



***“WE THE MISSISSAUGI OF HIAWATHA FIRST NATION, ARE A VIBRANT,
PROUD, INDEPENDENT AND HEALTHY PEOPLE BALANCED IN THE
RICHNESS OF OUR CULTURE AND TRADITIONAL WAY OF LIFE.”***

CONSULTATION AND ACCOMMODATIONS STANDARDS



Our Values

Our values grow from the culture from which we are born into and live with and our beliefs and attitudes emerge from our values. As Mississaugi people from the Mississauga Nation, we try to live a healthy way of life “Mino Bimaadiziwin” through the teachings passed down from ancestors. These teachings include Seven Grandfathers teaching that was given to us by the Creator. This story has been passed down many generations.

The teaching goes...

The Creator gave the seven grandfathers, who are very wise, the responsibility to watch over the people. The grandfathers saw that the people were living a hard life. There were all kinds of sicknesses and bad things around. The eagle “Migizi” was told, “Go down there, look around and find out what is happening. Bring back someone who we can tell about what life should be, with the Anishinaabe” He left immediately and went to all places in the North, South, East and West. He could not find anyone. On his seventh try, while he was looking, he saw a baby. The grandfathers were happy with the choice made by the helper.

He took the baby back to where the Grandfathers were sitting in a circle. He was very small and wrapped inside the cradleboard. One of the grandfathers looked at the baby very carefully. “This is the one. Migizi, pick up the baby. Take him all over; teach him carefully the way the Anishinaabe should lead their lives.” The Migizi took him; they went around the earth. When they came back seven years later, the boy again saw the Grandfathers. He was already a young

man. The Grandfathers noticed that this boy was very honest. He understood everything that was taught. One of the grandfathers took a drum and started singing. Each of the grandfathers gave the boy a teaching. “These are the ones you take with you,” he was told.

- **Wisdom “Nbwaakaawin”** Wisdom is given by the Creator to be used for the good of the people. In the Anishinaabemowin, this word expresses not only “wisdom,” but also means “prudence,” or “intelligence.”
- **Love “Zaagidiwin”** To know peace is to know love. Love must be unconditional. When people are weak they need love the most.
- **Respect “Mnaadendamowin”** To honor all creation is to have respect. All of creation should be treated with respect. You must give respect if you wish to be respected.
- **Bravery “Aakdehewin”** Bravery is to face the foe with integrity. In Anishinaabemowin, this word literally means “state of having a fearless heart.” To do what is right even when the consequences are unpleasant.
- **Honesty “Gwekwaadziwin”** Always be honest in word and action. Be honest first with yourself, and you will more easily be able to be honest with others. In Anishinaabemowin, this word can also mean “righteousness.”
- **Humility “Dbadendizwin”** Humility is to know yourself as a sacred part of Creation. In Anishinaabemowin, this word can also mean “compassion.” You are equal to others, but you are not better.
- **Truth “Debwewin”** Truth is to know all of these things. Speak the truth. Do not deceive yourself or others.

All of the above combined create a balance of spiritual, emotional, physical and mental being. They are the cornerstones of our belief system and the formula for maintaining the delicate balance between Shka-ki-mi-kwe (Mother Earth) and all her inhabitants. We have a strong connection to Shka-ki-mi-kwe and only use what is necessary from her. We believe that all things are connected and are taught that if we look after our Mother she will look after us. With all decisions made we always consider the effects our choices will make on the next seven generations just as our ancestors have done for us. We often turn to our Elders who hold great knowledge of Shka-ki-mi-kwe that no one else possesses. Their knowledge is held in their hearts and minds to be passed by oral tradition for the next generations.

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Preamble:

WHEREAS Hiawatha First Nation asserts inherent and treaty rights over land and resources within our Traditional Territory;

WHEREAS section 35 of the Constitution Act, 1982 recognizes and affirms the existing inherent and treaty rights of Indigenous peoples, which includes the Mississauga people of Canada;

WHEREAS the Supreme Court of Canada has established that Indigenous peoples, which includes the Mississauga people asserting inherent and treaty rights must be consulted and accommodated prior to occurrence of any decisions, conduct or activities that may have an impact on the rights and interests of the Mississauga people;

WHEREAS Hiawatha First Nation is willing to engage in consultation, expects to be consulted, and if appropriate, to be accommodated with respect to any and all decisions, conduct, and activities that have a potential to have an adverse effect on inherent and treaty rights respecting lands resources within the Hiawatha First Nation Traditional Territory;

WHEREAS any parties seeking to carry on activities within the Hiawatha First Nation Traditional Territory should only do so in accordance with this standard and with the free prior and informed consent of Hiawatha First Nation.

