

In the Matter Of:
The Chippewas of Saugeen First Nation et al v.
Attorney General Of Canada et al

DAY 2 / VOL 2
April 29, 2019



77 King Street West, Suite 2020
Toronto, ON M5K 1A2
1.888.525.6666 | 416.413.7755

1 Court File No. 94-CQ-50872CM
2 ONTARIO
3 SUPERIOR COURT OF JUSTICE

4 B E T W E E N:

5 THE CHIPPEWAS OF SAUGEEN FIRST NATION, and THE
6 CHIPPEWAS OF NAWASH FIRST NATION
7 Plaintiffs

8 - and -

9 THE ATTORNEY GENERAL OF CANADA,
10 HER MAJESTY THE QUEEN IN RIGHT OF ONTARIO,
11 THE CORPORATION OF THE COUNTY OF GREY, THE
12 CORPORATION OF THE COUNTY OF BRUCE, THE CORPORATION
13 OF THE MUNICIPALITY OF NORTHERN BRUCE PENINSULA,
14 THE CORPORATION OF THE TOWN OF SOUTH BRUCE PENINSULA,
15 THE CORPORATION OF THE TOWN OF SAUGEEN SHORES, and
16 THE CORPORATION OF THE TOWNSHIP OF GEORGIAN BLUFFS
17 Defendants

18 Court File No. 03-CV-261134CM1

19 A N D B E T W E E N:

20 CHIPPEWAS OF NAWASH UNCEDED FIRST NATION and
21 SAUGEEN FIRST NATION

22 Plaintiffs

23 - and -

24 THE ATTORNEY GENERAL OF CANADA and HER MAJESTY THE
25 QUEEN IN RIGHT OF ONTARIO

Defendants

26 --- This is VOLUME 2/DAY 2 of the trial
27 proceedings in the above-noted matter, being held at
28 The Cape Croker Community Centre, 34 Community
29 Centre Road, Lion's Head, Ontario, on the 29th day
30 of April, 2019.

31 -----
32 B E F O R E: The Honourable Justice Wendy M.
33 Matheson

1 A P P E A R A N C E S:

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3 H. W. Roger Townshend, Esq., for the Plaintiffs,
4 & Renée Pelletier, Esq., & The Chippewas of
5 & Cathy Guirguis, Esq., Saugeen First Nation,
6 & Benjamin Brookwell, Esq., and the Chippewas of
7 & Scott Franks, Esq., Nawash First Nation.
8 & Christopher Evans, Esq.,

9

10 Michael Beggs, Esq., for the Defendant,
11 & Michael McCulloch The Attorney General &
12 & Barry Ennis, Esq., of Canada.

13

14 David Feliciant, Esq., for the Defendant,
15 & Jennifer Le Pan, Esq., Her Majesty the
16 & Richard Ogden, Esq., Queen in Right of
17 & Julia McRandall, Esq., Ontario.

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24 REPORTED BY: Deana Santedicola, RPR, CSR, CRR

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I N D E X

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NO.	DESCRIPTION	PAGE/LINE NO.
	(No Exhibits Marked)	

09:52:38 1 -- Upon commencing at 10:00 a.m.

09:57:51 2

09:57:51 3 THE COURT: Greetings, everyone. I am
09:57:54 4 Justice Matheson. I am the Trial Judge in this
09:57:59 5 matter.

09:57:59 6 Mr. Townshend, would you call your
09:58:01 7 first witness, please.

09:58:03 8 MR. TOWNSHEND: Good morning, Your
09:58:03 9 Honour.

09:58:04 10 I wish to acknowledge where we are here
09:58:09 11 on the traditional territories of the Saugeen
09:58:12 12 Ojibway Nation, and on the Neyaashiinigmiing --

09:58:15 13 THE COURT: Could you either pull that
09:58:18 14 closer or speak up because if I can't hear you,
09:58:20 15 that means the people in the back certainly can't
09:58:23 16 hear you.

09:58:24 17 MR. TOWNSHEND: Is that better?

09:58:25 18 THE COURT: That is better.

09:58:26 19 People in the back, is that better?
09:58:28 20 Yes.

09:58:28 21 Maybe you could start again,
09:58:31 22 Mr. Townshend.

09:58:33 23 MR. TOWNSHEND: Good morning, Your
09:58:33 24 Honour. I wish to acknowledge where we are here is
09:58:35 25 on the traditional territories of the Saugeen

09:58:38 1 Ojibway Nation and on the Neyaashiinigmiiing Reserve
09:58:40 2 of the Chippewas of Nawash Unceded First Nation.

09:58:46 3 The Defendants' counsel asked me to
09:58:48 4 note this morning that in accordance with the
09:58:50 5 protocol about Elders and community witnesses, they
09:58:54 6 may choose to defer objections to testimony to be
09:58:56 7 dealt with at a later time, rather than on the
09:58:59 8 spot.

09:58:59 9 My first witness is Karl Keeshig.
09:59:13 10 Could you come forward, please.

09:59:14 11 In place of a Christian oath,
09:59:19 12 Mr. Keeshig wants to speak about what tobacco and
09:59:21 13 what eagle feathers mean to him.

09:59:24 14 So please take your seat.

09:59:47 15 THE REGISTRAR: Good morning, sir,
09:59:49 16 would you like to make an oath on a holy book or a
09:59:51 17 solemn affirmation to tell the truth?

09:59:54 18 THE WITNESS: Yes.

09:59:56 19 THE REGISTRAR: On the Bible or an
09:59:58 20 Eagle Feather?

10:00:00 21 THE WITNESS: Through our tradition of
10:00:01 22 tobacco, "Asemaa" is how we do it in our custom.

10:00:07 23 THE COURT: That is satisfactory.

10:00:09 24 THE WITNESS: And with the use of the
10:00:14 25 Eagle Feather.

1 THE REGISTRAR: Can you state and spell
2 your first and last name for the record, sir.

3 THE WITNESS: My first name, English
4 name is Karl spelled with a "K." My last name is
5 Keeshig, that is K-e-e-s-h-i-g.

6 THE REGISTRAR: Can you hold the
7 Feather in your hand, please.

8 Do you affirm that this Eagle Feather
9 symbolizes your direct connection to the Creator
10 for your people and you hold it in the spirit of
11 honour and truth and the evidence you shall give in
12 this matter shall be the truth, the whole truth and
13 nothing but the truth, "Msit No'kmaq"?

14 THE WITNESS: I do. And if I could
15 augment your words in our language and my spirit
16 given name, if I could do that for you?

17 THE COURT: Please go ahead.

18 THE WITNESS: [Speaking in traditional
19 language.]

20 Through this tobacco -- and what I have
21 just spoken of was my spirit name, the name that
22 the Creator gave me. It is the Creator that names
23 us and bestows the name upon us and how we are to
24 walk through this world.

25 That name that I mentioned is

10:02:16 1 Wabanogiizis. What that is is morning sun. That
10:02:21 2 is the sunrise. That is my namesake.

10:02:23 3 I also referenced the blood of the
10:02:28 4 Ojibwe and Pottawatomi that I am, and I also
10:02:34 5 mentioned my clan, which is the Wolf Clan.

10:02:40 6 And I was presented with tobacco, which
10:02:45 7 I have to acknowledge, the tobacco that I had
10:02:50 8 received both from counsel and across the table,
10:02:57 9 that I would be able to convey and speak truthfully
10:03:02 10 about these sacred topics that we are going to
10:03:10 11 discuss as it relates to us as Anishinaabe people
10:03:15 12 but also us as the SON Community of First Nations
10:03:23 13 in the Saugeen Peninsula.

10:03:24 14 So with that, I have accepted tobacco,
10:03:28 15 that I would speak the truth, that I would be
10:03:29 16 honest, that I would be respectful.

10:03:35 17 And the other thing that is worth
10:03:37 18 noting is because I have accepted this tobacco,
10:03:42 19 that includes and it should be acknowledged that we
10:03:45 20 are including the Creator in this discussion, that
10:03:51 21 he from that high place will be leaning down and
10:03:55 22 listening.

10:03:56 23 And I have also asked that I am able to
10:04:00 24 convey in the sacred manner the intention in which
25

10:04:06 1 he desired.

10:04:06 2 So with that, I'll say Miigwech.

10:04:06 3 KARL KEESHIG, WABANOIIZIS: Sacred

10:01:08 4 Eagle Feather Affirmation.

10:01:08 5 THE REGISTRAR: Thank you, sir. You
10:04:13 6 may be seated.

10:04:28 7 MR. TOWNSHEND: Your Honour,
10:04:29 8 Mr. Keeshig has asked that there are certain points
10:04:32 9 in his testimony where, for cultural and spiritual
10:04:35 10 reasons, he would like to stand. Is that
10:04:37 11 acceptable?

10:04:37 12 THE COURT: That is acceptable.

10:04:40 13 EXAMINATION IN-CHIEF BY MR. TOWNSHEND:

10:04:44 14 Q. Mr. Keeshig, I was going to start
10:04:46 15 by asking you to introduce yourself, but you have
10:04:48 16 already done that with your spirit name and so
10:04:50 17 forth.

10:04:51 18 Is there anything else you wanted to
10:04:53 19 say in that line?

10:04:55 20 A. No, I am good.

10:04:56 21 Q. Could you mention your Medewin
10:05:02 22 affiliation?

10:05:03 23 A. I am Third Degree Medewin. I
10:05:13 24 carry with me the vision and perspective of those
10:05:19 25 that are on the Third Degree level of knowledge and

10:05:24 1 wisdom within the Medewin Lodge.

10:05:28 2 There are Eight Degrees, and I am at
10:05:30 3 the Third one, and where I am on that trail, the
10:05:37 4 shell that I am wearing now, I have asked the
10:05:40 5 spirit in petitioning the Spirit that I may enter
10:05:45 6 the Fourth Level of that knowledge of
10:05:47 7 understanding.

10:05:47 8 Q. So, Mr. Keeshig, without going
10:05:52 9 into details about the content or origin of the
10:05:55 10 Medewin way of life or faith, as some might call
10:06:00 11 it, can you tell us in a few sentences what Medewin
10:06:03 12 refers to, perhaps by analogy with something else?

10:06:07 13 A. The Medewin is that which the
10:06:14 14 Creator intended for us, but to be specific with
10:06:18 15 the question that you are asking, the Medewin is --
10:06:38 16 for what the Creator gave other nations such as the
10:06:42 17 church, for Anishinaabe, he gave the Medewin.

10:06:46 18 Q. And can you also explain what a
10:06:54 19 Medewin Lodge is, again, perhaps by analogy?

10:06:58 20 A. The Medewin is the structure. The
10:07:01 21 analogy would be to look across the corner here,
10:07:06 22 and you will see a structure there referred to as
10:07:08 23 the church. The Medewin Lodge is our structure.

10:07:19 24 Q. Now, what is the name of the
10:07:24 25 Medewin Lodge to which you belong?

10:07:26 1 A. I'm a member of the Three Fires
10:07:28 2 Medewin Lodge.

10:07:29 3 Q. I would like you to say a bit more
10:07:35 4 about that. Where do the teachings of the Three
10:07:38 5 Fires Medewin Lodge come from?

10:07:40 6 A. The Medewin Lodge, like other
10:07:46 7 buildings of faith, is where is housed, it is how
10:07:49 8 we house the Spirit. The Medewin Lodge is --
10:08:00 9 "Medewin," if you were to explain what that word
10:08:02 10 is, it is, if you were to interpret it, it has to
10:08:06 11 do with the way of the heart. Where it comes from
10:08:13 12 is the seeds of the Medewin were planted since the
10:08:17 13 beginning of time by the Creator's design.

10:08:23 14 Q. Thank you. And what sort of
10:08:26 15 activities does the Medewin Lodge do?

10:08:31 16 A. We cover all rites, marriage
10:08:39 17 ceremony, funeral ceremony, naming ceremony, water
10:08:44 18 ceremony, ceremonies of the lands, young woman
10:08:51 19 ceremonies, the transition from womanhood -- from a
10:08:56 20 young girl to the woman and from a young boy to the
10:08:59 21 man, those rites.

10:09:01 22 There is a vast array of rites,
10:09:07 23 spiritual rites which would include fasting. It
10:09:12 24 would include sweat lodge. It would include many
10:09:15 25 activities as such, healing ceremonies, any

10:09:22 1 procedures such as this.

10:09:24 2 Q. How did you come to join this
10:09:29 3 lodge?

10:09:30 4 A. To join the Medewin Lodge, you do
10:09:42 5 it by choice. You make a decision to enter the
10:09:47 6 lodge, but your decisions is based on your life and
10:09:53 7 where you find yourself along the trail of life.

10:09:59 8 You have to petition the Spirit and you
10:10:04 9 have to -- and by "the Spirit," I mean the Creator.
10:10:09 10 You have to express that desire to become Medewin,
10:10:15 11 to become a part of this family known as the
10:10:19 12 Medewin and to uphold and pick up that work that
10:10:26 13 the Creator has given us.

10:10:30 14 Q. What are your responsibilities in
10:10:36 15 your lodge?

10:10:37 16 A. First and foremost, I am
10:10:50 17 "Oshkaabewis," I am a helper. You'll always be a
10:10:53 18 helper with this life, and having done that work, I
10:11:04 19 have been elevated to other duties.

10:11:12 20 What you are assigned to is based on
10:11:14 21 how much you have learned and acquired through the
10:11:16 22 teachings in the Medewin Lodge. You are not voted
10:11:19 23 into positions. It is the Creator, it is the
10:11:24 24 Spirit that determines your role. And currently,
10:11:29 25 in the Medewin Lodge I am referred to as a Lodge

1 Director.

2 That requires me to -- the
3 prerequisites are, first of all, knowing the
4 protocols and the procedures of any of the rites
5 that we would be involved with, so I would have to
6 understand that.

7 The leadership through the Grandfather
8 Drum and the Medewin Little Boy Water Drum where
9 our leadership sits, they convey and direct, set
10 out what is going to be required given being the
11 given ceremony. It is my duty to take that
12 instruction and facilitate it and move it
13 throughout its completion in the lodge.

14 So it has to do a lot with conveying
15 the truth of the way things are to be run and to
16 have the courage and the determination in the
17 trying times to facilitate it to the Creator's
18 intent.

19 Q. Can you speak about how you came
20 to be at the Third Degree Medewin, on the road to
21 becoming a Fourth Degree Medewin?

22 A. There are many things that we are
23 passing over that are relevant to the questions
24 that are being asked, but also some of them are, I
25 don't want to say generic, but there are unfoldings

10:13:28 1 in our life that help us determine and make
10:13:30 2 decisions such as entering the lodge.

10:13:33 3 There is a Little Boy Water Drum and
10:13:38 4 the Grandfather Drum are important in this
10:13:40 5 decision-making, and it is their messages and how
10:13:48 6 they communicate and reach out to us that help us
10:13:50 7 with our life and give us direction. And by
10:13:55 8 "Grandfather/Little Boy Water Drums," for
10:13:59 9 Anishinaabe people, the Creator speaks through
10:14:04 10 those drums, and if we are able to hear the
10:14:11 11 message, if we are at a place in our life that we
10:14:13 12 are able to hear and receive that message, then we
10:14:15 13 get moved to make a decision.

10:14:20 14 That was my first decision to enter the
10:14:22 15 lodge. It was Spirit-driven. It was the Spirit --
10:14:28 16 again, I cannot emphasize when I use the word
10:14:31 17 "Spirit" that I am talking about the Creator.

10:14:37 18 When he caught my attention, it moved
10:14:39 19 me to want to become a better person, which is what
10:14:42 20 I was looking for in my life, and it was the
10:14:45 21 Medewin Lodge that was identified to me. I am
10:14:54 22 Third Degree.

10:14:57 23 A very similar process for the First
10:14:59 24 Degree when you enter the lodge for the first time.
10:15:03 25 We don't know how long each level of degree is.

10:15:08 1 Everyone is different. We are all different in
10:15:10 2 many records. We don't know how long that trail
10:15:13 3 is.

10:15:14 4 When we are done on each of those
10:15:19 5 levels, it is the Spirit or the Creator that
10:15:23 6 catches our attention once more and encourages us
10:15:27 7 in many ways that it is time to move on now. That
10:15:36 8 can happen in many ways. It could be through the
10:15:38 9 vision and it could be what is happening in our
10:15:42 10 life and that we are able to see that we are being
10:15:46 11 called again.

10:15:47 12 And so that is what I am going through
10:15:53 13 even at this moment. I am on my walk and my
10:15:58 14 journey through the doorway for a fourth time. The
10:16:09 15 shell that I am wearing relates to that walk, and I
10:16:17 16 happen to -- well, you are all a part of my walk,
10:16:21 17 I'll put it this way, so you are very privileged,
10:16:25 18 if I could say that.

10:16:28 19 So again, but before entering the
10:16:33 20 lodge, you have to put down all of the things that
10:16:37 21 shouldn't be a part of your life that you are
10:16:40 22 struggling with, so you have to do the inventory
10:16:44 23 and you have to cast those away at some point. You
10:16:49 24 have to bundle them up, present them to the Creator
10:16:55 25 and let the Creator relieve you of that burden.

1 That is in a very concise and simple
2 manner of explaining what the initiation and
3 entering the Medewin Lodge is about.

4 Q. Can you tell us who your teachers,
5 your spiritual teachers in the lodge have been and
6 what positions they have held in the lodge?

7 A. The list is vast.

8 First and foremost, I want to
9 acknowledge the Grand Chief of the Medewin Lodge.
10 If it weren't for him, the Three Fires Medewin
11 Lodge wouldn't be in existence. We came that close
12 to losing everything that we had in terms of the
13 sacred knowledge that I am now thankful that I
14 convey, even if it is a small part, I can convey to
15 you. His name is Eddie Benton-Banai. He is the
16 Grand Chief of the Three Fires Medewin-lodge.

17 The emotion that you might sense is
18 that he is nearing the end of his trail, and so I
19 had to do a quick look back at all of the
20 contributions and teachings that he has -- that
21 have come through him and through the Grandfather
22 Drum that he carries.

23 There are others.

24 Jim Dumont, Chief of the Eastern Door
25 of the Medewin Lodge.

10:19:20 1 There is -- from my own community here,
10:19:25 2 her name is Wasayabanokwe, but the family would
10:19:33 3 recognize her as Gladys Kid. She is no longer with
10:19:37 4 us, but she was instrumental in my growth and
10:19:40 5 learning, early learning in the Medewin Lodge.

