pimisi-the-american-eel-to-the-ottawa-river/>

Since the publication of these reports, the AOO have continued to collaborate with other Indigenous communities and conservation organizations to build upon existing knowledge and support both local and national American eel conservation efforts.



Have You Seen an American Eel? Report It!

Your sightings are important!

We need to better understand American eels (pimizi in the Algonquin language) and their habitat in the Ottawa River (Kichi Sibi) watershed. The information you share will contribute to the protection and recovery of this important species.

If you see or catch an American eel, please complete the online survey by scanning the QR code or visiting the AOO website: <http://www.tanakiwin.com/fishwildlife/american-eel/>



The American eel is protected under Ontario's Endangered Species Act. If you catch one, you must release it unharmed.

This has included participating in eel monitoring and transfer activities on the Ottawa River as well as increasing pressure on provincial and federal governments to take immediate management actions to address safe eel passage in the Ottawa River and to move forward on long overdue policy and legislative changes to better protect the species.

To further support American eel recovery efforts, the AOO have developed a project through Fisheries and Oceans Canada (DFO)'s Indigenous Habitat Participation Program (IHPP) in partnership with Shared Value Solutions, to gather information on the current distribution of eels surviving in the Ottawa River between May 2023 and March 2024. This project includes posting public outreach signage at key boat launch and river access locations along the Ottawa River that encourage river users and especially anglers, to report American eel sightings to the AOO via an online survey (linked above). The information gathered through this project will be used to inform

recovery plans to help ensure a future for American eel within the Ottawa River.

It is the right of the Algonquin people to have viable populations of eel restored within their unceded traditional territory and it is the right of the pimizi to inhabit its traditional waters. The AOO will continue to act as a voice for the eel to ensure the recovery of the most vulnerable inland populations and a future where this sacred species can flourish in its traditional waters for the next seven generations.





Bamoonzhe Daycare Program Statement

Bamoonzhe Daycare is committed to providing the best practice quality programs that is coherent with the Ministry of Education policies and pedagogy by incorporating [How Does Learning Happen? Ontario's Pedagogy in the](#)

[Early Years](#) and *Early Learning for Every Child Today*.

How Does Learning Happen? asks educators to be attuned to what children know, what they wonder about and their working theories about the world around them.

In Algonquin, these three areas of learning are integrated. The broad curriculum areas, indigenous teachings and four foundations of *How Does Learning Happen?* go hand in hand and will be implemented within each day-to-day interactions with employees, children, families, and the community.



© Renfrew County District School Board (RCDSB)

We also include three broad programming areas of learning:

1. Values
2. Language
3. Relations (World View)

As an off-reserve Indigenous daycare, we integrate Indigenous teachings into our programs by including the Seven Grandfather teachings:

- Gwayakwaadziwin (Honesty)
- Dabaadendiziwin (Humility)
- Minaadendamowin (Respect)
- Aakode'ewin (Bravery)
- Nibwaakaawin (Wisdom)
- Zaagi'idiwi (Love)
- Debwewin (Truth)



Well-being

We promote the health, safety, nutrition and well-being of children. We incorporate indoor and outdoor play, as well as active gross motor play, rest/quiet time and consider all the individual needs of the children. We follow the Canadian food guide and



© Renfrew County District School Board (RCDSB)



© Renfrew County District School Board (RCDSB)



© Renfrew County District School Board (RCDSB)
<https://www.rcdsb.on.ca/Modules/News/index.aspx?newsId=8ea24585-4bca-4b89-b8d7-004f24545d4c>

Additionally incorporate some indigenous meals for the children. We use the environment as a third teacher.

Belonging

We strive to build positive relationships with one another to build deeper connections. We support positive and responsive interactions among the children, families, childcare providers and staff. Family involvement is warmly encouraged. In the daycare programs you will see children's artwork and learning stories of the recent interests and inquiries displayed throughout the room.

Engagement

Children are seen as capable, competent, curious, and rich in potential. Educators observe children's interests and abilities and have open dialog with each other, the children and the families. They will use this knowledge to plan an inclusive program that meets all children's individual needs. Bamoonzhe Daycare staff are encouraged to continue their growth in learning by participating in professional development and sharing their knowledge with each other.