Name and Adaptation of These Standards:

This standard shall be known as the Hiawatha First Nation Consultation and Accommodation Standards.

This standard was adopted by the Hiawatha First Nation Chief and Council on January 30th 2013.

Inherent and Treaty Rights:

Nothing in this standard or any actions, activities, decisions, or authorizations hereunder shall abrogate or derogate from the Inherent and treaty rights of Hiawatha First Nation; and any actions, activities, decisions or authorizations are without prejudice to any claim or claims asserted by Hiawatha First Nation to inherent and treaty rights.

Nothing in this standard, including Hiawatha First Nation engaging in consultations and accommodations with any proponent, absolves the Crown of any obligations to consult with Hiawatha First Nation, in accordance with the Constitution Act, 1982.

Guiding Principles for Meaningful Consultation:

Hiawatha First Nation's Traditional Territory: Hiawatha First Nation shares the Mississauga Williams Treaties Clauses 1 and 2 lands, Treaty 20 lands, Treaty 27 ¼ lands, the Crawford Purchase lands. See "Traditional Territories of the Mississaugas Signatories to the 1923 Williams Treaties" Map page 17.

Honour of the Crown: The Crown, in all its dealings with Hiawatha First Nation, must uphold the honour of the Crown, and undertake consultations honestly, transparently and in good faith.

Reconciliation: The principle of reconciliation shall govern and guide any and all consultations and accommodations undertaken pursuant to these standards.

Reasonableness: The consultation process must reflect reasonable and genuine efforts made by all parties with clear, efficient and reasonable timelines established.

Good Faith: Hiawatha First Nation and all proponents engaging in consultations shall do so in

good faith. Such efforts require the disclosure of relevant factors and information, no predetermined outcome or motive from all parties involved.

Mutual Respect: Consultation must be based on mutual respect for all participants, taking into account different interests, perspectives, cultures, understandings and concerns.

Accommodation: In fulfilling its obligation to consult under the law, the Crown shall inform, listen to and faithfully reflect and accommodate the concerns and views of Hiawatha First Nation with any respect to any impact within the Hiawatha First Nation Traditional Territory.

Sharing in Impact Benefits: It shall be an over-riding principle that Hiawatha First Nation is entitled to share in the benefits from any impact within Hiawatha First Nation Traditional Territory.

Environmental Protection and Sustainable Development: A paramount consideration with respect to any impact is the extent to which it will harm the environment and the sustainability of the development.

Protection of Traditional Heritage: Hiawatha First Nation shall be notified of and take part in the process of traditional re-burial or traditional ceremonies with archaeological findings including but not limited to human remains and artifacts that may have historical significance to our First Nation to protect our traditional heritage and culture.

Protection of Future Generations: First Nation people are caretakers of Mother Earth and realize and respect her gifts of water, air, land and food. Everything that is taken and used with the understanding that we only take what we need and we protect her gifts as to ensure future generations, both native and non-native, will not be in peril. They shall always have clean water to drink, fresh air to breath, natural lands with its medicines and trees, and shall always have good food to eat including, but not limited to, wild game, fish, and plant life. This should never be an exception.

Initiation of the Notice and Consultation Process:

The requirement to give notice and consult under this Standard includes any action, undertaking, activity, conduct, decision, or project, existing, or proposed, which has the potential to adversely affect the rights and interests of Hiawatha First Nation and its Traditional Territory.

More specifically, Crown conduct, actions, or decisions within Hiawatha First Nation Traditional Territory that shall trigger requirement of notice and consultation under this Standard include, but are not limited to:

1. Crown sponsored or approved mapping or exploration activities;
2. Permitting or in any way authorizing resource exploration, extraction, or development activities by third parties of the issuing of licenses, permits or approvals;
3. Disposing of or adding to any structures, roads, bridges, or any infrastructure that has the potential for environmental impact, including impacts to the water, forests, and the wildlife;
4. All forestry management and energy development activities;
5. Disposing of any rights to land or interests in lands and resources, including issuances of letters patent or grants of fee simple;
6. Disposing of any rights to lands, including any and all leases, licenses, permits or approvals;
7. Any environmental activities where there is concern for the land, water including but not limited to water sheds and water tables, air, animals, and people situated within Hiawatha First Nation Traditional Territory;
8. Any activities that may disturb or have a direct effect upon the traditional food sources and harvesting rights of Hiawatha First Nation Traditional Territory including but not limited to wild rice beds, fish, and wild game;
9. Any activities that may disturb or have a direct effect upon traditional medicines used and/or collected by Hiawatha First Nation and its citizens on Traditional Territory;
10. Undertaking any proposed activity with the potential to disturb or alter known or unknown archaeological/historical resources or heritage sites or sites of spiritual or cultural significance to Hiawatha First Nation; and
11. Undertaking any land use planning or management actions or decisions, including adjusting municipal boundaries.