10:19:44 6 There are many that were before me that
10:19:53 7 are still with us. To name them, I would be not
10:20:02 8 wanting to leave someone out, but there is Edna
10:20:08 9 Manitawabi. There was Robin Green. There was
10:20:18 10 Porkie White. Robin and Porkie are no longer with
10:20:23 11 us. All Medewin.

10:20:25 12 There are those that are on the road in
10:20:29 13 front of me. Wes Wehtung, Leona Stevens, Mary
10:20:39 14 Deleary, Nick Deleary.

10:20:51 15 I hope that much will satisfy the
10:20:52 16 question because there is a lot of people ahead of
10:20:56 17 me in the lodge that should also be acknowledged,
10:21:02 18 but they are there.

10:21:04 19 Q. Could you mention the position
10:21:06 20 that Porkie White held in the lodge?

10:21:10 21 A. Porkie White was -- he was -- I
10:21:26 22 believe he was the Chief of the Centre Fire, but
10:21:37 23 Budwaywidun also was of the Centre Fire, but he was
10:21:39 24 the Grand Chief of the lodge as a whole. But
10:21:42 25 again, it has been a while since Porkie left, and I

10:21:47 1 was still at a measure of learning at a First
10:21:51 2 Degree level. But he was, Porkie White was a
10:21:55 3 prominent Medewin man, a leader in our lodge.

10:21:59 4 Q. How many members are there in the
10:22:01 5 Three Fires Medewin Lodge?

10:22:03 6 A. Three Fires Medewin Lodge -- and
10:22:09 7 again, just the practical calculations of
10:22:14 8 initiating up to 30, sometimes 60 people a year, we
10:22:23 9 are well over 3,000 membership in the Three Fires
10:22:26 10 Medewin Lodge alone. The upper level I couldn't
10:22:28 11 tell you, but I know it is beyond the number that I
10:22:31 12 have stated, beyond a membership of 3,000.

10:22:33 13 Q. And how many of those have reached
10:22:38 14 the Third Degree of Medewin or higher,
10:22:42 15 approximately?

10:22:43 16 A. Third Degree, I conservatively
10:22:52 17 would say about 20.

10:22:54 18 Q. Can you also tell us what your day
10:22:59 19 job is?

10:23:00 20 A. I am what is regarded as a project
10:23:06 21 technologist with the Federal Government. I am, by
10:23:13 22 qualification, I'm a certified civil engineering
10:23:18 23 technologist.

10:23:18 24 Q. So we have discussed how to begin
10:23:29 25 to tell the things you wish to tell, and I thought

10:23:33 1 that the best place to start was at the beginning.

10:23:35 2 So I would like to ask you to tell us
10:23:37 3 the Creation Story or that part of it which you are
10:23:41 4 comfortable telling, but first, can you tell us how
10:23:44 5 you learned it?

10:23:45 6 A. The Creation Story is delivered.
10:23:55 7 It is an oration. It is orated. It is spoken. It
10:24:08 8 is the written part, if that is what you would call
10:24:10 9 it, that I am not able to disclose, and by that I
10:24:23 10 mean there are related Sacred Sand Teachings by
10:24:33 11 which the orations are delivered, and I cannot show
10:24:36 12 you that because that is an Anishinaabe rite and it
10:24:45 13 is their eyes only, and it was for Anishinaabe
10:24:51 14 specifically.

10:24:57 15 So there is, in that sense there is
10:25:02 16 spoken and there is written word with regards to
10:25:08 17 the question.

10:25:10 18 Q. From whom did you learn the story?

10:25:12 19 A. The onus of the teachings are at
10:25:18 20 the Chief level, so many of those that I have
10:25:22 21 spoken of are the ones that are the teachers who
10:25:25 22 carry that knowledge and are responsible for it.

10:25:29 23 But as Medewin, we are all carrying
10:25:36 24 that. I have received the teachings. I have had
10:25:40 25 to put the teachings in my life. I have had to

10:25:44 1 understand them. And the fact that you do go
10:25:50 2 through First, Second, Third, even as high as the
10:25:57 3 Eighth Degree, consider those an advanced chapter
10:26:02 4 of the creation spiritual teachings.

10:26:08 5 Q. So can you go ahead and tell us
10:26:12 6 the story, please, the parts that you are able to?

10:26:19 7 A. There is certain parts that I can
10:26:45 8 relay and that I have asked permission by the
10:26:50 9 Creator to be able to convey what is important to
10:26:57 10 why we are all meeting.

10:26:58 11 And so it was through this tobacco that
10:27:03 12 I have been given and the ceremony that we had done
10:27:05 13 this morning that I asked for direction through
10:27:08 14 this. And to give an appreciation of what is on my
10:27:12 15 shoulders at this time, there isn't any one person
10:27:19 16 that carries it all.

10:27:24 17 In the past, the way this used to have
10:27:26 18 been done, just to answer the question, if I were
10:27:32 19 to do it in the old way, it was an oration that
10:27:38 20 would take over seven days of ceremony to tell. I
10:27:47 21 am not going to, nor could I, convey it in its
10:27:51 22 entirety, but I thought long and hard about which
10:27:55 23 parts and how much I can share, and that is what I
10:27:58 24 would like to do.

10:28:00 25 It should be somewhat lengthy, so I ask

1 for your patience and your attention and your
2 support in relating this to you.

3 "Mitawah bezhig awoud. Yaho manidoo
4 gahkinagaygo gah keezhi toad."

5 What I have conveyed to you, these are
6 the words that I conveyed to you: Of all of the
7 spirits that there are, there is only one that
8 created everything.

9 That is an excerpt from our -- that is
10 an excerpt of a response to a question that was
11 asked.

12 The question that was asked was this:
13 "From whence does life flow?" or "Where is the
14 source of life?" was the question.

15 The one who asked that question we know
16 and understand is Wanaybozhoo. He was the one that
17 asked the question.

18 Wanaybozhoo played many roles early on
19 in Anishinaabe's pathway from the Creator's side
20 and even through now, since I'm talking about him.
21 But he wasn't always known as Wanaybozhoo, but he
22 was the one that asked the question.

23 The reason he asked the question of the
24 Creator is because of his concern for the children
25 that were yet to come. So he asked the question to

1 the Creator, and he explained why. Those ones that
2 are coming are going to want to know. They are
3 going to come with questions.

4 So in many regards, this Wanaybozhoo is
5 the one that we owe so much to because he was the
6 one that answered the questions, and in this
7 regard, with respect to the Creation Story, that
8 was the question that he asked. And there is also
9 a scroll that I cannot show you.

10 So let me begin then to give you a
11 sense of the depth of what we are talking about in
12 the nature of that question that you are asking.

13 In our teachings there is what we know
14 and call the beginning before the beginning. Some
15 refer to that before time began.

16 And to give you some appreciation, this
17 is Anishinaabes' experience of genesis, so if it
18 helps you, seeing from where you are seeing and
19 understanding from where you are understanding,
20 consider that.

21 So in the beginning before the
22 beginning, there are descriptions, there are
23 descriptions of what it was like, and there was
24 this vast darkness. And although I can describe it
25 as such, even that description isn't good enough.

1 They say it was a darkness that had a thickness to
2 it. As human beings, we try to put texture and
3 colour. This is our reality.

4 But it was that vast darkness, and
5 within that darkness the first thing that occurred
6 was a sound. It was a sound that happened first.
7 And we have a ceremonial object that helps us
8 remember that from that beginning time, and we
9 refer to that as the "Sheshegwun". That is the
10 shaker that you may see, that you may have heard
11 this morning. That is why the Sheshegwun or the
12 shaker is used in part in ceremony. If you were in
13 Medewin Lodge, in your Medewin Bundle you would
14 have a Sheshegwun.

15 It also stirs the memory of what I am
16 talking about. It is what we carry forward and
17 what we pass on to our children.

18 But there was that noise Sheshegwun,
19 and in that darkness sat the Creator with his
20 thoughts. And it is said that when the noise, that
21 Sheshegwun, that that noise began that the Creator
22 sent his thoughts out, and there were many. So he
23 cast his thoughts out.

24 And for simplification and
25 understanding, we also say look up in the nighttime

1 sky, and you will see the evident truth of that
2 event. You'll see the evidence that is there.

3 After the Creator did that, they said
4 it is said that he called back his most beautiful
5 thoughts and he assembled them and he put them in
6 front of him. And then again I'll say go outside
7 and look into the daytime sky, and you will see the
8 evidence of that.

9 The other thing that is important about
10 that is that was the first sacred fire. That fire
11 that was outside this morning is from that one, is
12 why we call it a Sacred Fire.

13 When that occurred, the darkness pushed
14 back, that the Creator would then have space to
15 carry out his plan.

16 And so he set to work with his plan,
17 and he began to put things in that space. He was
18 looking for something, it is said, why he did this.
19 He was looking for something. He was looking for a
20 place that life would spring from, that life would
21 take a hold. But he couldn't find that place right
22 away. Imagine how great the Creator is and how we
23 revere him, but he couldn't find that place.

24 It took him a number of times before he
25 was able to. It is said he did that up to nine

10:37:49 1 times.

10:37:56 2 What were those things that he placed
10:37:57 3 in that space? They say, well, perhaps NASA will
10:38:08 4 give you the answer. We know those things that he
10:38:13 5 placed there were the planets. You also have to
10:38:19 6 understand that there wasn't any movement, but that
10:38:24 7 comes later.

10:38:25 8 When he found what he was looking for,
10:38:33 9 there was other parts of his work that he was
10:38:38 10 fashioning and putting together, the seeds of life
10:38:47 11 you could refer to them as. I won't be able to
10:38:59 12 convey some of the detail, but again, there are
10:39:06 13 some things that should be conveyed here.

10:39:18 14 He was puzzled when all his work -- and
10:39:29 15 if anybody had assembled anything from Walmart that
10:39:35 16 required batteries and you don't have the
10:39:38 17 batteries, you'll understand the Creator's dilemma.

10:39:43 18 As he pondered over what was missing,
10:39:53 19 he heard this most beautiful voice. The voice was
10:40:11 20 feminine, and it was a song is the way the voice
10:40:16 21 was speaking. Even for Anishinaabe, and our Elders
10:40:24 22 and the old ones would tell us if you could ever
10:40:28 23 hear the spirits and how they talk to each other,
10:40:34 24 all you would hear is singing, is how they
10:40:38 25 communicate to each other.

10:40:43 1 So the Creator, he followed that voice,
10:40:46 2 that most beautiful voice to its source, and there
10:40:52 3 stood the most beautiful, the most beautiful,
10:41:03 4 perfect woman, was the one that was talking to him.

10:41:11 5 She told him something very important.
10:41:18 6 What she said to him was, "You cannot create on
10:41:23 7 thought alone." Her words struck him, and he
10:41:36 8 realized, once she had spoken, what she was talking
10:41:40 9 about. It was through that event, that song and
10:41:55 10 the Creator and that woman, that he realized that
10:42:03 11 his creation needed a heart.

10:42:14 12 And so that is what he did. He gave
10:42:20 13 his creation a heart. And there is many ways that
10:42:28 14 you can convey how that took place, but I'll give
10:42:36 15 you a version that will help you understand.

10:42:43 16 It is said that when all things were in
10:42:48 17 place, that the Creator blew his breath onto his
10:42:54 18 creation and, in doing so, imparted the heart and
10:43:08 19 the rhythm of the Creator in his creation. It is
10:43:13 20 also said that is how he imparted spirit into his
10:43:19 21 creation, that all living things of creation have a
10:43:26 22 spirit.

10:43:29 23 And so when he blew his breath onto his
10:43:32 24 creation, it began to move. Some regard that as
10:43:41 25 when time began is how it is talked about. And so

10:43:52 1 began the movement and the rhythm of creation, the
10:43:56 2 cycles of which we continue to experience to this
10:43:59 3 day.

10:44:04 4 That movement you can include, if you
10:44:09 5 want to understand the breath of the Creator -- we
10:44:17 6 still experience that today, be it the small wind,
10:44:24 7 be it the very strong or the whirling cycles of
10:44:28 8 wind, be it the seasons. It is all a part of the
10:44:33 9 rhythm of creation, the revolution of what we know
10:44:40 10 today as planets around the sun, around that Sacred
10:44:46 11 Fire, all of those cycles came about as a result of
10:44:52 12 the Creator blowing life into his creation.

10:44:55 13 Once he did all of that and he started
10:45:00 14 that, somewhere in there comes the population,
10:45:11 15 comes the animals, comes the spirit of the trees,
10:45:17 16 the spirit of the lands and the waters, all living
10:45:22 17 things. He created it all. Man, if I can use that
10:45:32 18 term, were the last of his work.

10:45:39 19 There were four, there were four beings
10:45:43 20 that he created in the last part. He created the
10:45:53 21 white man. He created the yellow man. He created
10:46:00 22 the black man. And he created the red man. There
10:46:06 23 is a certain way that he did that, and there are
10:46:11 24 certain instructions that he gave each. As he did
10:46:17 25 all of his creation, he gave them instruction. But

10:46:21 1 these last ones that he created were a little bit
10:46:24 2 different. There is something he didn't impart
10:46:28 3 onto others that he imparted onto those other four.

10:46:35 4 We don't tell other people's stories
10:46:50 5 because it is their story. What we should be
10:46:54 6 worried about and what we should work to tell is
10:46:57 7 our story. And so I will share a little bit of
10:47:03 8 that with you.

10:47:08 9 It is said that the Creator reached
10:47:12 10 down to the earth and he took four parts of her,
10:47:18 11 and he molded it in his hands, and he was very
10:47:26 12 meticulous about how he did that. And there were
10:47:34 13 other spirits that helped him when he was designing
10:47:46 14 some of his most beautiful work. One of those is
10:47:51 15 said to be the crystal, and it was within the
10:47:53 16 crystal that he seen the image that he was to
10:47:58 17 fashion, that he held that crystal up.

10:48:05 18 So there are details -- again, some of
10:48:09 19 which I am leaving out. But when he was finished,
10:48:26 20 they said that he touched this image in certain
10:48:30 21 places. He touched them on the hands, each one.
10:48:44 22 He touched them here, on his forehead. He touched
10:48:51 23 them where his heart is. There are other places
10:48:56 24 that he touched them, and there is explanations
10:49:02 25 about why he did that.

1 And when he touched them here on the
2 forehead is that we would have his thoughts. That
3 is why he did that, that we would have the
4 Creator's thoughts, because we are going to need it
5 where we are yet to go.

6 And when he did all of that, as he did
7 for his creation, he was going to impart a
8 heartbeat and blow his breath into this one, but he
9 knew that his breath would be too powerful and too
10 strong and that he would destroy his work if he did
11 that.

12 When he was again wondering and at
13 despair, how he was going to do that, someone spoke
14 up. "You can use me," is what the voice said. So
15 when he turned around to see who was uttering, who
16 was speaking, it was the Meegis shell is the one.
17 She was the one who spoke up and said, "You can use
18 me. I will do that for you."

19 You don't know what a Meegis shell is.
20 I'm wearing one. It is a part of the Medewin
21 initiation rites, and that is one of the reasons
22 why we wear and must wear a sacred Meegis to be
23 given those rites.

24 But he took that shell, and it was
25 through the shell that he blew life into

10:51:29 1 Anishinaabe, who wasn't Anishinaabe at the time.

10:51:33 2 When he did that, it is said he opened up his hand
10:51:37 3 and there stood Miskogabowut, the red one standing.

10:51:50 4 That is how we were created. That is
10:51:56 5 Anishinaabe story of where we come from.

10:52:01 6 Once he had done all of that, I don't
10:52:05 7 know the stories of the other colours of man, but
10:52:10 8 they were the last ones that he created, kind of
10:52:17 9 like the candle on the cake.

10:52:23 10 But once he did all of that, then he
10:52:29 11 convened what we know is the Great Circle of Life,
10:52:35 12 very similar to the circular orientation that we
10:52:39 13 have this morning, but consider all of creation in
10:52:44 14 part of that circle.

10:52:51 15 This Eagle Feather that I am holding
10:52:53 16 here, if you want to know a connection between
10:52:58 17 Anishinaabe and the eagle, in that Great Circle of
10:53:04 18 Life, as the instructions were being imparted,
10:53:11 19 Anishinaabe sat here where I am, and Megizi sat
10:53:19 20 right beside him. And as the instructions were
10:53:22 21 being given, Megizi and Anishinaabe or Miskogabowut
10:53:36 22 got to know each other very, very close.

10:53:39 23 So to each he gave instructions. To
10:53:46 24 each he identified a road or a trail, "meekaan," a
10:53:55 25 trail or a road, a pathway to his creation. In

10:54:03 1 saying that, we can say there is a red road; there
10:54:06 2 is a white road; there is a yellow road; and there
10:54:08 3 is a black road. They each leave from the
10:54:14 4 Creator's side, and we know that they return to the
10:54:17 5 Creator's side.

10:54:20 6 And in each of those roads there are
10:54:28 7 many things that he instructed each, but he gave
10:54:31 8 uniquely to each. One of those is the language.
10:54:37 9 The Anishinaabe language is what he gave to
10:54:45 10 Miskogabowut.

10:54:46 11 There are many other things that he
10:54:49 12 gave and that are unique to his children and the
10:54:55 13 road that he set them on. But there is something
10:55:03 14 that he told each colour, each of his four
10:55:11 15 children. It was the same message that he gave
10:55:14 16 each one of them. He told them that down on his
10:55:21 17 creation that they are to unite; they are to come
10:55:28 18 together, but it isn't just going to happen. But
10:55:37 19 it needs to happen.

10:55:41 20 It is kind of like the Creator's
10:55:45 21 ultimate desire of his creation is key to the four
10:55:48 22 colours of man and the trails that they are
10:55:51 23 walking. So he told each of them that, and
10:56:05 24 Anishinaabe understands, we understand in our
10:56:08 25 teachings that there were four colours of man. And

10:56:14 1 you will see that symbolism in our four directions
10:56:18 2 and the colours that we place in each of those
10:56:21 3 directions. If you look closely, such as up there
10:56:28 4 on the wall, that banner there, you will see the
10:56:32 5 four colours of man there.