Expression

Bamoonzhe Daycare staff encourages children to interact and communicate in a positive way and support children's ability to self-regulate. It is important that all children are being heard and respected. We provide a various range of play materials and toys for children to express through their play. We promote reflection throughout the program involving all, the children, families, childcare providers and staff. As an off-reserve Indigenous daycare, we will incorporate Algonquin words throughout the daycare to share the language to all and incorporate it into the programs. Educators will have open conversations with families through, drop off and pick up times, emails, and phone conversations. We strive to keep our families informed about our programs and their children.

Conclusion

Bamoonzhe Daycare strives to create enriching indigenous experiences for the children that will allow them to explore the world around us. Each day is full of play-based exploration experiences. For more information, contact inquiries-bamoonzhedaycare@outlook.com

Jordan's Principle



Jordan's Principle is a legal rule named in memory of Jordan River Anderson, a First Nations child from Norway House Cree Nation in Manitoba.

Born with complex medical needs, Jordan spent more than two years unnecessarily in hospital, waiting to leave, while the Province of Manitoba and the federal government argued over who should pay for his at-home care. Unfortunately Jordan died in the hospital at the age of five, never having spent a day in a family home.

With the support of their community of Norway House Cree Nation and others, Jordan's family gifted his name to the creation of child-first principle to ensure First Nations children could access the services they need without denial, delay, or disruption.

Learn more about Jordan and his legacy, please visit: www.jordansprinciple.ca

Do you know a First Nation child aged 0-18 whose health, social, educational or cultural needs that are not being met, either on or off reserve? Jordan's Principle may provide assistance with mental health, medical equipment, speech therapy and so much more.

Start the process by contacting the dedicated Jordan's Principle Call Centre and Help Line:

English: 1-855-JP-CHILD (1-855-572-4453) | French: 1-833-PJ-ENFAN (1-833-753-6352)
EMAIL: InfoPubs@aadnc-aandc-gc.ca



© Kiana Meness

Opeongo River Rest Stop, ON
© Trevor Parker



Are You Creative?

Creativity comes in many different flavours. Whether you paint, draw, build, cook or write. The AOO wants to help prospective audiences know about you and what you do. Please contact algonquins@tanakiwin.com and talk to us about how we can best help to tell your story to as many people as possible.

Indigenous Business Directory - AOO

The AOO Consultation Office is working with Indigenous Services Canada (ISC) to get AOO Businesses listed on [The Indigenous Business Directory \(IBD\)](#).

The IBD is designed to assist and support Indigenous businesses in the pursuit of business opportunities, including federal procurement. This directory is a resource available to all levels of government, as well as the private sector to identify Indigenous businesses.

Upcoming personalized information and support sessions will be facilitated by the AOO Consultation Office and Public Services and Procurement Canada (PSPC).

If you or anyone you know is an aspiring or existing Algonquin Business in Ontario and are interested in these opportunities, please contact Haleigh Cox, Project Consultation Advisor at hcox@tanakiwin.com or 343-999-3840.

Employment & Event Opportunities

Stay updated on employment opportunities with The Algonquins of Ontario (AOO) and other organizations in the settlement area.

Prospective employment listings are posted frequently. Qualified applicants are always in demand. We encourage you to read the listings posted on www.tanakiwin.com and to present yourself as a candidate to organizations looking for people with your skills, interests and expertise.

Also found on www.tanakiwin.com are listings describing various events and other activities pertaining to and of interest to the Algonquin Nation. Such events are excellent opportunities to meet with members, including those with established ties to the community and those looking to establish such connections on an ongoing basis.

Do You Have an Interesting Story to Tell?

The AOO is interested in helping to inform community members of interesting stories, past and present. Your stories present an opportunity to learn and develop an appreciation of our history. There's a generational value to what you have to tell us. Please contact our editorial staff at algonquins@tanakiwin.com.

Stay Informed, Stay Connected

If you've moved or changed contact information, please be sure to let us know so that we can continue to keep you informed and up-to-date.

Visit AOO online at www.tanakiwin.com or call us at 1.855.735.3759 or 613.735.3759.



Algonquins of Ontario

www.tanakiwin.com