Any impact by any public or private sector party will initiate consultation and it is incumbent on all proponents to notify Hiawatha First Nation when it is aware or ought to be aware of any impacts.

The following procedures set out in this Standard are to be followed for all consultations except where, by prior agreement between Hiawatha First Nation and the lead proponent, the procedures may be modified to address specific circumstances.



Giving Notice:

The proponent shall communicate its request to consult by issuing a written “Notice of Request to Consult” to both Hiawatha First Nation’s Lands Resource Consultation Workers and the Hiawatha First Nation Chief in a timely matter and in a clear, concise and understandable language.

The “Notice of Request to Consult” shall be provided at an early stage of planning and as early as possible, prior to undertaking any activity which may affect the rights of interests of Hiawatha First Nation within or adjacent to the Hiawatha First Nation Traditional Territory.

The “Notice of Request to Consult” will contain relevant information and material facts in sufficient form and detail to assist Hiawatha First Nation to understand the matter in order to prepare a meaningful response. The notice should contain, at a minimum but not limited to, the following:

1. The nature and scope of the proposed activity;
2. The timing of the proposed activity;
3. The location of the proposed activity;

4. How the proposed activity may affect the Hiawatha First Nation and its Traditional Territory;
5. A profile of the proponent(s);
6. A description of the proposed consultation process, including intended activities, timelines, expectations, and limitations, if any;
7. The documents, including applications, studies, assessments, policies, are available to be reviewed which are pertinent to the proposed activity;
8. The collateral or related processes or approvals currently underway that affect that activity;
9. Documentation of any deadlines or filing dates relating to the activity or the process; and
10. Any pertinent names, addresses, and telephone numbers for contacting the relevant decision makers and those assisting the project.

The geographic area of interest and proposed activities shall be mapped and submitted with a “Notice of Request to Consult.”

As soon as practical, Hiawatha First Nation will confirm receipt of the “Notice of Request to Consult” and will provide contact information for the appropriate Hiawatha First Nation representative to whom the proponent shall henceforth direct all communications.

Failure to Provide a Notice of Request to Consult:

If a proponent fails to provide a “Notice of Request to Consult” to Hiawatha First Nation, and this failure is discovered, the First Nation reserves the right to give the proponent written notification of the failure and set a time within which the proponent shall comply with Section [18-23] of this Standard. No action or inaction on the part of Hiawatha First Nation in regard to a proponent’s failure to deliver a “Notice of Request to Consult” shall be deemed to be a waiver of the First Nation’s right to be consulted. The requirement to provide notice is and remains the obligation of the Crown or proponents.

Assessment by Hiawatha First Nation:

Hiawatha First Nation shall be provided with a reasonable period of time, as deemed by **Hiawatha First Nation, to consider any request to consult and the issues raised having regard to**, among other things:

1. The nature and complexity of the matter to be decided;
2. Hiawatha First Nation’s need to fully, properly and meaningfully consult and engage with its Citizenship;

3. Hiawatha First Nation's need to protect the future generations by anticipating any potential effects at least seven generations into the future
4. Hiawatha First Nation's need to protect the inherit and treaty rights of its First Nation including but not limited to harvesting, hunting, fishing, cultural and spiritual activities;
5. Hiawatha First Nation's need to undertake research or other specialized studies of assessments;
6. Hiawatha First Nation's need to obtain specialized, expert, professional, legal or technical advice; and
7. Deliberations by Chief and Council following community consultations and engagement.

Based on information contained in the "Notice of Request to Consult" any subsequent communications, exchange of information and/or any relevant considerations, Hiawatha First Nation shall make a determination as to whether to:

1. Decline the request to consult, with or without terms or conditions;
2. Assign the proposal to the regular consultation process described below; or
3. Assign the proposal to the special consultation framework described below.

Hiawatha First Nation shall communicate its determination in writing to the proponent. At all times Hiawatha First Nation shall endeavour to provide a timely response to any "Notice of Request to Consult" as appropriate in the circumstance. However, at no time shall a failure by Hiawatha First Nation to respond or to respond within a timeline requested by the proponent be deemed as declining the request. It is minimal expectation that the proponent will follow up on any request after a reasonable period, as deemed by Hiawatha First Nation, and if necessary, Hiawatha First Nation may request further time to review relevant notices.