10:56:38 6 After he had done this and finished his
10:56:50 7 instruction with each, he set them on their trail,
10:56:57 8 and they say there is characteristics of each, that
10:57:06 9 the white man, the white brother, there is a
10:57:11 10 special characteristic about him that relates to
10:57:14 11 the fire.

10:57:21 12 So if you look at the black brother or
10:57:23 13 the black man, that there is a special
10:57:25 14 characteristic about him that relates to the water
10:57:31 15 or the blood.

10:57:33 16 If you look at the yellow brother,
10:57:37 17 there is a characteristic about him that relates to
10:57:40 18 the air.

10:57:43 19 And if you look at Anishinaabe, you
10:57:47 20 will see a characteristic about him that relates to
10:57:50 21 the earth.

10:57:55 22 So in there you understand those four
10:57:58 23 elements of the Creator's gift of life. But when
10:58:06 24 he told each one of them that it was their time, it
10:58:13 25 even describes in our story how each one left.

10:58:19 1 They say the white brother, he just
10:58:24 2 flew down that trail. He left urgently, as quickly
10:58:30 3 as he could. He wanted to get to the Creator's
10:58:33 4 gift of life as quickly as he could because he
10:58:37 5 understood the beauty of what the Creator had done
10:58:41 6 for his children.

10:58:44 7 Similarly, the yellow man and the black
10:58:49 8 man, there are similarities that one can describe
10:58:53 9 and discuss about their journey and how they left.

10:58:58 10 Those first three, it is said they went
10:59:04 11 as instructed and one fast, perhaps one not so
10:59:08 12 fast, and one a little bit slower than the other,
10:59:10 13 be the point is that they left right away.

10:59:14 14 Anishinaabe, he didn't do that. He
10:59:37 15 didn't want to leave the Creator's side. He didn't
10:59:44 16 want to leave his Grandfather. He was concerned
10:59:53 17 how much he would miss his Grandfather, and he was
10:59:58 18 concerned that his Grandfather might be alone.

11:00:05 19 There is more about that discussion
11:00:12 20 that he had with his Grandfather, but his
11:00:17 21 Grandfather again -- I'm switching from "Spirit" to
11:00:22 22 "Grandfather," but I'm meaning the same one, the
11:00:24 23 Creator. So he had to talk more. You see,
11:00:34 24 Anishinaabe seen the beauty and seen the love and
11:00:36 25 seen the truth. He understood it very deeply, and

11:00:41 1 that is what touched him, caused him to act the way
11:00:46 2 that he was, in reverence and love towards his
11:00:49 3 Grandfather.

11:00:50 4 But his Grandfather had already set
11:00:57 5 things into motion, and it was important that his
11:01:02 6 red grandson take his place in creation. So he
11:01:08 7 encouraged him to leave, and his grandson
11:01:15 8 reluctantly turned around and began to walk down
11:01:18 9 that trail.

11:01:20 10 They say he got so far and he stopped,
11:01:37 11 and he turned around and he looked at his
11:01:40 12 Grandfather. He wanted to come back. And his
11:01:49 13 grandfather is trying to convince him to turn
11:01:52 14 around and keep on going, but he stopped, and he
11:01:55 15 had to tell him something to encourage him.

11:02:03 16 Again, I'm not sharing some things
11:02:05 17 because they had a communication; there was
11:02:08 18 something that was said, that the Grandfather said,
11:02:11 19 that the Creator said to convince him to turn
11:02:15 20 around again.

11:02:16 21 They said four times Anishinaabe
11:02:23 22 stopped. There were four times that he turned
11:02:29 23 around to look back at his Grandfather, the Creator
11:02:34 24 or the Spirit. He did that four times, and four
11:02:38 25 times his Grandfather had to encourage him and tell

11:02:42 1 him something to make him turn around to complete
11:02:48 2 his journey.

11:02:49 3 The fourth time that it happened, it is
11:02:58 4 said that that is the longest discussion that he
11:03:00 5 and his Grandfather had to have, that the
11:03:07 6 Grandfather spoke to him and spoke to him and spoke
11:03:10 7 to him, saying many things to try and get him to
11:03:15 8 turn around.

11:03:15 9 So after a lengthy discussion and
11:03:23 10 encouragement, Anishinaabe was going to turn
11:03:27 11 around, and the Grandfather, his Grandfather
11:03:35 12 whispered in his ear and said, "Now don't turn
11:03:39 13 around this time." And Anishinaabe did as he was
11:03:47 14 instructed after the fourth time, and he took his
11:03:52 15 place in creation.

11:03:56 16 In doing that, he came down through the
11:03:59 17 Four Levels from that stopping place to the earth,
11:04:01 18 and there are levels there. There is a Water
11:04:08 19 Level; there is a Sky Realm; and then there is the
11:04:10 20 Earth Level is what Anishinaabe walked through
11:04:17 21 along his final part of his journey.

11:04:20 22 And I want to remind you of the first
11:04:26 23 four times that he stopped. There are levels there
11:04:31 24 as well. There were four times he stopped, so
11:04:36 25 there is Four Levels there.

11:04:38 1 And on his journey here, Anishinaabe in
11:04:44 2 the slow pace that it took him and the times that
11:04:47 3 he stopped, he was able to look around and recall
11:04:53 4 what it is that he seen.

11:04:58 5 Anishinaabe smiled when the scientists
11:05:10 6 discovered that there was an asteroid belt out
11:05:12 7 there because Anishinaabe already knew that. There
11:05:23 8 is also a Water Level there. The third level from
11:05:27 9 the earth is the Water Level.

11:05:31 10 What is important about that one,
11:05:38 11 remember that voice that the Creator heard that
11:05:41 12 gave him the final piece of his creation, that one
11:05:49 13 on the Third Level. We call that -- it is the
11:05:53 14 Water Level, but there is a great lake there, most
11:05:58 15 pure, beautiful, shimmering, shining lake there,
11:06:02 16 the source of water for his creation.

11:06:10 17 There is a Grandmother there. They say
11:06:13 18 she is the one that sits next to the Creator, but
11:06:15 19 her name is Nitawabekwe, and if you had heard the
11:06:23 20 prayer this morning, you may have heard her name
11:06:25 21 mentioned. When we ask for the blessing of the
11:06:30 22 water through our women, it is that Grandmother,
11:06:35 23 her daughters and her grandchildren and her great
11:06:39 24 grandchildren that they are asking for the blessing
11:06:43 25 from. Nitawabekwe is the one.

1 The other part I'll say is encourage
2 you -- and it does relate to this gift of
3 creation -- is look for the reflection of the
4 Creator's truth, of the Creator in his creation,
5 that there is a reflection. Some also refer to the
6 echo, the reverberation.

7 So when they say when Anishinaabe came
8 down that time, and they say he pointed his toes
9 when he touched down on the earth, and he did that
10 because he didn't want to hurt anything. He didn't
11 want to disturb the Creator's gift of life, so he
12 pointed his toes. So if you look at children, the
13 newborns, you'll see that in them.

14 So once he did that -- I am going to
15 jump a little bit ahead, but I want to mention the
16 fourth stopping place, that Fourth Level, that
17 fourth realm.

18 Because of what had occurred up to that
19 point along the trail and the many times that
20 Anishinaabe stopped and looked back at his Creator,
21 the fourth one being the hardest time, throughout
22 all of that the Creator identified something with
23 his red grandchild, and I believe he told him
24 something that I will share with you on that fourth
25 stopping place.

1 He said, "I am going to place something
2 here, a Spirit here." That Spirit is known as
3 Midemanido, the Mide Spirit. Equate that or
4 connect that with the Medewin, the Mide Lodge
5 because that is where the Medewin, if you want to
6 call it faith or way of life, comes from.

7 So you can see that it was by the
8 Creator's design what the Medewin is in the Medewin
9 Lodge. So he placed a Spirit there, and what he
10 told his red grandchild was that "I will be that
11 much closer to you. I will place a Spirit here,
12 kind of acting in my stead, but will be the same,
13 every bit, as if I were standing here myself."

14 That is what is special about that
15 Medewin, what we call "Mideaking". If you had seen
16 the construction of the Medewin Lodge, you would
17 see the design that I am describing in the four
18 levels up to the Fourth Level, including the Water
19 Level.

20 And if you were ever in our Medewin
21 Lodge and you seen the Grandmothers lifting
22 their -- if you ever seen the Grandmothers lifting
23 the water and you were in the lodge, you would see
24 by design, when they hold their hands up like this
25 with the water vessel, you would see that they are

1 at the Third Level, the level of the water when
2 they do that and they are asking for the blessing.

3 In the Medewin Lodge, as all houses of
4 faith are the house of the Spirit, for us it is a
5 Medewin spirit, Medewin Lodge, Medewin Lodge of
6 life. The way of the heart is what that is.

7 So I am going to move along now.
8 Miskogabowut had been on earth for some time now,
9 but there is a transition in that name, and maybe
10 it was bestowed after, afterward.

11 Anishinaabe, if you broke that word
12 down, what that word is saying is "the one that was
13 lowered," is what "Anishinaabe" translates to.

14 So I am going to refer to now using
15 that term "Anishinaabe." When he was on the earth,
16 the first work that the Creator gave him was to go
17 out and visit his creation, and so that is what he
18 did. He travelled all over the place, greeting,
19 getting acquainted with creation. Some might
20 consider that play, but it was actually a task that
21 the Creator gave him.

22 When he was finished that, so there is
23 a number of times that he came back and spoke with
24 his Creator.

25 The other thing, again, if I can jump

11:13:35 1 back to my original -- when he created those four
11:13:42 2 brothers, for Anishinaabe, he gave him tobacco. He
11:13:49 3 said, "Whenever you need me, use your tobacco, and
11:13:52 4 I shall hear your every thought and your every word
11:13:54 5 and your every want, whatever it is that you need.
11:13:59 6 The guarantee is through the tobacco that you will
11:14:02 7 be heard."

11:14:05 8 So then we can jump forward back to
11:14:07 9 Anishinaabe coming back to his Creator, and this is
11:14:13 10 the kind of discussion that they had, Anishinaabe
11:14:18 11 using his tobacco to talk with his Grandfather,
11:14:22 12 with the Creator.

11:14:23 13 And the next task that -- every time
11:14:36 14 you can imagine the grandson coming back.

11:14:39 15 "Grandfather, I have finished what you have asked.
11:14:41 16 Is there anything more that you will have me do?"

11:14:47 17 So one of those tasks that the Creator
11:14:50 18 gave him, he said, "I want you to go out, and I
11:14:56 19 want you to name creation. Give everyone a name.
11:15:04 20 Ensure that everyone has a name, forgetting no one.
11:15:12 21 Name it all."

11:15:17 22 And so Anishinaabe, excited to do his
11:15:22 23 work, took off and he began to do that, naming
11:15:25 24 everything. He named all of the trees. He named
11:15:30 25 all of the animals, the crawlers, the fliers, the

11:15:34 1 big, the little. It is said he even named what is
11:15:39 2 under the earth, those ones that move around and
11:15:43 3 those little tiny ones, to lift up a leaf and name
11:15:47 4 them. He did all of that. But he didn't stop
11:15:52 5 there.

11:15:57 6 The way that the winds blow, the spirit
11:16:03 7 of the wind, from the warm gentle breeze in the
11:16:09 8 summer to the cold, biting winds in the winter, to
11:16:13 9 the different formations that the winds make, the
11:16:17 10 big and the small, he named all of that. And all
11:16:22 11 of what you see up in the sky, through the clouds
11:16:26 12 and the formations, he named all of that, gave each
11:16:29 13 one a name.

11:16:30 14 You can see what a daunting task that
11:16:35 15 must have been, but Anishinaabe didn't complain.
11:16:40 16 He set to do the Creator's work, and that is what
11:16:43 17 he did for his Grandfather.

11:16:46 18 They say even the colours, the colour
11:16:50 19 of the sunrise, the shades of the sunrise, that
11:16:57 20 spectrum, he named all of that, and he noticed the
11:17:05 21 changes in the seasons, and he gave each of them a
11:17:08 22 name.

11:17:12 23 He noticed what was hanging up in the
11:17:18 24 nighttime sky. He gave all of that a name.

11:17:25 25 So there is a lot of work that he did,

11:17:29 1 and when he was finished and complete, he would go
11:17:32 2 back to his Grandfather and tell him that he did
11:17:36 3 what he was asked to do, that he was done.

11:17:40 4 But when he came back to his
11:17:46 5 Grandfather, his Grandfather noticed something was
11:17:51 6 on his mind because when he came back this time,
11:17:56 7 there was something a little different this time.
11:17:59 8 And he said, "My grandson, by the way you are
11:18:08 9 looking, there must be something on your mind.
11:18:16 10 What have you noticed travelling creation?"

11:18:23 11 And when his grandson, Anishinaabe,
11:18:29 12 said, "I noticed that everyone has someone, a
11:18:37 13 partner, someone to be with, but I am the only one.
11:18:47 14 I am the only one that doesn't have someone."

11:18:53 15 His Grandfather responded to him and
11:18:56 16 said, "I will send you someone," and that someone
11:19:02 17 who he sent was "Miengun," or the wolf. They
11:19:16 18 formed a very strong brotherhood, but the Creator
11:19:22 19 sent them both out on a -- again, another work.
11:19:30 20 And he said, "I want you to go out and greet all of
11:19:32 21 creation by their Anishinaabe name," by their --
11:19:48 22 "Anishinaabe" meaning the red man in the language
11:19:51 23 that he was given.

11:19:51 24 So he and Miengun went out, and they
11:19:55 25 greeted creation in that way, forgetting no one.

11:19:59 1 So therein, in that story also is the
11:20:05 2 rites for the naming ceremonies that we have in the
11:20:08 3 Medewin Lodge. That is where it comes from, but
11:20:14 4 the name is important. Why it is important is
11:20:23 5 because it is the name that the Creator called us.

11:20:33 6 When it was my time to come here and
11:20:38 7 all of those that have the spirit name -- they say
11:20:45 8 when it is time that the Creator calls you to his
11:20:49 9 side, but how he calls you is by your spirit name,
11:20:54 10 and you take your place by his side, and he stands
11:20:58 11 over there at the beginning of the trail, and he
11:21:01 12 shows you, points in this direction.

11:21:06 13 But Anishinaabe, if you can stay in
11:21:12 14 that story, because Anishinaabe was not his name,
11:21:19 15 so he is not called "Anishinaabe." He was without
11:21:25 16 a name, but we know when we look back that is how
11:21:28 17 we refer to him, as Anishinaabe; Miskogabowut and
11:21:35 18 then Anishinaabe, eventually Wanaybozhoo.

11:21:41 19 Wanaybozhoo sometimes termed as
11:21:46 20 Nanabush. The oral history of Nanabush, there is
11:21:55 21 parallels and lessons in that, so Nanabush or
11:21:59 22 Wanaybozhoo did a lot for us. He experienced a lot
11:22:05 23 that we wouldn't have to go through, or he
11:22:07 24 experienced it for us.

11:22:10 25 And it is through that, those stories,

11:22:15 1 that we also learn about the trials and
11:22:18 2 tribulations of life.

11:22:22 3 So I'll take it that far. I was
11:22:47 4 thinking if there was more that I could say, but my
11:22:51 5 tobacco has taken me this far with respect to the
11:22:56 6 Creation Story.

11:22:59 7 Q. Thank you.

11:23:01 8 Your Honour, my next question will also
11:23:04 9 elicit a lengthy story. Would you care to have a
11:23:07 10 break now?

11:23:07 11 THE COURT: Yes, we can stop a few
11:23:09 12 minutes early, and we'll take a 20-minute break.
11:23:11 13 Thank you.

11:23:12 14 -- RECESSED AT 11:25 A.M.

11:42:46 15 -- RESUMED AT 11:48 A.M.

11:49:59 16 THE COURT: Please go ahead.

11:50:00 17 BY MR. TOWNSHEND:

11:50:00 18 Q. Thank you.

11:50:03 19 Mr. Keeshig, the next thing I'm going
11:50:05 20 to ask you about is the story of the Flood, so
11:50:07 21 before we do that --

11:50:10 22 THE COURT: Mr. Townshend, I can't hear
11:50:12 23 you.

11:50:13 24 MR. TOWNSHEND: Is this better?

11:50:14 25 THE COURT: It is better. And maybe

11:50:16 1 even move it closer. It might be hard with your
11:50:18 2 notes.

11:50:19 3 MR. TOWNSHEND: Yes, it is hard to get
11:50:20 4 it much closer. I'll have to remember to lean.

11:50:23 5 THE COURT: That's okay. Please repeat
11:50:25 6 your question.

11:50:25 7 BY MR. TOWNSHEND:

11:50:26 8 Q. Okay. Mr. Keeshig, the next story
11:50:27 9 I am going to ask is about the Flood, so before
11:50:29 10 going into that, can you explain where you learned
11:50:31 11 that, when and how you learned that?

11:50:35 12 A. The story of the Flood is part and
11:50:38 13 parcel of the stories through teaching and ceremony
11:50:47 14 in the Medewin Lodge, often incorporated into,
11:50:52 15 again, the Sand Scroll Teachings that I am not able
11:50:59 16 to divulge, but that is where I have learned it,
11:51:08 17 but there are other sources that reference it with
11:51:10 18 respect to the Mishomis Book.

11:51:17 19 But there is other detail that is not
11:51:19 20 within the Mishomis Book. The Mishomis Book was
11:51:26 21 authored by Eddie Benton-Banai, the Grand Chief of
11:51:34 22 the Medewin Lodge, the Three Fires Medewin Lodge.

11:51:36 23 Q. So can you tell us the story or
11:51:37 24 those parts of it which you are able to?

11:51:40 25 A. The Flood, they have to consider

1 at the time of the Flood that Anishinaabe had moved
2 a significant -- travelled a significant way along
3 his trail through creation. From the time of the
4 one that was lowered, Anishinaabe, who would then
5 be -- receive his name and regarded as Wanaybozhoo,
6 and then how, from there, Anishinaabe was
7 populated, it all stems.

8 So you can obviously see that there is
9 a lot of information that I am skipping over with
10 respect to coming to the time of the Flood.