The fact of proper and adequate consultation shall be determined by Hiawatha First Nation, in its sole discretion. Where a matter has been assigned to the regular consultation process or the special consultation framework, no communication nor information exchange shall be deemed to be considered consultation until such time as Hiawatha First Nation has accepted and acknowledged consultation or, in the case of the special consultation framework, a Consultation Agreement has been reached and is adhered to by the parties. No other action or inaction by Hiawatha First Nation shall be deemed to be a waiver of its rights to be consulted where appropriate and necessary in accordance with Treaty, Statute, and The Constitution Act 1982 or at Common Law.

Regular Consultation Framework (Level 1 – Little to no Impact):

A regular consultation framework will be given to applications deemed by Hiawatha First Nation, in its sole discretion, to be routine in nature and where the potential impacts or the nature of the rights infringed fall on the low end of the consultation spectrum.

Any further requests or information required will be detailed in writing by Hiawatha First Nation to the proponent. Additionally, Hiawatha First Nation will set out in writing its expectations in order to be consulted meaningfully in relation to the project in issue, again at the sole discretion of the First Nation.

Hiawatha First Nation reserves its right to re-assign a proposal from a regular consultation framework to a special framework, by written notice to the proponent.



Special Consultation Framework (Level 2 or 3 – Significant Impact):

The special consultation framework is a custom designed process suited for complex applications and where there are potentials for significant impacts from the proposed activities. The special consultation framework shall apply to the following activities, including but not limited to:

1. Any proposed development to Crown and Federal lands;
2. Archaeological artifacts or physical remains;
3. Forest management plans;
4. Ceremonial;

5. Mining development and/or applications;
6. Hydroelectric proposals;
7. Government land use planning process; and
8. Any development that affects our environment, natural resources or watershed.

Acceptance in the special consultation framework itself shall **NOT** be considered consultation. This framework is only a guide to the minimal expectations of Hiawatha First Nation for the administration of meaningful consultation process and each such process shall be agreed upon in detail amongst the parties.

The special consultation framework shall require the parties to enter into a Consultation Agreement, which shall be negotiated and mutually agreed upon by the parties and which shall set out in detail the consultation process to be undertaken with respect to matters under review.

The special consultation framework may require the development of a joint Consultation Committee, composed of representatives from Hiawatha First Nation and the proponent. If required, the joint consultation committee shall meet on a regular basis to make recommendations about the process and means to accommodate Hiawatha First Nation's interests, including but not limited to the negotiation of any Memoranda of Understanding, Impact Benefit Agreement, or other agreements in relation to the matters in issue.

Costs:

The full cost of entering into meaningful consultation with Hiawatha First Nation shall be borne by the Crown and/or the proponent, including but not limited through the provision of technical and financial resources to Hiawatha First Nation. Hiawatha First Nation expects that it will not have to bear any costs of the consultation process (see Appendix 1).

All parties must work to foster and enhance efficiency and reduce costs where agreed upon, without detracting from the process and the ability of the parties to obtain independent professional and technical advice and impact assessments.

Confidentiality:

Hiawatha First Nation records, data and traditional knowledge gathered or recorded is the sole property of the First Nation. Any proponent requiring review of such information shall be required to enter into a confidentiality agreement prior to reviewing and documentation.

All information collected may, at its sole discretion by the Hiawatha First Nation be shared with the proponent, subject to entering into a confidentiality agreement and to lawyer – client privilege.

Accommodation:

Any consultation under these Standards shall be undertaken in good faith. It is expected that the proponent will be open to changing the original plan, proposal, activity or decision based on the concerns or views expressed during the consultation phase. Any decisions as to whether accommodation is necessary shall be decided by Hiawatha First Nation in the spirit of reconciliation.

If, based on the consultation, a decision is made to allow the impact to proceed, the accommodation of Hiawatha First Nation's interest shall be achieved through negotiation of a mutually beneficial agreement or a series of agreements as agreed upon by the affected parties.

The agreement or agreements shall contain provision for future impact monitoring and which shall be binding on any related entities, successors or assigns of the proponent.

The proponent shall bear all costs of the negotiation and agreement process.

Dispute Resolution:

Any dispute as between the parties in the negotiation of a Consultation Agreement shall be referred to alternative dispute resolution as follows:

1. The matter shall be put forth to a designated representative or Council member of Hiawatha First Nation and a senior representative of the proponent for negotiation resolution.
2. If the Hiawatha First Nation representative and senior representative of the proponent are unable to reach a negotiated resolution within an agreed upon or otherwise reasonable time, the matter shall be referred to mediation. The mediator shall be an

Individual jointly agreed upon by both parties. The mediator shall attempt to reach a resolution within sixty days of the date of conduct of the mediation.