11 The Flood we know and we refer to as a
12 cleansing, and that cleansing, also purification or
13 resetting and restoring balance in creation. And
14 there has been other cleansings, but the Flood is
15 one of them that I am being asked about. And it is
16 how -- and again, I put it in the context of
17 Anishinaabe. It is our story.

18 But it is how Anishinaabe adhered to
19 original instruction, and how he was to walk and
20 live the earth, relate to the earth, and how he
21 moved away from adhering to original instruction,
22 and the consequence of that had an effect on his
23 life. Respect turned into disrespect. The
24 families were beginning to part and break up. The
25 children were affected.

1 But it wasn't just -- if I can use the
2 term "human" -- it wasn't just Anishinaabe that was
3 affected. It was also creation that was affected
4 for not offering your tobacco for what you were
5 receiving from the gift of creation, such as the
6 taking of life, hunting and fishing, the gathering.
7 But there was disharmony. And again, I'm not doing
8 it much justice, but I want you to apply your
9 thoughts. I have given you indicators that
10 something was wrong.

11 It was such that it caught the
12 Creator's attention, but it was through the Great
13 Flood, that cleansing, that the balance would be
14 set back, that all of that would be washed away and
15 that Anishinaabe could restore himself, that the
16 harmony and balance and the heartbeat of creation
17 would be restored. And so it was through the
18 cleansing of the Great Flood.

19 In my own life -- and there is many of
20 us and other stories that we have heard. It isn't
21 just our teaching that has record of the Great
22 Flood. It was a cleansing or a flood that affected
23 us all. And it was so -- the magnitude was such
24 that it covered the earth.

25 And for Anishinaabe, refuge was this

1 large log, and on that log all of the animal
2 relatives of creation gathered. That is where they
3 sought refuge, was on this log.

4 But also comes back into the figure and
5 the role of Wanaybozhoo, that first one. He, on
6 behalf of Anishinaabe -- you see, there is things
7 particular about Wanaybozhoo. It is often
8 discussed because of the being that he was. Is he
9 half human and more spirit or more human and half
10 spirit?

11 But he had those characteristics about
12 him. There is some mystification in talking about
13 him, but he exists, and he played these roles on
14 behalf of his grandchildren. We also refer to
15 Wanaybozhoo as "our Uncle" in many regards. It is
16 still appropriate to use terms as such.

17 But he was the one on that log. He was
18 there with all of the animals. And there were many
19 deliberations and discussions had on that log
20 amongst the animals, and it was determined that
21 they needed a place to start anew.

22 And through their counsel on this log,
23 amongst them it was determined that they needed a
24 piece of earth to start anew, but the earth was
25 covered with water. But it was vital for them to

12:00:30 1 have this new start, and they had determined that
12:00:39 2 someone would have to swim down through the depths
12:00:43 3 of the water and retrieve the earth.

12:00:50 4 And as they discussed it among
12:00:52 5 themselves and determined that that was their plan
12:00:58 6 of action, they began to select and determine who
12:01:04 7 would go first. In that story, they say it was the
12:01:13 8 larger and the more boldest ones, the bigger ones
12:01:16 9 by virtue of size, temperament, characters, they
12:01:26 10 each stepped forward. "I will be the one."

12:01:33 11 So you can see, if you understand the
12:01:47 12 animal life, you can determine who those larger
12:01:52 13 ones are that stood up and went first, be it the
12:01:58 14 moose, be it the buffalo, be it the bear. All
12:02:07 15 these animals, by virtue of size and their
12:02:11 16 characteristics, stepped forward. "I will be the
12:02:17 17 one."

12:02:17 18 And each in their turn, they were
12:02:23 19 unable to do it. They risked their lives to do it,
12:02:28 20 taking turns and not being successful. The little
12:02:38 21 ones, they say, were kind of pushed to the side as
12:02:41 22 the larger ones took their place. "Let it be me
12:02:46 23 next."

12:02:47 24 So they go through, each taking turns,
12:02:53 25 fully in support of what each of them were

12:02:55 1 attempting to do, but they started to become
12:03:02 2 concerned as the larger, the more larger animals
12:03:08 3 failed to do it.

12:03:12 4 It is said that now the ones that were
12:03:21 5 stepping forth were the smaller, less majestic in
12:03:29 6 size, were the ones that they were left with, and
12:03:34 7 that they all began to worry. "What are we going
12:03:38 8 to do?"

12:03:40 9 Some were considering a second attempt
12:03:48 10 is the way that it is discussed. But there was a
12:03:53 11 little voice that spoke out. "Let me try. Let me
12:04:03 12 try."

12:04:06 13 The larger animals had to step aside so
12:04:10 14 that they could see where this voice was coming
12:04:12 15 from, and when they seen who it was, some of them
12:04:21 16 started to laugh because of how small this one was
12:04:29 17 and who he was. And they say it was even to the
12:04:38 18 point of ridicule.

12:04:43 19 So there were a lot of dynamics
12:04:45 20 occurring, and there are a lot of teachings or
12:04:51 21 parables that should be reflected back to you, how
12:04:59 22 they made fun of this little one, the many ways
12:05:04 23 that they went about it.

12:05:09 24 Eventually, the little one had support.
12:05:18 25 "What have we got to lose in letting him try? What

12:05:22 1 have we got to lose? Give him a chance. Let's see
12:05:27 2 what he can do."

12:05:27 3 So the discussion went on like that
12:05:35 4 until eventually, he was provided the opportunity
12:05:40 5 to dive down to the depths and to retrieve the
12:05:45 6 earth, that there may be a new beginning.

12:05:51 7 And so they let him. They let him try,
12:05:58 8 and he left the log. And this one was -- his name
12:06:07 9 is Zhawusk. And for the benefit of others who are
12:06:15 10 not of our language, that is the muskrat is the
12:06:21 11 one, that little creature.

12:06:23 12 He was the one that spoke up. Now he
12:06:30 13 dove into the water, and he disappeared out of
12:06:35 14 sight. And he was gone a long time, as the story
12:06:42 15 goes. And they were beginning to worry because of
12:06:48 16 how long he had gone. And then they began to look
12:06:54 17 at each other, talk to each other. "Why did you
12:07:00 18 let him go? Why did you convince me to let him
12:07:06 19 go?" is the way the conversation took place.

12:07:09 20 They were praying, and some began to
12:07:11 21 cry because they thought they had lost all hope,
12:07:18 22 until one of them noticed this little body floating
12:07:22 23 on the water. Someone pointed it out, and they
12:07:28 24 quickly propelled that log in the direction where
12:07:33 25 that little body was floating, and it was Zhawusk.

1 It was the muskrat floating on top of the water.

2 And they retrieved him and set him on

3 the log. They were of the opinion that he was no

4 longer alive, and they were trying everything they

5 could to wake him up. But someone noticed he had

6 something in his hand. He had something in his

7 hand. "Look."

8 And so they opened up his hand, and he

9 had this little handful of earth. And there was

10 this great rejoice among those on that log. Again,

11 there is things I'm leaving out, but what

12 eventually happened was, "Where will we place this?

13 Where will we put this?"

14 And it was the turtle that spoke up and

15 said, "You can place it on my back" is what she

16 said.

17 And that is what they did. They placed

18 it on her back. And again, you know, there is some

19 mystification involved in detail, but that event

20 and the name of this place that we are at, this --

21 what you refer to as North America, Anishinaabe

22 refers to as Turtle Island. That is where it gets

23 its name from, and that is the event that is

24 attributed to why Anishinaabe, of all North

25 America, refer to North America as Turtle Island.

12:10:06 1 That is the story of the Flood in a
12:10:11 2 very concise description.

12:10:14 3 Q. I have one more story I want to
12:10:23 4 ask about, and that is the Migration Story. And
12:10:25 5 again, start with explaining how you learned it.

12:10:29 6 A. The Migration Story, there is
12:10:43 7 reference to it in the Mishomis Book, again,
12:10:49 8 authored by Eddie Benton-Banai. There is some
12:10:56 9 framework of the migration in that book, but there
12:11:05 10 is other information that isn't disclosed in the
12:11:07 11 book itself, and there is detail that could be
12:11:14 12 added. I know the book attempts to reference
12:11:23 13 stopping places.

12:11:28 14 But the migration occurred for a
12:11:37 15 reason, and there were prophets that came among the
12:11:48 16 people that brought what is referred to as the
12:11:54 17 Seven Fire Prophecies. Those prophecies, they
12:12:02 18 depict what was waiting for Anishinaabe in the
12:12:08 19 future, and each of those Seven Fire Prophecies,
12:12:16 20 they capture events that would unfold around
12:12:22 21 Anishinaabe going forward.

12:12:26 22 One of those prophecies relates to the
12:12:32 23 coming of the white man and the white brother. The
12:12:34 24 light-skinned brother was going to show up; you are
12:12:41 25 going to meet him; your paths are going to cross.

12:12:55 1 And in that part of that prophecy, they say he will
12:13:01 2 wear one of two faces, and they describe that.

12:13:08 3 The face of brotherhood could be one of
12:13:10 4 the faces that he comes bearing; brotherhood and a
12:13:20 5 handshake, I think the Mishomis Book references it
12:13:26 6 in that manner. But there is many ways you can
12:13:30 7 describe, that that is described. If he comes
12:13:34 8 wearing the face of brotherhood, you can treat him
12:13:36 9 every bit like a brother. You could put your
12:13:40 10 children in his care, and he would treat them as if
12:13:43 11 they were his own.

12:13:44 12 There is many descriptions that aren't
12:13:49 13 captured in the Mishomis Book.

12:13:53 14 The other face that he may come with is
12:13:55 15 the face of death and destruction. If he comes
12:14:01 16 bearing arms, these are some of the indicators or
12:14:08 17 the forewarnings by prophecy that were related
12:14:12 18 generations before the light-skinned race would
12:14:15 19 even cross our paths.

12:14:18 20 And when you work your way through the
12:14:26 21 prophecies, you will see that the reason for the
12:14:37 22 migration is contained within the prophecies
12:14:41 23 themselves because of what -- it was in one way a
12:14:51 24 preparation for the coming of the white man and
12:14:55 25 your Sacred Bundles, your sacred way of life.

12:15:01 1 So you will know what face it is that
12:15:06 2 he was wearing should the waters become unfit to
12:15:13 3 drink, and there are descriptors of that. You will
12:15:18 4 see it in the land; you will see it in how he
12:15:22 5 relates to you.

12:15:29 6 And to protect the Sacred Bundles and
12:15:37 7 your way of life, the migration is spoken about.
12:15:48 8 But where that begins is on the east coast of North
12:15:53 9 America or Turtle Island, and people often ponder
12:16:02 10 about that. It confuses those who hear the story.
12:16:24 11 It leads them to think that Anishinaabe only lived
12:16:29 12 on the east coast of Turtle Island, and that is not
12:16:34 13 true.

12:16:37 14 Well, what was the migration about?
12:16:46 15 When I have been relating to you this morning this
12:16:52 16 information and some of the other articles and
12:16:55 17 things that I have sort of touched on, we refer to
12:17:00 18 those as the "Sacred Bundles." The Grandfather
12:17:08 19 Drum is a Sacred Bundle. The Little Boy Water Drum
12:17:13 20 is a Sacred Bundle. The Birch Bark Scrolls is a
12:17:19 21 Sacred Bundle. The knowledge itself is a Sacred
12:17:31 22 Bundle. It is what you carry in your heart. It is
12:17:34 23 your oral library or repository.

12:17:41 24 So that is all to get a sense of what
12:17:45 25 the Sacred Bundles are. That is some of the

12:17:49 1 indicators to help you understand when I use that
12:17:51 2 word.

12:17:53 3 So they were to migrate in preparation,
12:18:01 4 for the preparation of when the light-skinned race
12:18:04 5 would cross our paths, and that migration was led
12:18:15 6 by leadership such as Chiefs, or Ogimaa in our
12:18:23 7 words, in our terms for leader or Chief is
12:18:32 8 "Ogimaa"; Grand Chief is "Ogimaa."

12:18:40 9 So there were leaders among that were
12:18:47 10 handed the task to lead people but also ensure that
12:18:59 11 the Sacred Bundles would make it to their
12:19:02 12 destination. And the destination is described, and
12:19:06 13 the trek of the migration is also described, what
12:19:11 14 they would experience along the way. There were
12:19:15 15 certain stopping places along the migration that
12:19:21 16 Anishinaabe or Mide would have to determine.

12:19:27 17 But there is also another most
12:19:33 18 important element that led this sacred journey, and
12:19:41 19 that is the Meegis shell. I refer to that one as
12:19:50 20 "she" led us. From time to time, she would surface
12:19:59 21 and be a beacon for that migration.

12:20:07 22 It wasn't an easy migration. There
12:20:10 23 were many decisions that had to take place along
12:20:16 24 the trail, and there were generations. The trek or
12:20:27 25 this migration would incur generations of travel,

12:20:34 1 so it didn't happen over five years or six years.

12:20:39 2 It is something that took place and was handed from
12:20:43 3 one generation to the next in terms of the
12:20:46 4 leadership.

12:20:55 5 There were times when the leadership
12:21:02 6 was fraught with worry because everything was
12:21:09 7 bearing on their shoulders. They were to look for
12:21:15 8 a place where the food would grow on top of the
12:21:18 9 water; that is one of the descriptors that they
12:21:22 10 were provided. But there were other things that
12:21:28 11 they were to look for, and they would know that
12:21:34 12 they are on the right trail, in the right
12:21:38 13 direction.

12:21:38 14 This community here that you are in is
12:21:42 15 not a stopping place as it is described, but that
12:21:49 16 migration came through here. So we were a point
12:21:59 17 along that trail of the migration.

12:22:10 18 There is a place here we refer to as
12:27:52 19 Nochemowenaning. For our non-Native relatives, it
12:22:26 20 is also referred to as Hope Bay. There is an event
12:22:32 21 that unfolded there, but before I explain that, I
12:22:40 22 had mentioned there were times when the Chiefs and
12:22:45 23 the leadership were fraught with worry.

12:22:50 24 And one of the accounts is how the
12:22:55 25 Chief would look out across a great body of water

12:22:58 1 into the setting of the sun with his worry and his
12:23:02 2 prayer because it was up to him to lead, and he got
12:23:13 3 to a point of indecision and not knowing. So he
12:23:19 4 looked out across this great body of water. Every
12:23:23 5 day he would do that for a period of time.

12:23:30 6 In our oral accounts, we know that body
12:23:38 7 of water that he looked out across was Lake Huron,
12:23:48 8 and to seek direction in reaching out to the
12:23:54 9 Spirit, the Creator, the Creator, the Chief, the
12:23:59 10 leadership assembled their spiritual gifted
12:24:16 11 advisors in ceremonial rites, be it sweat lodge, be
12:24:26 12 it shaking tents.

12:24:30 13 But there was a ceremonial rite that
12:24:34 14 took place with the question and the Chief's worry.
12:24:41 15 There are those that have those gifts, among
12:24:46 16 Anishinaabe, to be able to do that, so it was a
12:24:51 17 ceremonial rite of sorts. We should always be able
12:25:00 18 to reach out to the Creator or the Spirit with our
12:25:05 19 worry and with our questions, and that is what the
12:25:08 20 leadership did.

12:25:09 21 The answer that came as a result of
12:25:13 22 that, what the Spirit -- and the advisors told him
12:25:22 23 what the Spirit said. "We still have time because
12:25:33 24 they have not yet discovered what we already know"
12:25:42 25 was the message.

12:25:45 1 So then the question is what was the
12:25:50 2 message talking about? "They have still not
12:25:57 3 discovered what we already know."

12:26:02 4 What they were talking about was the
12:26:06 5 world was round. If you want to use a timeline, I
12:26:17 6 like to refer to Christopher Columbus, and in that
12:26:25 7 time frame how others had considered that the world
12:26:28 8 was flat. I am not being critical when I say that,
12:26:39 9 but I recited the Creation Story for you. I told
12:26:47 10 you about Anishinaabe's journey from that high
12:26:53 11 place, and that is how he knew that the world was
12:26:57 12 not flat, because he witnessed it, and he also took
12:27:03 13 his time making it here.

12:27:05 14 So we know that that body of water that
12:27:18 15 the leadership, the Chief was looking with,
12:27:22 16 fraught, across at the sunset was Lake Huron.

12:27:29 17 So they embarked, continually looking,
12:27:35 18 and when they got to the Great Lakes, they were a
12:27:40 19 little bit disoriented about which way to go and
12:27:43 20 what they were looking for. When they got this
12:27:49 21 far, over there, Nochemowenaning, is where that
12:27:57 22 great Meegis surfaced. And it surfaced, and they
12:28:04 23 say when that happened, it lit up the land. It lit
12:28:11 24 up the land in that bay and the land that was all
12:28:15 25 around there.

1 The way the Medewin talk about it is
2 that it reached out and it touched and it blessed
3 the land, also drawing attention to Anishinaabe and
4 pointing the way. And then it went back down. It
5 went back under the water, creating this great
6 whirlpool in that bay over there, and there are
7 oral accounts of that in this community.

8 My uncle Josh Jones was one of them
9 that could remember, remember the Nochemowenaning.
10 But there are other of our Elders, some not here
11 anymore, that knew of the story, how at first it
12 was a great, great whirlpool, and how eventually it
13 waned a little bit and it settled down, but you
14 could still see it. It was very evident.

15 And that would eventually become --
16 Nochemowenaning is the healing waters, is the
17 definition that I am describing, the healing
18 waters. Over time or since that time in the
19 migration, Anishinaabe from all over Turtle Island
20 would journey here because of the properties of the
21 water as described in its name, the healing waters.

22 But the land was also connected to that
23 as well. When that Meegis blessed that land and
24 reached out and blessed that land, what it did was
25 the medicinal properties of the plants is what was

1 bestowed there. And those that would come seeking
2 healing from across Turtle Island would journey
3 here to seek healing.

4 There is ways that that has been done.
5 My uncle Josh Jones and others say they would put
6 the sickly in a canoe, a birch bark canoe, and that
7 would have to be ceremonial. It wouldn't just be
8 trial and error. There would be ceremony involved
9 with whatever they were doing there. And they
10 said, but anyways, they would put them in the canoe
11 and they would push them towards that whirlpool.