3. If the parties are unable to agree to a mediator or if they are unable to reach resolution as a result of mediation, then, the matter shall be referred to arbitration. The arbitration body shall be composed of one person, if the parties are able to agree to one person; if not, then, each party shall name one arbitrator and the two shall name a third impartial arbitrator. The arbitrators shall make a decision within ninety days of the date of conduct of the mediation.
4. In the event of an issue arising that requires either mediation or arbitration, it is expected that the Crown will be a party to and shall actively participate in the process. Where the Crown, either federally, provincially or both as appropriate, fails or refuses to participate, it will be up to Hiawatha First Nation or the proponent jointly or separately to determine whether to proceed to the appropriate court for an order requiring Crown participation.

The proponent shall bear all the costs of dispute resolution.

Implementation, Monitoring and Follow-up:

The proponent must keep regular contact with and inform Hiawatha First Nation of any changes or updates during the implementation and throughout completion of any activities agreed upon.

If, at any time, the proponent determines that the circumstances have changed or may have additional or unknown effects upon Hiawatha First Nation's Traditional Territory, work must cease until Hiawatha First Nation has been notified and has had adequate time to consider any updates to be taken into consideration that may affect or change the current agreement.

The proponent must update and supply information to Hiawatha First Nation proactively and/or at the request of Hiawatha First Nation's Chief and Council.

Hiawatha First Nation retains the right to monitor and follow-up with any proponent and their activities throughout the process until completion. If there are any unforeseen direct or indirect impacts after completion, Hiawatha First Nation retains the right to further consultation.

Based on any additional, unforeseen circumstances, Hiawatha First Nation retains the right to re-assign a regular consultation framework into a special consultation framework through written notice to the proponent.



Power to Make Regulations:

Hiawatha First Nation's Chief and Council may make regulations for carrying out and giving effect to the purpose and provisions within this Standard.

Hiawatha First Nation's Chief and Council retain the right to add to or change the provisions in this Standard as needed and without infringement on consultations that have already been agreed upon.

Primacy of This Standard:

This Standard shall apply to all situations giving rise to the requirement to provide notice to or consult with Hiawatha First Nation, including situations involving any other First Nation parties in a consultation or request for consultation, notwithstanding the existence of any other communication Standards or protocols that may apply to such consultations or communication.

This Standard shall apply unless and except it is expressly waived, in writing, by Hiawatha First Nation at its sole discretion.

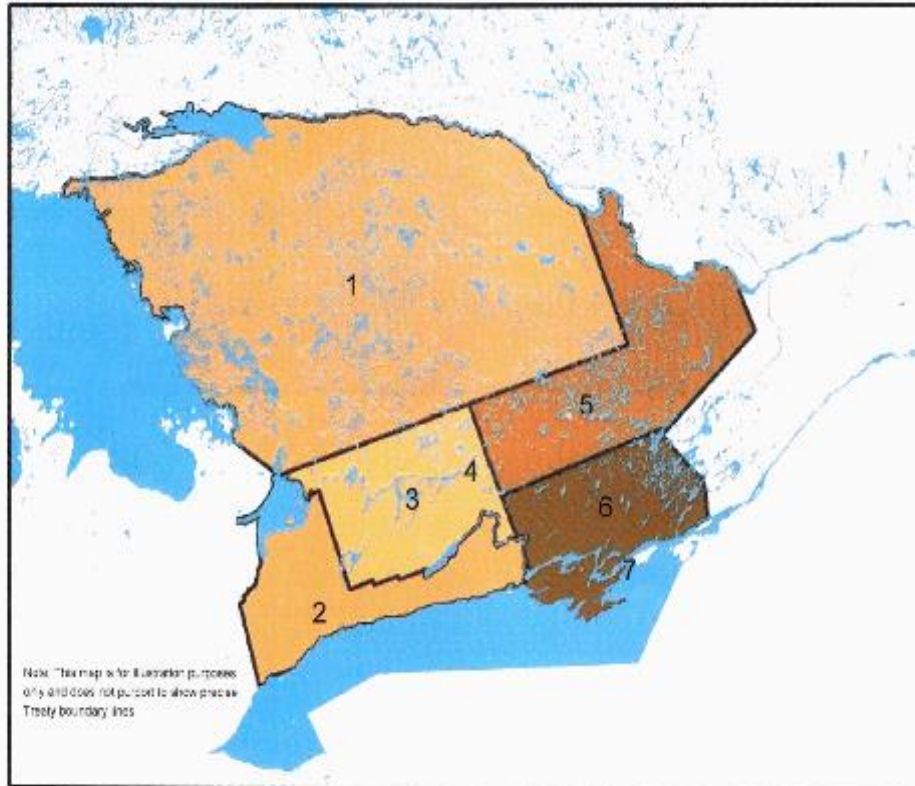
Transitional Provisions:

This Standard only applies to proponents who have not already entered into any agreements with Hiawatha First Nation in relation to consultations and impacts on Hiawatha First Nation Traditional Territory.