12 And that, the whirlpool would do one of
13 two things. It would either take the canoe and end
14 the life of the one that was seeking healing. If
15 that be the case, then it was the Creator's will is
16 the way it was spoken of. But if it pushed them
17 back and it didn't take the canoe, then their time
18 was not done here. And they would retrieve them,
19 do ceremony, and go and pick the medicines, find
20 the medicines that the one that was in need
21 required is how that place is spoken of.

22 But because that Meegis surfaced and
23 went down here, back under the water, there was
24 something particular here, a pointer -- you can
25 refer to it as such -- that had been identified,

12:32:38 1 that they had been looking for. And that pointer,
12:32:45 2 it is that bluff over here, Chief's Bluff, I have
12:32:55 3 heard it referred to. It is the one with the rock
12:32:57 4 that is jutting out, and it is pointing across the
12:32:59 5 waters here into Georgian Bay.

12:33:02 6 I also heard referred, if you are out
12:33:05 7 in the water there, a certain distance and a
12:33:07 8 certain time of the day, you actually see a bear.
12:33:11 9 A bear will reveal itself, and he will be looking
12:33:15 10 in the direction.

12:33:21 11 Having understood that then, current
12:33:28 12 day, if you stand on that bluff and you see which
12:33:31 13 way it is pointing, you are going to be looking
12:33:35 14 past Wasaga Beach. I was going to use a map, but
12:33:43 15 I'll just, I'll dictate it.

12:33:47 16 If you know where Wasaga Beach is,
12:33:50 17 Collingwood, Wasaga Beach, and there is another
12:33:54 18 place over there, Beausoleil, Chimnissing,
12:34:03 19 Christian Island. That is all one and the same,
12:34:03 20 First Nation over there.

12:34:07 21 But if you even go further to the Parry
12:34:11 22 Sound area, there is an island over there referred
12:34:13 23 to as Wasauksing, and that was again a reference
12:34:20 24 along the migration.

12:34:22 25 But if you go north of Parry Sound,

12:34:25 1 along Georgian Bay, there is a turtle in the rocks
12:34:29 2 there. It is a historical landmark now, but it had
12:34:36 3 always been a historical landmark for Anishinaabe.
12:34:42 4 It is this mother turtle that points out, again,
12:34:45 5 across Georgian Bay, and if you were to go to stand
12:34:49 6 over there and look in the direction that she is
12:34:51 7 pointing, she points you to Manitoulin Island.
12:34:57 8 That is one of the stopping places that was
12:35:02 9 referenced in the migration. But through
12:35:10 10 Baawating, Sault Ste. Marie, is another place.

12:35:17 11 Wasauksing, Wasaga Beach, they recount
12:35:26 12 that those names come as a result of the Meegis
12:35:32 13 surfacing. Over there near Wasauksing, it says
12:35:41 14 that that is another place that the Meegis, the
12:35:42 15 great Meegis arose out of the water. When it did
12:35:46 16 that, it lit up the land. Wasauksing, that
12:35:54 17 "wasau," that is that light, and that is part of
12:35:56 18 the definition, if you can translate that.

12:35:57 19 Wasaga Beach, again, you have that term
12:36:00 20 in there, "wa," Wasaga, Wasaga Beach, and that
12:36:10 21 comes from the time of the migration and what the
12:36:12 22 Meegis did in that bay.

12:36:14 23 With respect to here in
12:36:21 24 Nochemowenaning, and this was typical throughout
12:36:24 25 the migration, there were places that people who

12:36:32 1 were a part of the migration stopped and stayed.

12:36:39 2 Some continued, but some stayed, and there were

12:36:48 3 some already there. Turtle Island wasn't a vacant

12:36:56 4 island.

12:36:57 5 In this community, in Nochemowenaning,

12:37:05 6 there were those, they say, that stayed behind to

12:37:11 7 safeguard and ensure the safeguard of these sites

12:37:16 8 such as Nochemowenaning, where we are still taking

12:37:20 9 care of. And so the responsibility then would have

12:37:30 10 fell to those who stood up in those times to stay

12:37:33 11 back. Families did that. Everyone didn't leave

12:37:43 12 the east coast to go on this migration. There were

12:37:47 13 others that stayed back.

12:37:51 14 The other thing that is spoken about is

12:37:54 15 they stood back knowing very well what they would

12:37:58 16 experience when the white light-coloured brother

12:38:02 17 comes, that their very existence could be at risk.

12:38:15 18 So those are the kinds of decisions

12:38:17 19 that they were making along the migration. So

12:38:24 20 there were those in this community, from this

12:38:28 21 community -- and again, I'm talking about a

12:38:30 22 community, but we weren't in reserves in those

12:38:35 23 days. We were still free on the land in those

12:38:39 24 days.

12:38:42 25 But Nochemowenaning is closely

12:38:47 1 associated with Neyaashiinigmiling, and we are here
12:38:54 2 for a reason. This is an unceded community. We
12:39:01 3 don't brag about it, but it is an unceded
12:39:07 4 community. No one gave us the land that we are
12:39:09 5 occupying here.

12:39:14 6 The other thing about the migration, it
12:39:22 7 didn't just move in a straight line. It was
12:39:25 8 exploring and discovery in attempts to find where
12:39:31 9 the food grows upon the water. So there were
12:39:36 10 offshoots from the migration, all looking for this
12:39:40 11 place. So they would go up this river, and they
12:39:45 12 would go up that river exploring and looking for
12:39:49 13 this place where food grows on top of the water.

12:39:56 14 We know that that accounts for the
12:40:02 15 distribution of Anishinaabe across Turtle Island,
12:40:08 16 such as Pottawatomi, Odawa, Ojibwe, Cree, and there
12:40:16 17 is many others.

12:40:19 18 The evidence is in the language. There
12:40:27 19 is kind of a linguistic umbrella that you can hold
12:40:30 20 over them. They are grouped as such, and they can
12:40:33 21 understand each other. The dialects may be a bit
12:40:40 22 different, and they may say things a little bit
12:40:43 23 different, but it is the same language and the same
12:40:45 24 people.

12:40:47 25 So when they got to the Great Lakes,

12:40:53 1 and you think of Tobermory or the peninsula here,
12:41:01 2 wouldn't it have been better if you went to
12:41:03 3 Manitoulin Island by just canoeing across to
12:41:06 4 Manitoulin Island from Tobermory? That didn't
12:41:09 5 happen. They weren't directed that way.

12:41:15 6 So when they got to the Great Lakes,
12:41:24 7 they were struggling to find the trail. They were
12:41:29 8 looking for certain things, and they had to be sure
12:41:33 9 before they moved on.

12:41:37 10 So some in the Great Lakes area, they
12:41:40 11 went south. Some of them went through portages.
12:41:51 12 When you go down to Sarnia, in that area there is
12:41:54 13 record of and connection with the people in that
12:41:58 14 area. There are landmarks there, as well, that
12:42:06 15 relate to the time of the migration.

12:42:09 16 So then we get into what you refer to
12:42:12 17 as Lake Superior, and that is very near the end of
12:42:18 18 the migration, what they were seeking. Of course,
12:42:26 19 you have the north side and the south side of that
12:42:29 20 Great Lake, but eventually when you get towards the
12:42:35 21 west end of that, then one of the landmarks that
12:42:41 22 they were looking for was eventually found.

12:42:46 23 But what they did discover over there
12:42:48 24 is what they were looking for was where the food
12:42:52 25 grows on top of the water, and we know that to be

12:42:57 1 wild rice, one of our sacred foods today. But it
12:43:05 2 was wild rice was the food that grew on top of the
12:43:08 3 water, and it is in that area in abundance.

12:43:14 4 And it is not just Wisconsin, that
12:43:20 5 locale, that river. Wisconsin is the location,
12:43:26 6 Odanah is the town. But out from there is that
12:43:31 7 island. I believe it is shaped like a Meegis or it
12:43:36 8 is depicted as such. I am not sure about that, but
12:43:41 9 I am pretty sure that that's the descriptor.

12:43:47 10 But they say that Meegis then was told
12:43:50 11 -- have told to have been burrowed underneath that
12:43:54 12 island. And coincidentally, the Three Fires Lodge
12:43:57 13 that I am part of hosts a ceremony annually and
12:44:02 14 sometimes more than twice a year in that location,
12:44:06 15 that we may look out across the waters at that
12:44:09 16 island.

12:44:11 17 The other thing that they say about the
12:44:14 18 migration and the determination to find where the
12:44:18 19 food grows upon the water is that some people
12:44:21 20 actually even, some of the groups went even further
12:44:28 21 than the location that I am describing, further
12:44:31 22 than that Wisconsin, that river area, so much so
12:44:38 23 that they said they went so far that they even
12:44:42 24 ended up in the mountains. I'm referring to the
12:44:48 25 Rocky Mountains. The evidence of that is in

12:44:52 1 Alberta. There is a Medewin community there. I
12:44:57 2 can't recall the name of it. I would like to get
12:44:59 3 it correct, but it is there.

12:45:02 4 And how we know that is there was a man
12:45:12 5 there, a medicine man, a leader of that community.
12:45:18 6 His name is Peter O'Chiese. He was Medewin. He
12:45:23 7 was a Medewin Chief, and that is in Alberta. And
12:45:37 8 when there was something that happened over here
12:45:42 9 related to the Medewin when -- after we went
12:45:45 10 through one of those prophecies, talk about what
12:45:48 11 would happen to us. It is the residential school
12:45:53 12 era; it is the loss of the land era; it is when we
12:46:01 13 would have to hide our Sacred Bundles.

12:46:04 14 There is a lot of depictions as such
12:46:07 15 and descriptors of what would be happening and how
12:46:11 16 there would be a time when the drums would go
12:46:15 17 silent or seem to go silent for a time based on
12:46:20 18 what would happen. And this old man, he -- I am
12:46:34 19 not sure which to tell you first, but perhaps
12:46:39 20 Budwaywidun, Eddie Benton-Banai, the Grand Chief of
12:46:44 21 the Medewin Lodge, I should reference him at this
12:46:47 22 time.

12:46:49 23 In that moment when the drums, the
12:46:53 24 Sacred Drums would go silent, it was prophesized
12:47:02 25 that the little boy would sound his voice in the

1 east is the story. And when you heard that, when
2 you heard the little boy sound his voice again in
3 the east, you will know that it is time that the
4 bundles could come out, that they could be
5 retrieved.

6 That is, again, a very brief depiction
7 or description of that time. It was Budwaywidun,
8 Eddie Benton-Banai, and there were others that
9 accompanied him. And it was the Little Boy Water
10 Drum that he heard, they heard together, and he
11 describes it, how it struck him. Out of all the
12 young men, out of all the young men that heard that
13 sound, he was the only one who knew whose voice
14 that was, and he responded to it.

15 That is how close we came to being, in
16 many regards, non-existent. In terms of the
17 Medewin faith, that was close. There are other
18 Medewin Lodges, but they are not the Three Fires
19 Medewin Lodge. And all those other Medewin were
20 looking for something. They were all persecuted.
21 They had all lost a lot, land included, in this era
22 and time that I am referring to, that we were
23 coming out of.

24 But it was Budwaywidun, Eddie
25 Benton-Banai who heard that sound and recognized it

1 and responded to it. It was out of that and the
2 efforts of him that the Three Fires Medewin Lodge
3 emerged, and one of those prophecies of the Seventh
4 Fire said that out of the ashes would rise a new
5 people.

6 That would be the generation of the
7 Seventh Fire, and they would go back and they would
8 look for the bundles that had been cast on the
9 side, torn from their hands. They would seek out
10 the Elders, some of them who had been waiting for
11 this day to impart their wisdom and sacred
12 knowledge upon those that would arrive. There were
13 those that would be too tired and weary to recount
14 anything and lacked the memory of.

15 So Budwaywidun was one of those that
16 heard the sound and was instrumental into what we
17 now refer to as the Three Fires Medewin Lodge.

18 That old man, again, that I was talking
19 about in the west -- through the efforts of
20 Budwaywidun, the Little Boy Water Drum was revived,
21 was sounding its voice again. That old man in the
22 west heard of this Little Boy Water Drum sounding
23 in the east, Akiwinini, Peter O'Chiese, and he come
24 and he visited us with a message that "I have been
25 waiting. I know where we are now."

1 There is another man, Garden River, the
2 name was Dan Pine. He is no longer with us. He
3 also heard of this Little Boy Water Drum, the
4 Medewin Water Drum, and our leadership visited this
5 old man who was Medewin. He was one of the Medewin
6 that was persecuted for his faith and belief that
7 the Creator had given him, but he had and retained
8 the knowledge.

9 And when leadership from our lodge
10 reached out to him and went to visit him because
11 they heard about him, that old man cried. He shed
12 a tear upon the visit. His words were such: "You
13 don't know how long I waited."

14 That old man grew up as a Medewin and
15 was late in his life, and he held for all these
16 years sacred knowledge and wisdom, waiting for
17 those that would show up. He didn't just share it
18 with anyone, what he had. He was waiting for
19 something, and it was the leadership in our lodge.

20 Jim Dumont is the one, one of them that
21 went to visit him and described how this old
22 Medewin man cried when he showed up. But the old
23 man, Dan Pine, he gave us part of the bundle, part
24 of the sacred knowledge. We were able to retrieve
25 that from him.

1 Akiwinini, Peter O'Chiese, the leader
2 in the west, in the Rockies, he gave us and taught
3 us, also, sacred knowledge and the assembly of the
4 Sacred Bundles.

5 So that is a little bit more than the
6 Migration Story, but there are -- if you want
7 context, I have tried to provide that in the best
8 means that I can.

9 Miigwech.

10 Q. Thank you, Mr. Keeshig.

11 I have a few follow-up questions, but I
12 recognize that for many people in this room, these
13 stories have enormous spiritual significance, so I
14 would suggest a lunch break now.

15 THE COURT: Yes, it is five minutes to
16 1:00. That is a good suggestion, sir, so we'll
17 break until 1:10, thank you.

18 MR. TOWNSHEND: Until how long, Your
19 Honour?

20 THE COURT: Ten minutes after 1:00 --
21 excuse me, 2:10, excuse me.

22 -- RECESSED AT 12:55 P.M.

23 -- RESUMED AT 2:10 P.M.

24 THE COURT: Please go ahead.

25 BY MR. TOWNSHEND:

1 Q. Mr. Keeshig, I have a few
2 follow-up questions about the Migration Story.

3 First, I would like if you could go to
4 the map. And I know you described some of those
5 places, but if you could point them out on the map,
6 I think that might assist the Court.

7 So if you could point out
8 Nochemowenaning on this first map here.

9 I don't think the judge can see from
10 that angle.

11 A. It is right in this inlet here.
12 There is a point there, and the detail on the map
13 doesn't show it, and there is curvature to this
14 point. And where that Meegis rose up is right in
15 that location, Nochemowenaning.

16 Q. Yes, so --

17 THE COURT: Mr. Townshend, you need to
18 put on the record what was just done.

19 MR. TOWNSHEND: Certainly.

20 THE COURT: First of all, I think you
21 should identify which map this gentleman is looking
22 at.

23 MR. TOWNSHEND: That is the map which
24 is a lettered exhibit.

25 MR. FELICIAN: I believe it is P, Your

1 Honour, "P" as in Peter.

2 THE COURT: Exhibit P, yes.

3 BY MR. TOWNSHEND:

4 Q. Exhibit P, he was pointing to a
5 place on the east coast of the peninsula, just
6 north of the Nawash Reserve.

7 And can you see Nochemowenaning from
8 this reserve?

9 A. Yes, you can.

10 Q. Thank you.

11 The other thing I would like you to
12 point on that map is Shawanaga, which you
13 described, but just to point that out.

14 A. Shawanaga?

15 Q. Yes.

16 A. Shawanaga is --

17 Q. I'm sorry. I'm sorry, I meant
18 Wasauksing.

19 A. Oh, Wasauksing. Okay, the detail
20 again, it is in this location here. There is an
21 island in this location. The current term is Parry
22 Island. Their traditional name carries that
23 description of Wasauksing, and you will see that in
24 their legal title as well, Wasauksing.

25 Q. And what Mr. Keeshig indicated on

14:12:07 1 exhibit, lettered Exhibit P was on the east side of
14:12:14 2 Georgian Bay, more or less opposite from Nawash.

14:12:23 3 A. And could I provide some detail?

14:12:26 4 Q. Certainly.

14:12:27 5 A. There is a point there, a landmark
14:12:35 6 here, and it is commonly known here as Chief's
14:12:45 7 Bluff. It is the one -- the one up the road here
14:12:48 8 is the Centre Bluff, but it is the more westerly
14:12:51 9 bluff of the three that you see here.

14:12:53 10 And the landmark, if you look at it
14:12:57 11 today, you will see is that there is a jutting
14:13:02 12 stone on the face of that, and it points from here
14:13:09 13 directly across Georgian Bay, in the direction of
14:13:16 14 Wasauksing.

14:13:19 15 Q. Thank you.

14:13:21 16 The other thing, I thought on the other
14:13:23 17 map -- you talked about some stopping points of the
14:13:28 18 migration, and I think they are fairly well known
14:13:33 19 by their modern names, but maybe if you could just
14:13:39 20 point out some of the stopping points on that map,
14:13:41 21 which is lettered Exhibit W, I believe.

14:13:52 22 A. I don't know the name of this
14:13:56 23 particular -- I know it by description, and it is
14:14:01 24 in what we know as the St. Lawrence River. And it
14:14:07 25 is described as, I believe it is described as a

14:14:11 1 turtle. But it is down in this location of --
14:14:19 2 probably up in the Montreal district, in that area,
14:14:23 3 there is to be an island along here that is one of
14:14:28 4 the first stopping places. I don't know in the
14:14:31 5 language how it was referred to, but what we are
14:14:38 6 told is, again, it is in that location.

14:14:40 7 The migration took place, again, using
14:14:45 8 the reference of St. Lawrence, but it comes up the
14:14:50 9 St. Lawrence and it then connects with the lakes.
14:14:57 10 And another one of those would be Niagara Falls,
14:15:07 11 also the location of the Treaty of Niagara. That
14:15:13 12 is, I guess, a current or more recent reference to
14:15:16 13 it.

14:15:17 14 From Niagara, again, the trail comes
14:15:25 15 along following the lakes. It was also a mode of
14:15:30 16 travel. And down here through the St. Lawrence,
14:15:39 17 St. Clair River system, I believe there is a place
14:15:43 18 in here that is a stopping place as well.

14:15:46 19 There is a close connection with what
14:15:48 20 occurred there and what we know as Walpole Island.
14:15:54 21 Again, I would struggle with their language
14:15:58 22 description, but they also -- again, many of our
14:16:04 23 communities are reverting back to traditional title
14:16:07 24 in the language, so I wouldn't be able to help you
14:16:12 25 with that at this moment.

1 From down here in this location we also
2 know that the migration continued up to where we
3 are now. I pointed to references there at
4 Nochemowenaning. So we know that it follows --
5 this is Lake Huron here, and it is along that
6 shoreline that I had referenced that Chief being
7 fraught with concern and leading the migration. It
8 was across that. It was across -- we know it was
9 across Lake Huron.

10 There is discussion if it was around
11 Goderich or in that area, but I have also heard
12 discussion with respect to Chief's Point in the
13 same discussion. So it is not definitive in that
14 regard, but it is Lake Huron.

15 The pointer bluff, again, what I
16 pointed out on that map over there, it takes us
17 across to Wasauksing, Parry Island.

18 And then I had referenced the turtle
19 that is north of Wasauksing, Parry Island. It is
20 between Wasauksing and another community referred
21 to as Shawanaga. And it is between those two
22 communities that this turtle, she is pointing out
23 across Georgian Bay, and we know that she is
24 pointing at Manitoulin Island. And specifically,
25 probably, if you follow that direction, you would

14:18:22 1 end up at Wikwemikong. But Manitoulin Island,
14:18:28 2 again, in those days, you have to understand that
14:18:29 3 these weren't reserves as they are in current
14:18:32 4 times. But the island itself was a stopping place.

14:18:40 5 Baawating in the Sault Ste. Marie area,
14:18:46 6 those straits there, I understand is also a
14:18:51 7 reference in terms of a stopping place. That also
14:18:56 8 coincides with -- I had mentioned in earlier
14:19:01 9 testimony a Medewin Elder who had waited so long
14:19:07 10 for someone to visit him and the bundles that he
14:19:09 11 held. He was from the community Garden River who,
14:19:15 12 again, is in that location.

14:19:18 13 From there, again, I would struggle to
14:19:30 14 specifically name -- there is query among us
14:19:39 15 because in this Manitoulin Island area they refer
14:19:44 16 to them as the "stepping stones." We understand
14:19:48 17 those to be islands. Which islands out of the many
14:19:54 18 that are there, I would struggle with.

14:20:00 19 So I am going to skip from there over
14:20:04 20 to the west end of Lake Superior, and in the --
14:20:15 21 this is Duluth here. Right out on what would be
14:20:30 22 the southwest shore of Lake Superior, in this area
14:20:39 23 which is rich with Medewin story and representation
14:20:45 24 is what we refer to as current-day Bad River,
14:20:52 25 Wisconsin. And it is where we Medewin have been

14:20:56 1 convening Medewin ceremonies on, oh, I'll say
14:21:03 2 annually, but it is more than once a year,
14:21:06 3 depending on the season and the ceremonies that are
14:21:08 4 hosted there.

14:21:09 5 But out from Bad River is what is
14:21:15 6 referred to as Magdalen Island, and that is -- you
14:21:21 7 can Google that, but that is its location, and you
14:21:25 8 will find it in this set of islands here. That is
14:21:28 9 the island when the Meegis had done its, finished
14:21:33 10 its work that the Meegis, the great Meegis was said
14:21:37 11 to have burrowed under.

14:21:43 12 The location of, in this area,
14:21:46 13 including Minnesota, Wisconsin -- its bounty is the
14:21:54 14 wild rice, and that is the term that we understand
14:21:59 15 is where the water -- the food grows on top of the
14:22:03 16 water.

14:22:05 17 Q. Thank you.

14:22:08 18 I think the references in what you
14:22:12 19 explained was clear enough on the map.

14:22:15 20 THE COURT: Thank you.

14:22:16 21 BY MR. TOWNSHEND:

14:22:17 22 Q. So I would like to ask about the
14:22:19 23 timing of the migration. Is there a point in the
14:22:23 24 migration that can be pinned to the arrival of the
14:22:32 25 Europeans in North America?

14:22:35 1 A. Would you repeat that again?

14:22:45 2 Q. Well, maybe I should just ask it
14:22:48 3 more generally. Do you have some reference for the
14:22:52 4 timing of the migration, of when that would be?

14:22:55 5 A. The one, I guess, particular to
14:22:59 6 this location -- and again, I had referenced that
14:23:05 7 Chief that was fraught with leading the migration
14:23:12 8 and how he looked over and across the great body of
14:23:18 9 water that we know and understand is Lake Huron. I
14:23:28 10 would like to draw -- and I had mentioned it
14:23:30 11 earlier, in earlier testimony, when he went
14:23:32 12 through, with the assistance of his spiritual
14:23:39 13 helpers -- some people would call them seers -- to
14:23:44 14 look and to see and to reach out to the Spirit in
14:23:50 15 that manner, using their gifts and their abilities.

14:23:54 16 And that message that came back, "We
14:24:05 17 still have time because they have not yet
14:24:07 18 discovered what we already know," so we know the
14:24:13 19 location when that occurred. We know the location
14:24:18 20 where it occurred, and if you understand what was
14:24:25 21 meant by that Spirit message, then that puts a
14:24:34 22 relative time frame.

14:24:36 23 So the message was, what is being said
14:24:42 24 is that they have not yet discovered that the world
14:24:44 25 is round. That we understand in elementary history

14:24:52 1 when we learn about "Christopher Columbus sailed
14:24:56 2 the ocean blue," what we were required to cite in
14:25:02 3 grammar school. That puts a time frame at 1492,
14:25:14 4 they hadn't yet, with the migration, come through
14:25:16 5 this area yet. I think that is correct, 1492.

14:25:24 6 So they were already here. It wasn't
14:25:29 7 1492 yet; I'll put it that way. So somewhere east
14:25:38 8 of that the migration was at, I would say, if we
14:25:42 9 are not at 1492 when that assistance was asked
14:25:50 10 then, I think.

14:25:52 11 Q. The point was on Lake Huron?

14:26:01 12 A. It was on Lake Huron is the lake.

14:26:05 13 Q. Yes, and at that point it was
14:26:08 14 before 1492?

14:26:09 15 A. Yes.

14:26:10 16 Q. Thank you. Now --

14:26:14 17 A. Yeah, that would make sense, yes.
14:26:16 18 Yeah, they were here before 1492 because they
14:26:20 19 hadn't discovered that the world was round.

14:26:22 20 Q. So as the migration was taking
14:26:28 21 place, was it moving into vacant land, or were
14:26:31 22 there people there as the migration was coming
14:26:35 23 through?

14:26:36 24 A. Turtle Island had existing
14:26:45 25 population, and the migration wasn't so much as an

14:26:50 1 exodus of peoples from the east coast across the
14:26:54 2 land. There were existing -- there were people
14:27:03 3 existing across Turtle Island already. The
14:27:08 4 migration, much of it relates to the spiritual
14:27:15 5 transition of sacred articles and bundles across,
14:27:24 6 well, the route that I was showing.

14:27:25 7 Q. Am I understanding correctly that
14:27:41 8 it is the Medewin tradition that moved more than a
14:27:45 9 nation?

14:27:50 10 A. Yes.

14:28:00 11 Q. The other thing, you had mentioned
14:28:05 12 the Seven Fires, and could you say what fire we are
14:28:11 13 considered to be in now?

14:28:12 14 A. We are considered to be in the
14:28:14 15 Seventh Fire when the new people would rise up,
14:28:19 16 when the new people would go back along the trail
14:28:24 17 and retrieve the articles that had been put down.
14:28:29 18 Some of that directly references to the Elders,
14:28:35 19 those that had the knowledge, that would be too
14:28:38 20 tired to remember it; others would have been
14:28:43 21 waiting for a long time.

14:28:45 22 Those are some of the descriptions with
14:28:48 23 respect to the Seventh Fire, but the Seventh Fire
14:28:52 24 would be regarded as a new people that would rise
14:28:56 25 up. Predominantly, many of them would be the

14:29:00 1 young, the young people. They would be young would
14:29:06 2 be some of the characteristics of the new people.

14:29:08 3 We understand that the Seventh Fire
14:29:14 4 would go on to ignite the Eighth and Final Fire.

14:29:24 5 In light of what is happening around
14:29:27 6 the world and among our people, there is a lot of
14:29:33 7 excitement that we are getting closer to the end of
14:29:38 8 the Seventh Fire, but there is going to be a
14:29:44 9 challenge with respect to igniting the Eighth and
14:29:52 10 Final Fire which, if successful, would be when
14:29:58 11 harmony would be restored and creation would be the
14:30:09 12 beneficiaries of it.

14:30:10 13 But that Eighth and Final Fire relates
14:30:14 14 to the Four Brothers that I had mentioned in
14:30:18 15 Creation Story, when their paths were to cross and
14:30:24 16 they would unite, to unite as brothers. I think we
14:30:29 17 have been struggling for some time now with that
14:30:32 18 relationship, and this I see as a direct
14:30:35 19 relationship to that prophecy.

14:30:38 20 Q. Now, Mr. Keeshig, you have told us
14:30:45 21 three stories which I understand to be very
14:30:47 22 significant in Medewin faith, and could you say,
14:30:56 23 you know, fairly briefly, why you tell these
14:31:00 24 stories? And I know there are many, and that could
14:31:02 25 be a very long answer. I'm just wondering if you

14:31:05 1 have a short capsule version of how these are
14:31:09 2 significant to you and what you are intending a
14:31:11 3 listener to understand when they hear these
14:31:14 4 stories?

14:31:18 5 A. Repeat that one more time.

14:31:31 6 Q. What are you intending a listener
14:31:34 7 to understand when you tell these stories?

14:31:39 8 A. They should understand the truth
14:32:11 9 that is in our teachings and in our stories. We
14:32:27 10 are -- there is one teaching in the Medewin Lodge,
14:32:35 11 and the way it is phrased is all creation stories
14:32:41 12 are true, which means in many regards that what the
14:32:54 13 Creator gave Anishinaabe is valid. It is second to
14:33:01 14 none. It is what he intended for us. And it is
14:33:08 15 what we are intending for our children in the
14:33:14 16 continuance of us as a people.

14:33:18 17 The other thing is what the Creator
14:33:21 18 gave us -- and it is the same that he gave to each
14:33:25 19 of the four colours of man. The way Anishinaabe
14:33:29 20 explains it is "gagigae bimaudziwin," forever life
14:33:44 21 is the promise.

14:33:46 22 But if I could explain that with a
14:33:50 23 little bit more emphasis.

14:33:54 24 Q. Uhm-hmm.

14:33:54 25 A. In the Creation Story, during the

14:33:57 1 genesis, when he created his creation and he blew
14:34:01 2 his breath into it, he did that for all of
14:34:06 3 creation. He blew the heartbeat and the Spirit,
14:34:12 4 and for Anishinaabe and the other, how he did that
14:34:14 5 for the other brothers was very similar.

14:34:15 6 We don't have that story. We have our
14:34:18 7 story, but we know somehow he imparted his breath,
14:34:29 8 his heartbeat, his spirit, a part of himself is
14:34:35 9 what he blew into each and every one of us,
14:34:41 10 including our environment, the trees, the flowers,
14:34:45 11 the waters, the winds. All of that has the same
14:34:53 12 special thing about them, is that they are part of
14:34:56 13 and a reflection of the Creator himself.

14:35:05 14 It is a forever life. When you come
14:35:15 15 into this world and you walk on this level, you
14:35:22 16 come with a spirit name, Anishinaabe, that is
14:35:27 17 bestowed upon us by the Creator. It is through
14:35:31 18 that name that we realize the gift of the creation
14:35:33 19 and by which we do his work.

14:35:36 20 He doesn't tell us how long we have,
14:35:41 21 but what he does tell us is, "When your time is
14:35:45 22 done and you have done, finished what I have asked,
14:35:50 23 I will call you back." And how he calls us back is
14:35:54 24 through our spirit name. The other thing he says
14:36:01 25 is that "I will give you enough time to do what it

14:36:06 1 is that I have asked you to do."

14:36:09 2 Now, we don't remember all of that
14:36:10 3 through the transition from that spirit realm by
14:36:14 4 the Creator's side, through the mother's womb,
14:36:17 5 through the doorway of life. Remember the water
14:36:22 6 and the cleansing properties? Well, when you come
14:36:29 7 through woman, through your mother, through that
14:36:31 8 water, there is a cleansing that takes place, why
14:36:36 9 you don't remember everything in your journey here.

14:36:41 10 The other thing is why, why do you
14:36:49 11 conduct the final rites when your time here is
14:36:53 12 done? Why you do that is because there is a
14:37:00 13 continuance of this life beyond this earth realm.
14:37:06 14 There is a trail out the west door for Anishinaabe
14:37:09 15 that continues and leads back to the Creator. That
14:37:13 16 is the importance of the last rites, and I am sure
14:37:17 17 the other faiths have something parallel or
14:37:21 18 compatible to that.

14:37:27 19 Q. Thank you.

14:37:34 20 To shift to a different angle now, do
14:37:37 21 you view the water territory differently than you
14:37:40 22 view dry land?

14:37:44 23 A. All I see is my mother, the earth.
14:37:59 24 It includes the water and it includes the land, as
14:38:04 25 you are referring to it. It would be only

14:38:13 1 regarding is the hand of your mother and ignoring
14:38:16 2 the rest of her, that there is no difference. She
14:38:23 3 is mother earth.

14:38:24 4 The water that you see and that you
14:38:25 5 reference is her life blood. It is the blood that
14:38:34 6 courses through her veins, and if you are into
14:38:37 7 anatomy and in medical school, you'll know how your
14:38:44 8 own makeup is very similar to the earth. You have
14:38:50 9 veins. You have water coursing through you. You
14:38:55 10 might refer to it as blood, but it is water.

14:39:01 11 We have the very same makeup as our
14:39:03 12 mother because the Creator reached down, and he
14:39:07 13 took four parts of her to mold us. And then when
14:39:15 14 he -- I had mentioned in earlier testimony about
14:39:18 15 that one who said you cannot create by thought
14:39:21 16 alone. When he did that, and I forgot to mention
14:39:27 17 it, what he then said to her -- and I am talking
14:39:32 18 about mother earth -- "Now you are the Creator."
14:39:39 19 "Now you are the Creator."

14:39:51 20 So what that tells Anishinaabe is that
14:39:53 21 woman was first in that story, that mother earth
14:40:01 22 was first, and in that regard woman is first. And
14:40:07 23 that, again, should imply a model in terms of our
14:40:17 24 culture, our family values, how we relate to each
14:40:21 25 other.

1 Q. At the sunrise ceremony this
2 morning, the men were leading with fire, and the
3 women were leading with something about water.
4 Could you explain the significance of that?

5 A. There weren't, first of all,
6 separate things happening there. It was all part
7 and parcel of the same event and the same rite of
8 the sunrise.

9 But what you were pointing out was the
10 duality, the shared responsibility of man and
11 woman, the man as it relates to the fire through
12 the tobacco and the pipes, and the lofting and
13 lifting up and asking for the blessing of the water
14 by the women. And in that way, that is the duality
15 at work. That is also the balance of our society,
16 the man's roles and the woman's roles, the gender
17 duality.

18 That is what you witnessed this
19 morning.

20 Q. Thank you.

21 I would like to ask you a little bit
22 about water spirits, but perhaps I should first ask
23 you about spirits more generally and how you
24 understand that.

25 A. Our history is very sad with

14:42:23 1 respect to some of that. One of the things that
14:42:36 2 were used against my people was that term
14:42:47 3 "manidoo." The newcomers of the light-skinned
14:42:59 4 race, and particularly the faiths and the churches,
14:43:02 5 they had a hard time with our use of that term
14:43:06 6 because they didn't understand it.

14:43:09 7 "Manidoo" means spirit. "Kitchi
15:17:43 8 manidoo" is the Great Spirit.

15:17:43 9 "Mitiwah bezhig awoud, yaho manidoo
15:17:43 10 gahkinagaygo gah keezhi toad."

14:43:35 11 There are many spirits, I said earlier,
14:43:38 12 but there is only one that has created everything.

14:43:44 13 When the Creator imparted his breath
14:43:47 14 and in that way his spirit into his creation and
14:43:52 15 gave it spirit, that means that everything that is
14:43:56 16 alive has a part of his breath or spirit in his
14:44:02 17 creation.

14:44:04 18 Anishinaabe knew that, and we were
14:44:10 19 offering tobacco to the spirit of the tree manidoo,
14:44:18 20 to the fish. Again, you talk about perhaps, you
14:44:25 21 know, the spirit of the water, the spirit of the
14:44:27 22 forest. Everything to them was a spirit. That was
14:44:32 23 their observations of us. But "kitchi manidoo,"
14:44:42 24 okay, there is another spirit. Everything was a
14:44:45 25 spirit.

14:44:48 1 How they used that against us is that
14:44:51 2 we have many gods. We are confused. Everything is
14:44:57 3 a god. "They are praying for everything. Oh, my
14:45:00 4 god." That was their observations, that we were
14:45:06 5 confused.

14:45:09 6 And in our spiritual ceremonial rites
14:45:15 7 and the strength of them, when the spirit sometimes
14:45:22 8 has a pronounced -- it is a pronounced event, be it
14:45:29 9 a shaking tent or a sweat lodge or fasting, we do
14:45:35 10 those things to connect with the spirit and we do
14:45:38 11 it in a strong way, truthful, strong way.
14:45:46 12 Sometimes the spirit makes itself noticed.

14:45:54 13 The reason they call it a shaking tent
14:45:56 14 is because it shakes. That doesn't mean that there
14:46:05 15 is someone on the inside shaking the boughs.

14:46:13 16 The spirit often, when things are right
14:46:16 17 and things are correct, can manifest itself and
14:46:20 18 make itself noticed. In those times, one can only
14:46:26 19 wonder what the newcomers felt about that kind of
14:46:34 20 experience because they couldn't explain it.