Proponents who have already entered into such agreements with Hiawatha First Nation, including but not limited to a Memorandum of Agreement and/or a Consultation Agreement, are exempt from the application of this Standard with respect to the terms and conditions prescribed by the said agreement.



Shared Traditional Territories of the Mississauga Signatories to the 1923 Williams Treaties



Note: This map is for illustration purposes only and does not purport to show any treaty lines

- 1. 1923 Williams Treaty Clause #1**
- 2. 1923 Williams Treaty Clause #2**
- 3. 1818 Rice Lake Treaty #20**
- 4. 1856 Islands Treaty #78**
- 5. 1819/1822 Rideau Purchase Treaty #27 and 27 1/4**
- 6. 1819/1822 Crawford Purchases**
- 7. 1856 Islands Treaty #77**

Appendix 1:

Hiawatha First Nation Consultation Fee Chart

Level 1 Projects -Low potential for impacts to the First Nation and Treaty Rights as deemed by Hiawatha First Nation

Service	Fee
Notice of Project	No Charge
Project Updates	No Charge
Review of Project Information	No Charge
Hiawatha First Nation Staff, Chief, Council or Elder Site Visit, per vehicle	\$.55/km + Honourarium

Level 2 or 3 Projects - Potential or definite impacts to First Nation and Treaty Rights as deemed by Hiawatha First Nation

Service	Fee
File Fee Projects	\$250.00
Project updates	Included in file Fee
Review of Standard Material and Project Overview	Included in file Fee
Review of Large Materials; Reports and Detail Applications	Based on Project
Meeting with Staff – 2 Staff; meeting room; up to 2 hours	No Charge
Meeting with Chief, Council, Staff, Elder, meeting room - up to 2 hours	\$100.00 + Honourariums
½ Day Meeting- with Chief, Council, Staff, Elder, meeting room	\$100.00 + Honourariums
Full Day Meeting with Chief, Council, Staff, Elder, meeting room	\$200.00 + Honourariums
Meeting with First Nation Citizenship, Staff, Hall Rental, advertising	\$500.00 + Honourariums
Hiawatha First Nation Staff, Council or Elder Site Visit- 1 vehicle	\$.55/Km + Honourariums

****Snacks beverages and meals can be arranged by Hiawatha First Nation at an additional cost.***

****Councillor and Elder representation will be as requested by the proponent or as directed Hiawatha First Nation Chief and Council, where deemed appropriate.***

Honourarium for Chief, Council and Elders:

Type of Honourarium	Fee
Chief Honourarium	\$400.00
Councillor Honourarium	\$200.00 per Councillor
Elder Honourarium	\$200.00 per Elder

Advertising:

Type of Advertising	Fee
Hiawatha First Nation Newsletter - printed and online	\$100.00

Hiawatha First Nation will work to foster and enhance efficiency and reduce costs where agreed upon, without detracting from the process.

This Standard will be reviewed from time to time and the above fees may change without notice at the discretion of Hiawatha First Nation Chief and Council.

Appendix 2: Resources

Michi Saagiig (Mississauga) Working Group

The four Michi Saagiig (Mississauga) First Nations of the Williams Treaties, Alderville, Curve Lake, Hiawatha and Scugog Island have started a joint working group.

This group meets regularly to discuss overlapping consultation concerns and report back to respective First Nations. To set up a meeting with the Michi Saagiig Working group, contact one of the consultation coordinators where listed on next page.

Contact Information for the Michi Saagiig Consultation Coordinators:

Mississauga First Nation	Phone Number	Address
Alderville First Nation.....	(905) 352-2662.....	P.O. Box 36 11696 2 nd Line Rd. Alderville, ON K0K 2X0
Curve Lake First Nation.....	(705) 657-8045.....	22 Winookkeeda Rd. Curve Lake, ON K0L 1R0

Hiawatha First Nation..... (705) 295-4421.....123 Paudash St.
 Hiawatha, ON K9J 0E6

Mississauga of Scugog..... (905) 985-3337.....22521 Island Rd.
 Island First Nation Port Perry, ON L9L 1B6

Contact Information for Williams Treaties Coordinators:

Williams Treaties Working Group

Consists of the four Mississauga First Nations and three Chippewa Nations of the Williams Treaties, this group meets regularly to discuss overlapping consultation concerns and report back to respective First Nations. Contact one of the seven consultation coordinators for projects developing in Williams Treaties Territory.