14:46:36 21 Those experiences still happen today.
14:46:48 22 In one of the fires, prophecies, those things
14:46:53 23 were -- you were persecuted to practice your rites.
14:46:59 24 You were jailed to practice these things. You were
14:47:04 25 jailed here for hunting off of the reserve, for

14:47:10 1 fishing outside of your boundaries. You were
14:47:13 2 persecuted. So a lot of those things were hidden
14:47:19 3 away, put in safe -- the migration was part of
14:47:25 4 that -- that they wouldn't be lost.

14:47:29 5 The Fifth Fire and the Sixth Fire, they
14:47:38 6 talk about some of these events that would unfold,
14:47:45 7 about the persecutions, although perhaps not in
14:47:48 8 those terms. But the threats that we would incur,
14:47:54 9 the loss of our sacred items, those were all
14:47:58 10 discussed.

14:47:59 11 So in terms of spirit, this tobacco
14:48:06 12 here, I had mentioned that is to include the Spirit
14:48:14 13 in our discussion here. When you offered me
14:48:17 14 tobacco, that is what you were asking me, and I
14:48:24 15 accepted it, that I would be truthful and that I
14:48:27 16 would be honest but that the Creator would be
14:48:31 17 included in our discussion. In that sense, sacred
14:48:39 18 discussion, which means to see straight and to talk
14:48:47 19 straight.

14:48:49 20 One of those descriptors in the
14:48:53 21 prophecies -- you know where that term "forked
14:48:57 22 tongue" comes from? Well, it comes from prophecy.
14:49:01 23 "He may come with a forked tongue."

14:49:06 24 So with respect to spirit and our
14:49:10 25 understanding of spirit, everything that is alive

14:49:15 1 is of spirit. One distinction between us and the
14:49:21 2 rest of creation, I had mentioned how the Creator
14:49:26 3 touched us here, imparted his own thoughts, but the
14:49:31 4 other thing that he gave us, that he didn't impart
14:49:33 5 on the rest of creation, was that term referred to
14:49:38 6 as "free will." We are the only ones that have
14:49:44 7 that of his creation, is mankind or womankind,
14:49:50 8 however you wish to term it.

14:49:53 9 You want to talk about the spirit. My
14:50:01 10 people can talk a long time about that, but for
14:50:08 11 purposes of today, I have given you the best
14:50:12 12 insight that I can with respect to spirit.

14:50:17 13 Q. Thank you.

14:50:21 14 Could you say something about water
14:50:22 15 spirits now, just more specifically?

14:50:24 16 A. I had referenced one this morning,
14:50:38 17 Nitawabekwe. I had referenced that she had sung
14:50:45 18 this song and how the Creator followed that sound
14:50:48 19 and how it led him to this woman. Her name is
14:51:03 20 Nitawabekwe, and she is the one that looks after
14:51:04 21 the waters, kind of like the grandmother of the
14:51:08 22 waters. Consider the grandmother like you would
14:51:15 23 your own grandmother. She is the boss. She is the
14:51:19 24 head one.

14:51:20 25 That Third Level is the level of that

14:51:26 1 most beautiful lake. She stands at the middle of
14:51:31 2 that lake, that one, Nitawabekwe.

14:51:37 3 There are others, but I am Anishinaabe
14:51:42 4 Inini, I am a man, and it is not my right to give
14:51:47 5 woman's teachings. But I should know when the
14:51:53 6 women lift that water up what it is they are doing
14:51:57 7 and why they are doing it.

14:51:59 8 And the streams, the lakes, the
14:52:11 9 whirlpool, the eddies, the movements in the water,
14:52:17 10 at locales when you see those things, you are
14:52:20 11 seeing the physical manifestation of a spirit. And
14:52:29 12 if you knew the name, it is actually a reflection
14:52:34 13 of -- I told you the grandmother. Well, she has
14:52:44 14 daughters, and she has granddaughters. That is all
14:52:50 15 relevant, and that is all connectible.

14:52:54 16 So when you see the manifestation of
14:52:56 17 that in the earth realm, there is a reflection of
14:53:00 18 spirit in the Creator's design, and often our
14:53:10 19 spirit names are -- sometimes those are physically,
14:53:19 20 our children receive names as such.

14:53:22 21 Wabanogiizis, we haven't even spoken
14:53:29 22 about the sun over there. My namesake is there,
14:53:34 23 but that sun plays a particular role. So the same
14:53:39 24 can be said with the water.

14:53:51 25 And again, I'll be short with that,

1 hopefully impart a bit of insight and knowledge.

2 Q. Thank you.

3 I would like to shift now to burial
4 practices, and you mentioned that briefly this
5 morning. Can you talk a little more about that and
6 particularly how you relate to grave sites?

7 A. In the Creation Story, when the
8 Creator reached down and picked up four parts of
9 his mother, the final rites is returning that back
10 to the mother. That is the basic gist of the
11 burial rites.

12 But our women are directly connected to
13 the mother earth. They are the creators too. They
14 carry that as well. There is no other way to come
15 into this creation but through woman.

16 Let that sink in.

17 There is no other way into this life
18 but through woman.

19 So then woman takes four parts of
20 herself and molds within her womb her children, and
21 she creates this most beautiful vessel, and I am
22 referring to it as a "vessel." At some point when
23 the vessel is ready that she has prepared through
24 her nine months of hard work, it is ready for the
25 spirit to take its place.

14:56:47 1 The man does have a role, obviously.

14:56:56 2 Make the connection between the fire and the water
14:57:00 3 and man and woman, and you see the evident truth of
14:57:04 4 that. You need the fire, and you need the water
14:57:10 5 that life would be.

14:57:17 6 Once the vessel is ready and the child
14:57:19 7 comes through the doorway of life, somewhere in
14:57:23 8 there is when the spirit takes its place within the
14:57:33 9 body, within the child. You can only discuss and
14:57:42 10 wonder when that actually happens, but it does
14:57:46 11 occur.

14:57:57 12 You should know the sacredness of a
14:58:02 13 young one's first breath, what that is. When the
14:58:08 14 baby takes its first breath and utters its first
14:58:12 15 sound, that is a sacred moment in creation.

14:58:24 16 So that young spirit then resides in
14:58:28 17 this vessel that his mother or her mother has
14:58:32 18 prepared for her. That is our vehicle through
14:58:41 19 life, and where the Creator touched us in the
14:58:45 20 Creation Story -- and he touched us on our hands,
14:58:49 21 he touched us here [indicating the forehead], there
14:58:52 22 is places that he touched, but also, you know, our
14:58:56 23 ears, all of these senses that we received, he
14:59:02 24 referred to them as "the senses."

14:59:06 25 That is how we experience life, the

14:59:11 1 Creator's gift, that we can reach out and we can
14:59:16 2 touch it, we can embrace it, that we can hear it,
14:59:23 3 that we are able to see it, all of the beautiful
14:59:27 4 colours, the movement, that we can smell it. So
14:59:36 5 all of those senses.

14:59:42 6 The interpreter -- our mind is an
14:59:46 7 interpreter, but within all of that, the centre of
14:59:54 8 it is the spirit. So the spirit has to work
14:59:59 9 through the vessel to experience life. Live a
15:00:07 10 healthy life, look after your vessel, we are often
15:00:10 11 told because the spirit wants to reach out and
15:00:17 12 embrace life.

15:00:19 13 So the spirit then goes through and
15:00:25 14 walks their trail through this earth realm, but at
15:00:34 15 some point their work is done. The natural process
15:00:40 16 would be their work is done and they get called
15:00:42 17 back by the Creator.

15:00:46 18 Then through ceremony you conduct what
15:00:53 19 you refer to as the final rites, the wake and the
15:00:57 20 final rites. That is conducted over four days,
15:01:06 21 four nights. There is a teaching for each one of
15:01:09 22 those nights. And we are talking to the spirit,
15:01:15 23 our loved one who, if I were to define death, what
15:01:19 24 death is, it is when the spirit steps outside of
15:01:22 25 the vessel. When the spirit removes or is removed

15:01:27 1 from the vessel, the vessel then is what we would
15:01:34 2 consider as passed on, or they are dead now. They
15:01:40 3 are not coming back.

15:01:41 4 But the spirit stays close to the
15:01:46 5 vessel because of this connection that we have with
15:01:55 6 it. It was our experience. That is how we
15:02:02 7 experience life, so it is very important to us.

15:02:15 8 And for those that have gone on, we
15:02:17 9 give them the final rites which talk about the
15:02:20 10 pathway beyond this realm, back to the Creator's
15:02:24 11 side. So those are called the final rites for us.
15:02:28 12 It is the final instructions. We tell that one
15:02:33 13 what they are going to encounter on the trail from
15:02:36 14 here back to the Creator's side. We ensure that
15:02:40 15 certain things are put in place for them, that
15:02:43 16 their journey would be successful.

15:02:46 17 We put tobacco in their hand for their
15:02:49 18 four days' journey from here to there, and we
15:02:55 19 promise them that we are going to look after the
15:02:58 20 vessel and return it back to the earth.

15:03:04 21 So the spirit still maintains that
15:03:07 22 connection with creation. What the Creator did for
15:03:17 23 us, there is no other place, there is no other
15:03:24 24 place that the spirit can have this experience.
15:03:32 25 There is no other place. It is only here that the

1 spirit can experience this, this life, that can
2 reach out and touch creation, a gift of the
3 Creator, to hear it, to smell it, to sing it.

4 The spirit that hasn't been here has
5 only heard stories about this place we call earth,
6 so this is the only place that this experience
7 happens. So it is very special, what the Creator
8 did for us.

9 And when we are preparing to send
10 someone off, over there in the spirit realm the
11 loved ones are waiting for their loved one to
12 return home. So when we are having ceremony here
13 to send them off, they are having ceremony over
14 there to retrieve them or receive them.

15 And the other thing with the last rites
16 that we tell them, apart from that we'll see them
17 again -- but we have what is referred to as the
18 memorial ceremony. And what the memorial ceremony
19 is is when we call them back here to feast with us
20 after a year of mourning, because when our loved
21 ones leave us, we go into an experience what is the
22 mourning, the mourning of our loved ones.

23 And that happens, that is a full year
24 that we go through that experience. And in that
25 year, we cross their -- when we would celebrate

15:06:24 1 their birthday and they are not here anymore. So
15:06:30 2 all of those experiences that we have had, now we
15:06:33 3 experience over again without them being here, and
15:06:39 4 often it is very hard for us when that happens.
15:06:44 5 But what we tell them is we are going to call you
15:06:46 6 back in one year. And over that year of mourning,
15:06:51 7 we are not even to mention their name. We are not
15:06:55 8 to speak of them. We are not to call them.

15:06:59 9 The memorial ceremony is the
15:07:02 10 preparation of the feast. There are rites that are
15:07:06 11 done for the west door, that that door would be
15:07:11 12 open, that we may extend our invitation to our
15:07:15 13 loved ones that have gone on. That is the
15:07:20 14 memorial.

15:07:21 15 And if you are in the right place and
15:07:27 16 you are ready to see, you may actually see your
15:07:30 17 loved ones when they come back, manidoo, spirit.
15:07:38 18 You might actually have that experience, and you
15:07:46 19 can dance with them again. You can tell them, "I
15:07:52 20 really missed you" or "I forgot to tell you this
15:07:58 21 before you left."

15:08:04 22 This is not a romantic notion that I am
15:08:07 23 talking about. This is Anishinaabe reality, that
15:08:14 24 we can still stay connected with our loved ones.
15:08:19 25 We are all spirit. "Gagigae bimaudziwin."

1 Forever, forever life, forever spirit.

2 So the memorial again, when we put the
3 body back and return it to the earth, then it is
4 revered. And I have given you a sense of how it is
5 revered through memorial, final rites, their time
6 here on the earth. And I hope I have given you,
7 again, further insight to the importance of burial
8 sites, but in particular the earth and our earth
9 mother as well.

10 Miigwech.

11 Q. Thank you.

12 Do you have specific responsibilities
13 in relation to the grave sites of your family who
14 have passed on? Well, customarily you are not to
15 -- you shouldn't be visiting them often, but
16 through purposes of memorial and that kind of
17 thing, a kind of event, you can prepare what we
18 refer to as a spirit dish. It is a feast that you
19 can take to the place of interment or burial, and
20 you can place it there for your loved one. In
21 other communities, they actually build a little
22 house over there for that specific purpose.

23 But not to be disturbed, not to be
24 disturbed. Our experience of that is someone
25 wanting to bulldoze the grave sites over and gather

15:10:36 1 artifacts of our sacred loved ones. That is our
15:10:43 2 experience.

15:10:44 3 And so pushed to do something,
15:10:54 4 Anishinaabe would certainly do something. I can
15:10:59 5 only remind you of Oka. I can only remind you of
15:11:04 6 Ipperwash. There are others, events related to
15:11:11 7 burial and grave sites, and those histories aren't
15:11:14 8 very nice.

15:11:17 9 But Anishinaabe will stand up. We'll
15:11:25 10 stand up for it, for our loved ones.

15:11:30 11 Q. Can you explain how and when you
15:11:34 12 learned these customs?

15:11:43 13 A. A lot of the knowledge is provided
15:12:00 14 through what would be provided through the rites
15:12:07 15 such as -- well, rites, but our Creation Story, and
15:12:13 16 I haven't told all of it. But a lot of that oral
15:12:16 17 history, spiritual and nature and that, is a part
15:12:22 18 of our existence in Medewin Lodge.

15:12:27 19 But some of that also was already
15:12:32 20 revived -- and not giving credit simply to the
15:12:39 21 Medewin, but some of those rites survived, some of
15:12:49 22 the protocols I explained a bit about in my
15:12:52 23 explanation about memorials and burials in that
15:12:58 24 regard, but I having experienced it a lot and
15:13:05 25 having been involved, I guess, as my role as

15:13:08 1 director in facilitating ceremonial rites,
15:13:12 2 including burials and memorials in the Medewin
15:13:17 3 Three Fires Lodge.

09:58:03 4 MR. TOWNSHEND: Your Honour, I'm about
15:13:32 5 to start a different topic. When would you care to
15:13:34 6 have an afternoon break?

15:13:38 7 THE COURT: Well, we can take it now,
15:13:39 8 sir. We'll take a brief break, so until 3:30, all
15:13:44 9 right?

15:13:44 10 -- RECESSED AT 3:18 P.M.

15:30:52 11 -- RESUMED AT 3:30 P.M.

15:30:52 12 THE COURT: Please go ahead.

15:30:53 13 BY MR. TOWNSHEND:

15:30:55 14 Q. Mr. Keeshig, I would like to shift
15:30:57 15 now to talking about Anishinaabe social
15:31:02 16 organization, and I would like you to talk about
15:31:05 17 various different types of groups that exist among
15:31:09 18 the Anishinaabe and how they interacted; for
15:31:14 19 example, bands, tribes, clans, nation, confederacy,
15:31:18 20 and sort of how you would like to approach that and
15:31:21 21 explain those.

15:31:25 22 A. I'll talk about the first one, the
15:31:34 23 first structure. It isn't a manmade structure, and
15:31:53 24 it was given to us by the Creator, and because it
15:32:04 25 was given to us by the Creator, it includes

15:32:06 1 creation in helping us. The design of it comes
15:32:11 2 from creation.

15:32:16 3 What I am referring to is the clan
15:32:18 4 system. There are many clans, but there is what is
15:32:28 5 regarded as the First Seven Clans. I'm a bit tired
15:32:36 6 to recall them all, but I will cite a few of the
15:32:41 7 clans.

15:32:42 8 The Bear Clan is one of them. The Bird
15:32:49 9 Clan is another. The Crane Clan is another. The
15:32:56 10 Turtle Clan is another. "Wabshishe," the marten.

15:33:13 11 We were at a time along our trail --
15:33:21 12 again, it is in our creation, the unfolding of our
15:33:25 13 Creation Story, and through that period of strife
15:33:36 14 we needed help; we needed order. And it was
15:33:44 15 through the clan system, the clan, that clan design
15:33:50 16 system that some of this order was provided to us
15:33:54 17 by, again, by the Creator.

15:33:58 18 Each of those clans, there are certain
15:34:08 19 areas of specialty, qualities that they have, such
15:34:14 20 as the Bear Clan and policing. That has occurred,
15:34:24 21 they -- manner that is being restored in many
15:34:27 22 communities. If you have ever heard of the Bear
15:34:30 23 Clan Patrol that is out west and in many
15:34:32 24 communities now, that is where that notion of Bear
15:34:41 25 Clan and policing relates to, policing, protecting.

1 The other thing about the Bear Clan
2 also is healing, medicine, medicine healing, but
3 more so with the bear in the four directions, in
4 the direction of healing, which we refer to as the
5 north, resides the bear, the great healer. So he
6 is represented -- he is not just represented, he is
7 there. So when we are looking for healing, that is
8 the direction that we call out to and send our
9 prayers to for healing.

10 Just a little bit, again, about the
11 Bear Clan, some of the promises is that there is
12 nothing that that great healer cannot cure. That
13 is a promise that we relied on for generations.
14 That is part of, also, what has been disrupted in
15 our contact with our light-skinned brother.

16 The Marten Clan, regarded as the
17 Warrior Clan, the strategies of specialties in that
18 area related to conflict.

19 Turtle Clan, a close connection also
20 with the Fish Clan, the intellectuals, the
21 thinkers.

22 So each clan, you can go one by one,
23 and they have something to contribute to the fabric
24 of society, order within the community.

25 So that is the first structure that

15:37:14 1 Anishinaabe had. Ultimately, it ended up also
15:37:20 2 being the structure that was undermined and
15:37:24 3 attacked in the era of the residential school
15:37:32 4 period. It took them a while to realize the
15:37:41 5 strength in that structure, but once they realized
15:37:46 6 it, then they attacked it.

15:37:54 7 They removed the children from their
15:37:56 8 parents. They incarcerated leaders. And when they
15:38:05 9 did that, the main structure that was at risk was
15:38:09 10 the clan organization structure.

15:38:14 11 Within each of those clans and how it
15:38:17 12 works in the community is that everyone's voice was
15:38:22 13 equal. Each clan had a voice, and each voice had
15:38:31 14 to be heard is how the clan system worked.