Chippewa First Nation Phone Number

Beausoleil First Nation..... (705) 247-2051

Georgina First Nation..... (705) 437-1337

Rama First Nation..... (705) 325-3611

Williams Treaties First Nation website:

www.williamstreatiesfirstnations.ca



History of the Michi Saagiig (Mississauga)

Hiawatha First Nation people are the Michi Saagiig of the great Anishinaabe Nation. Traditional knowledge and teachings have taught us before contact we shared the land with the Odawa and Huron Nations. We are the traditional people of the north shore of Lake Ontario and its tributaries; this has been Michi Saagiig territory since time immemorial.

When the Europeans first arrived, their primary concern was survival in an environment much different than what they were used to. With the help of the Michi Saagiig and other First Nation peoples, they were able to find food sources, learn of medicines, navigate waterways and travel dense woodlands. In the beginning, First Nations and European settlers enjoyed a peaceful co-existence. However, increasing populations of British and French newcomers began to over populate the Michi Saagiig territory.

In the mid 1600's, due to the fur trade and competition between the British and French over control of the land, there came a time our people had to temporarily leave territory and travel further inland to avoid disease and conflict. It was during this time the Jesuits came into contact with our people, at the mouth of the Mississauga River at the north shore of Lake Huron. They assumed this was our traditional territory and referred to our people as the Michi Saagiig, however we were only there temporarily. Our people returned back to the Southern Ontario traditional territory around 1680.

After the American Revolution, the British began signing treaties on a Nation to Nation basis to allow for settlement in Ontario. Over the course of the next century the Michi Saagiig Nation would participate in eighteen treaties from 1781 to 1923 to allow the growing number of European settlers to establish in Ontario. Pressures from increased settlement force the Michi Saagiig to slowly move into small family groups around our present day First Nation.

1823 - The first Mission House in Peterborough County was built at Rice Lake, present-day Hiawatha First Nation. The Mission house, or church, was Methodist. It became Hiawatha United between 1925 and 1929.

1828 - An area along the north shore of Rice Lake was officially designated as a reserve under the name of the Mississaugas of Rice Lake Reserve; consisting of 1120 acres of land for a population of 130 adults and 90 children.

1829 - 22 homes were built (all in direct line and equal distance apart with each other near the banks of the lake). A square for public buildings was left in the middle. The village also boasted a store and post office, a schoolhouse, and teacher's residence.

1855-The railroad was first reported running between Peterborough and Harwood crossing the lake at the Hiawatha Reserve where Fisher's stage provided a connection to Peterborough. It proved to be unable to withstand the ice and frost so they discontinued using it. However the remnants of it still lie under the water and therefore markers buoys are placed for boats to safely travel the lake.

1860-Prince of Wales visited the community and presented a new flag and gave the village the name Hiawatha.

1860-The first school house was at the Mission house located just west of the present church and last one was built in 1906.

1870-Our present church was built.

1895-Archaeological excavations turned up evidence of people living in the area about 2000 years ago in Serpent Mounds. Nine mounds or burial places have been located at the south end of the park, one of which is serpentine in form, four to six feet high and nearly two hundred feet long.

1933-The land around the mounds was purchased for conservation and protection.

1955-The burial grounds were taken and converted to a provincial park.

Mid 1960's-Mississaugas of Rice Lake became known as Hiawatha Indian Reserve 36.

Mid 1980's-The name was changed to Hiawatha First Nation.

1995-The management of the park was returned to Hiawatha.

The Mississaugas of Hiawatha were at one time part of a larger band known as the Mississaugas of Rice Lake, Scugog Lake and Mud Lake. The Islands in the Trent Waters Indian Reserve 36A is a Reserve about 15 kilometres north of Peterborough, on scattered islands in the Kawarthas; including Buckhorn Lake, Pigeon Lake, Lower Buckhorn Lake, Lovesick Lake and Stony Lake. The largest concentration of Islands is in Lower Buckhorn and Lovesick Lakes. They are inhabited mainly seasonally by members of the Curve Lake, Hiawatha, and Scugog First Nations, who jointly share these islands.

Current Day Hiawatha First Nation:

Located on the north shore of Rice Lake (it is 32 km long and 5 km wide. Originally called it *Pomadusgodayong* - lake of the plains), approximately 30 km south of Peterborough (*Nogojiwanong* - a place at the end of the rapids) surrounded by Otonabee-South Monaghan Township. The land base consists of approximately 2145 acres of land of which 1523 are under certificates of possession and a membership of approximately 605 with 330 living here. (2015)

At one time the area was known for the abundance of wild rice (*manoomin*) and so the origin of the name Rice Lake. Unfortunately the building of the Trent Severn Waterway (1838 first dam in Hastings) caused the water level to change and this was a catalyst to the decline of wild rice beds.