15:38:48 15 Each clan had a leadership, and if I
15:39:00 16 could use the term "Ogimaa" -- that is Chief --
15:39:12 17 each clan had that head one, usually two, which
15:39:19 18 would include a man and a woman which would be
15:39:24 19 grandmother -- usually grandmother or grandfather,
15:39:27 20 senior in years, were the ones that were the head
15:39:32 21 of the clans.

15:39:35 22 You can imagine in any First Nation
15:39:39 23 community there would be a number of clans, and
15:39:43 24 each one of those clan families would have a voice
15:39:48 25 and be equal to everyone in their community and in

15:39:52 1 their society.

15:39:54 2 Those clan relationships extended
15:39:59 3 across the Anishinaabe Nation, that it is a
15:40:08 4 brotherhood or it is a sisterhood. It is family,
15:40:15 5 and it extends across nations. I am "Miengun"; I
15:40:28 6 am Wolf Clan, which means that all those of Wolf
15:40:33 7 Clan are my family, be it Winnipeg, Wisconsin,
15:40:40 8 Florida, BC. Anyone who would have that clan is my
15:40:44 9 family.

15:40:50 10 Our past foes, such as the Iroquois
15:41:00 11 people, they also have a clan system. Even Miengun
15:41:12 12 of that nation, that great Mohawk or Iroquois
15:41:16 13 Nation that is Wolf Clan would be my family, which
15:41:19 14 is remarkable.

15:41:24 15 I recently lost a sister that I was
15:41:26 16 close to that was of that nation, and she regarded
15:41:30 17 my children as hers.

15:41:37 18 So that is the first system. We didn't
15:41:40 19 create it. It was provided to us by the Creator.
15:41:58 20 And it was the animal, our animal relatives that
15:42:02 21 stood up for us when that was created.

15:42:07 22 There is lots that we have to thank for
15:42:10 23 our other creation relatives. There is a time when
15:42:25 24 we were so sick, they say it was -- I believe it
15:42:31 25 was after the flood and that great cleansing. That

15:42:37 1 it was so thorough, that cleansing, it was like a
15:42:42 2 spiritual cleansing, that Anishinaabe was so
15:42:47 3 pitiful that we couldn't even care for ourselves.

15:42:54 4 We were so weak and disoriented that if we were to
15:43:01 5 trip over a stick, it would be fatal is how it has
15:43:05 6 been related to us.

15:43:06 7 We were walking over medicines that we
15:43:14 8 didn't know was medicines, that we had forgotten
15:43:20 9 because of the purification that took place. And
15:43:28 10 it was the animals that stood up for us, that
15:43:30 11 watched us and wanted to do something.

15:43:36 12 So we owe a lot to creation and for our
15:43:40 13 existence that they gave of themselves in many
15:43:44 14 ways. Our designs of the canoe, our designs of the
15:43:52 15 bow, the arrow, all of those things are what we
15:43:58 16 have learned from creation, the animals that have
15:44:04 17 given of themselves that we may have something to
15:44:07 18 eat.

15:44:09 19 So our bond with creation is that that
15:44:18 20 is the way that it was. So they done a lot, and in
15:44:24 21 terms of the clan system, that is one of the more
15:44:26 22 important things that they done was help us with
15:44:30 23 the clan system.

15:44:31 24 So that is the first socio-economic --
15:44:40 25 I don't know how you want to sort of capture all of

15:44:43 1 the things. One of those clans was -- they say you
15:44:51 2 look to them, and they must be good doctors.

15:44:55 3 Others, perhaps disciplines that we would equate
15:45:00 4 with engineering or policing or even the arts, such
15:45:10 5 as singing.

15:45:10 6 So there is a lot. There is a lot in
15:45:17 7 that. And for us the clan determination is through
15:45:23 8 the father's line. My father was a Wolf Clan, so
15:45:31 9 he and all of his children will be Wolf Clan.

15:45:38 10 The mother would be a different clan.
15:45:48 11 The same clans do not marry. So there was an order
15:45:54 12 and structure to that. The mother doesn't lose her
15:46:00 13 clan because she marries a Wolf Clan. She retains
15:46:05 14 her clan. But her children have got to know her
15:46:10 15 clan and there is reasons for that and some of
15:46:17 16 it -- again, it is related to the water, but it is
15:46:19 17 related to the blood. Blood and the water being
15:46:25 18 the same, using it in the same -- they mean the
15:46:27 19 same.

15:46:28 20 The grandmothers were the ones that
15:46:34 21 took care of what we refer to as the water lines.
15:46:40 22 Equate that to the blood lines. They kept that
15:46:45 23 order, and it was the grandmother or the women.
15:46:49 24 Because of their duties to the water, they were the
15:46:53 25 ones that kept that order and that structure. So

15:47:01 1 you can relate some of that to the cousin and first
15:47:04 2 cousin, second cousin kind of structure and order
15:47:07 3 in society.

15:47:10 4 So that is how Anishinaabe addressed it
15:47:13 5 was through the clan systems and the blood lines,
15:47:16 6 what we refer to as the water lines, and the
15:47:19 7 grandmothers who kept that Sacred Bundle straight.

15:47:29 8 There were other, I guess, important
15:47:44 9 things that should be kept straight when we refer
15:47:53 10 to terms as much as "nations." On a higher level
15:48:06 11 Anishinaabe, you can say Anishinaabe, Anishinaabe
15:48:09 12 Nation. That term "Anishinaabe," for our people,
15:48:15 13 we are talking about all inherent people of Turtle
15:48:25 14 Island. That is how we use that term
15:48:28 15 "Anishinaabe."

15:48:30 16 So it means them all because we
15:48:37 17 understand our connection through the Creation
15:48:41 18 Story and original man, the one that was lowered.
15:48:47 19 So that is where that comes from and how we are
15:48:51 20 related as Anishinaabe people across Turtle Island.

15:49:00 21 If you want to come down from that,
15:49:02 22 then you get into the terms such as Pottawatomini,
15:49:08 23 Ojibwe, Odawa, if I'm talking about the Algonquin
15:49:17 24 umbrella, linguistic umbrella of peoples. But
15:49:21 25 there is more than those three. There is others.

1 I had mentioned Cree is one of them, the Mi'gmaq on
2 the east coast where the migration began. If you
3 look hard enough, you'll see the evidence on how we
4 are related and how we are one people.

5 The Three Fires Medewin Lodge, those
6 Three Fires are representative of nations, the
7 Pottawatomi, the Odawa and the Ojibwe. That is the
8 Three Fires Alliance.

9 There is also a term that had been
10 used, and it was the Three Fires Confederacy, but
11 meaning the same three, Odawa, Pottawatomi and
12 Ojibwe.

13 They were each given a duty as a part
14 of that alliance.

15 The Pottawatomi were the fire --
16 keepers of the fire. Relate that to the Sacred
17 Fire, that it would continue and that it would
18 never go out and that they were the protectors of
19 it.

20 One of them was the faith keepers, the
21 keepers of the faith.

22 And then the other ones were the
23 protectors, the warriors.

24 That special alliance, it was created
25 for a reason, and it was what we were going to run

15:51:40 1 into and going to experience with respect to our
15:51:45 2 relations with the light-coloured skin, our
15:51:49 3 brother. It was created for that purpose, and
15:51:55 4 although I just mentioned those three, it isn't
15:52:02 5 often talked about. Those three were like the
15:52:07 6 quarterback in that area.

15:52:13 7 There were other alliances that aren't
15:52:15 8 spoken about, who are not Odawa, Pottawatomi and
15:52:18 9 Ojibwe but relative First Nations in that regard.

15:52:25 10 Some of that was transferred into
15:52:38 11 organizations that would come later, such as the
15:52:42 12 Union of Ontario Indians. In the early conception
15:52:52 13 of that organization, this community here played a
15:52:54 14 big role in it, but again, it was because of that
15:53:00 15 Three Fires Alliance.

15:53:04 16 But also that alliance was attacked and
15:53:10 17 was at risk because the clan system was attacked
15:53:18 18 and at risk, and our societies were being
15:53:22 19 undermined. Our existence was being undermined.

15:53:24 20 In this area here, Southwestern
15:53:50 21 Ontario, if I could use this map here?

15:53:53 22 Q. Uhm-hmm.

15:53:54 23 A. All of this around Georgian Bay
15:54:10 24 was our, is our territory, and it extends. There
15:54:19 25 is no boundaries at the St. Clair/Detroit River.

15:54:27 1 There were no boundaries in those times. So then
15:54:29 2 I'm talking about what we know as Michigan and
15:54:34 3 Wisconsin, Minnesota.

15:54:45 4 Before the influence, we felt the
15:54:46 5 direct influence of the light-skinned race, we had
15:54:49 6 already experienced something as a direct result of
15:54:53 7 someone else's direct relationship with the
15:54:59 8 light-skinned race, and that was when our Iroquois
15:55:06 9 family, the Mohawk, the Six Nation tribes or
15:55:14 10 nations came in and attacked and run us out of our
15:55:19 11 territory. And that alliance that I am talking
15:55:29 12 about relates to the response to that attack on our
15:55:35 13 people.

15:55:40 14 We don't have any animosities towards
15:55:45 15 our Iroquois family today. We understood what
15:55:55 16 happened and how they got essentially pushed into
15:55:59 17 our territory. Rather than confront the
15:56:03 18 light-skinned race that was coming from their east,
15:56:08 19 the east side of them, they pushed into our
15:56:10 20 territory.

15:56:14 21 That migration route that I referred to
15:56:21 22 and showed earlier was also a route of what you
15:56:25 23 would call, in today's terms, commerce and trade.
15:56:34 24 In order for us to have commerce and trade, we had
15:56:38 25 to go through other people's territories to acquire

15:56:42 1 that. And we are talking about over in the Quebec
15:56:47 2 City, Montreal area, where the original, main,
15:56:52 3 original commerce centres were. But it did create
15:56:58 4 disharmony.

15:57:02 5 But in the era of 1500, 1600s, this
15:57:12 6 conflict took place, which everyone in my community
15:57:18 7 is aware of. That is orally taught. We orally
15:57:22 8 understand about that conflict. Even our Iroquois
15:57:28 9 friends today are aware of the same story.

15:57:36 10 So we were run out of this territory.
15:57:44 11 There are remains still today in this community.
15:57:48 12 There are bones, burials as such, that are of that
15:57:53 13 time.

15:57:56 14 When you get across Georgian Bay, there
15:58:03 15 is what they refer to as the Thousand Islands.
15:58:11 16 They didn't have time to run over there, but what
15:58:15 17 they did is they fled out into the Thousand Islands
15:58:19 18 and sought refuge in the waters in the islands that
15:58:23 19 they knew like the back of their hand.

15:58:30 20 But there is more to the story than
15:58:32 21 just simply running. There was ceremony. They
15:58:39 22 reached out to the Creator and through ceremony.
15:58:49 23 They were being pursued. They were being killed.

15:58:56 24 But what happened here -- and it does
15:58:58 25 relate to that turtle in the migration, the one

15:59:03 1 that looks out, she is not just the pointer
15:59:05 2 pointing directions, but she has a direct
15:59:08 3 connection to Georgian Bay.

15:59:13 4 So what happened there was in this time
15:59:18 5 of conflict was this vast, thick fog that had
15:59:24 6 occurred over the Thousand Islands, and because
15:59:30 7 they knew those islands like the back of their
15:59:33 8 hand, that is how they sought refuge there.

15:59:39 9 The Iroquois didn't know the islands as
15:59:42 10 well as they did, and that is what saved them.

15:59:49 11 So when they ran out, many of our
15:59:52 12 people fled north across where the Chi-Cheemaun
16:00:02 13 runs now, and sought refuge with a family nation in
16:00:17 14 Manitoulin Island. Others fled into where Detroit
16:00:19 15 is and across the St. Clair River and sought refuge
16:00:24 16 with our families, nations in Michigan and
16:00:27 17 Wisconsin.

16:00:31 18 They were very destitute. And as my
16:00:36 19 grandfather recounted how they waited one year and
16:00:43 20 they planned, after knowing what had took place,
16:00:49 21 they planned to take their land and their homeland
16:00:59 22 back.

16:00:59 23 And so in the year that would follow
16:01:02 24 then, it is hard to show it on this map, but all of
16:01:12 25 our relative nations, Iroquois -- not Iroquois, but

16:01:19 1 Pottawatomi, Odawa and Ojibwe and others held the
16:01:24 2 Great Council and set out on what you would refer
16:01:29 3 to as the warpath and came in the spring of the
16:01:37 4 next year and took it back.

16:01:42 5 And how they did that was some came
16:01:47 6 directly across from Manitoulin Island to the
16:01:49 7 Tobermory area. Others headed down the east side
16:01:56 8 of Georgian Bay. Other parties went down the west
16:02:01 9 side of Lake Huron to the Detroit/St. Clair area
16:02:09 10 and crossed over and took our homeland back. And
16:02:16 11 it wasn't nice, and it wasn't pretty.

16:02:20 12 There is a place over here that is
16:02:24 13 referred to as Red Bay. Its name comes from the
16:02:32 14 battle that took place there, Red Bay because the
16:02:38 15 waters ran red with the blood that was spilled
16:02:43 16 there.

16:02:44 17 There are other places, one of them
16:02:51 18 referred to as Skull Mountain, I have heard. But
16:02:56 19 you have to understand there were a lot of
16:02:59 20 skirmishes and battles throughout all of this area,
16:03:03 21 including from the north, on the north side,
16:03:08 22 heading south of Georgian Bay, there too, such that
16:03:15 23 they had actually cornered many of our foes that
16:03:19 24 dared take our land.

16:03:22 25 And at Skull Mountain is one noted mark

1 or noted battle. It is referred to as Skull
2 Mountain for a reason, but it was towards the end
3 of the battle, and the victory was ours. And it is
4 hard to talk about it as a moment of pride because
5 of the lives that were lost, even though they
6 weren't our family. But to be moved to even take a
7 life, after I have just spoken about our
8 understanding of spirituality, so you can imagine
9 making decisions to take another one's life.

10 But what occurred there was -- orally,
11 I hear that and I have heard that we didn't take
12 all of their lives, that we saved some and sent
13 them with a message that should this ever happen
14 again, we are not going to stop on the edge of our
15 territory, that we will complete what we had set
16 out to do. So the message was given in that kind
17 of tone with that kind of seriousness, serious
18 end-note to it.

19 But again, it was this alliance, Three
20 Fires Alliance was a part of that. Pottawatomi,
21 Ojibwe, Odawa, that was part of, again, to your
22 question with respect to alliances and
23 associations.

24 Current, we can move forward, and what
25 has already taken place and shaped the land and the

16:06:05 1 fabric of what we are contending with even
16:06:08 2 currently in our communities. We were put on
16:06:19 3 reserves. Again, it is a land issue, but we were
16:06:21 4 all put on reserves. In many cases, we had to
16:06:27 5 fight for what we had. We can take you out and
16:06:33 6 show you the extent of our reserve and the boundary
16:06:37 7 markers related to that, that imposition of the
16:06:42 8 reserve system.

16:06:46 9 How many reserves are in Ontario or in
16:06:54 10 Canada? The government has those numbers, but in
16:07:02 11 Ontario it is in the neighbourhood of 136. It is
16:07:07 12 up there, each distinct reserve. And it just
16:07:14 13 happens that this reserve happens to be in our
16:07:16 14 territory. It is a composite of Pottawatomi,
16:07:20 15 Odawa -- Pottawatomi and Ojibwe.

16:07:30 16 But you'll see the term that we use and
16:07:33 17 we have adapted, such as the Neyaashiinigmiiing
16:07:42 18 First Nation or the Wasauksing First Nation. That
16:07:47 19 is an adaptation, but the full extent of the nation
16:07:56 20 is beyond and not confined in boundaries.

16:08:03 21 I think, again, it has been a long day
16:08:33 22 for myself and, again, my pledge was through the
16:08:40 23 tobacco was to be truthful and honest, so I want
16:08:45 24 to, I guess, be careful, given how I am feeling at
16:08:49 25 the moment. I don't want to err in providing

16:08:55 1 information that may not be -- that I can't find
16:09:00 2 the words to present in the manner in which it
16:09:05 3 should.

16:09:07 4 THE COURT: Mr. Townshend, how are you
16:09:09 5 doing on your time estimates for this gentleman?

16:09:12 6 MR. TOWNSHEND: I think we are on
16:09:14 7 track, Your Honour.

16:09:14 8 THE COURT: So about how long do you
16:09:16 9 feel that you will need to complete your
16:09:17 10 examination in-chief tomorrow morning?

16:09:21 11 MR. TOWNSHEND: Half the day.

16:09:22 12 THE COURT: So about?

16:09:23 13 MR. TOWNSHEND: Till noon.

16:09:25 14 THE COURT: Till about noon?

16:09:28 15 MR. TOWNSHEND: Yes.

16:09:28 16 THE COURT: Since you are on track, and
16:09:31 17 obviously this gentleman and, frankly, a lot of
16:09:33 18 other people have had a very long day, perhaps on
16:09:36 19 this one occasion we can stop early, right? I'm
16:09:39 20 sure no one would object to that.

16:09:41 21 MR. FELICIAN: Your Honour, just to
16:09:42 22 clarify the record the point where the witness
16:09:45 23 indicated, "Can I show you on this map?" And just
16:09:48 24 for the record, the map being -- he was standing up
16:09:53 25 against was lettered Exhibit P.

1 THE COURT: Thank you for putting that
2 on the record, sir. So we will adjourn then until
3 tomorrow morning at 10 o'clock.

4
5 -- Adjourned at 4:10 p.m.
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REPORTER'S CERTIFICATE

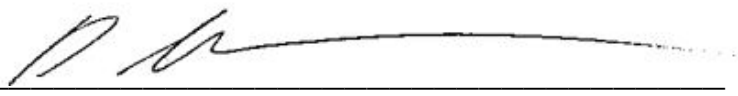
I, DEANA SANTEDICOLA, RPR, CRR,
CSR, Certified Shorthand Reporter, certify:

That the foregoing proceedings were
taken before me at the time and place therein set
forth;

That the testimony of the witness
and all objections made at the time of the
examination were recorded stenographically by me
and were thereafter transcribed;

That the foregoing is a true and
correct transcript of my shorthand notes so taken.

Dated this 6th day of May, 2019.



NEESON COURT REPORTING INC.

PER: DEANA SANTEDICOLA, RPR, CRR, CSR

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