Over the years, with a push for integration of First Nations people into western society, some of our spiritual traditions were almost lost. Luckily, some families continued to practice ceremonies and traditional ways of life, and there has been a big movement to revitalize the spiritual traditions and language within our community. Today hunting, fishing, wild rice, and gathering are still an integral part of who we are as a people and we continue to deeply value our culture, language and traditions.

Organizational Structure:

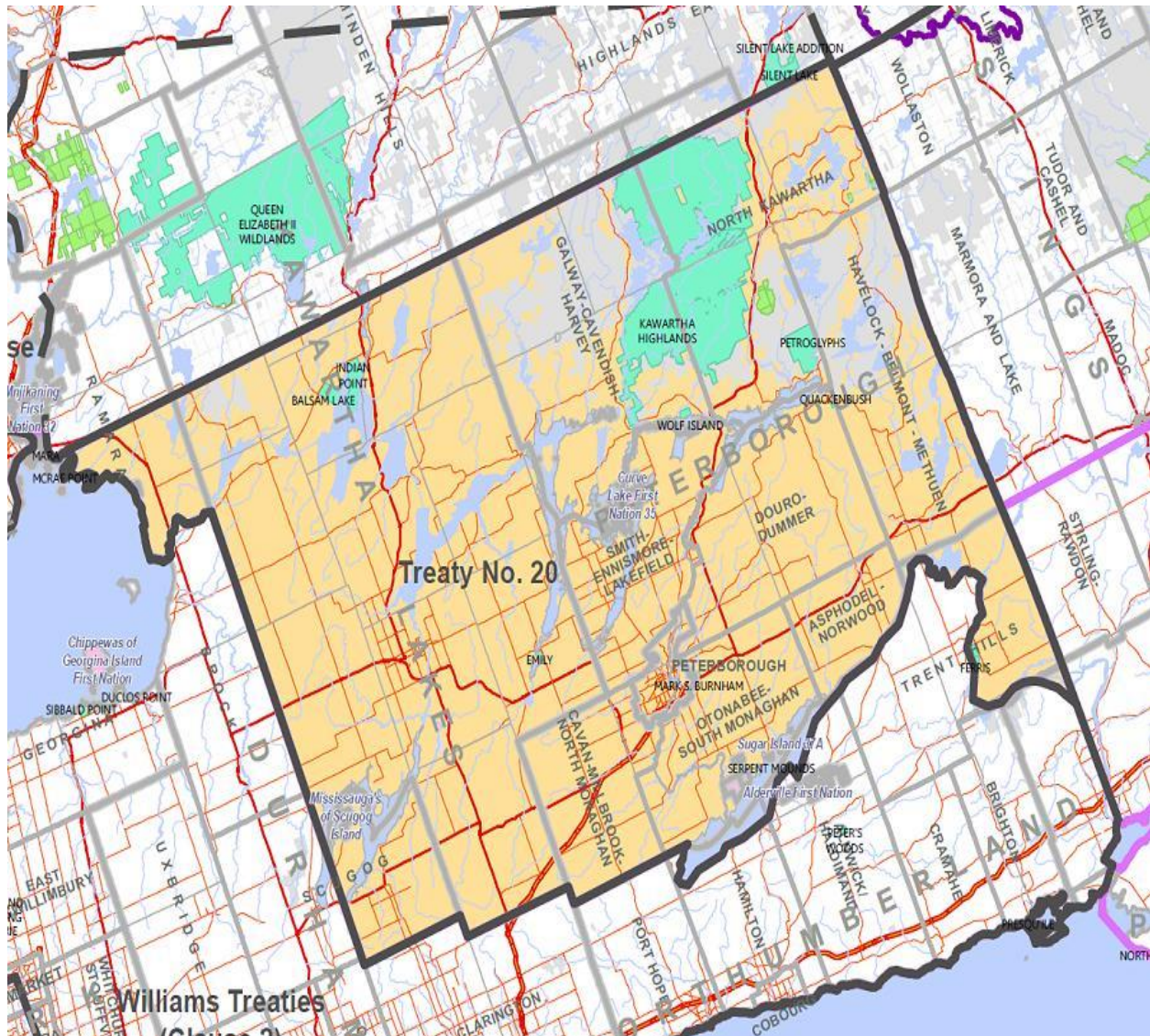
- Community
- Chief and Council
- First Nation Administrator
- Department Managers
- Staff

Other Contacts:

Employment & Training Services
Phone: (705) 295-4421 ext 10
www.hiawathafirstnation.com

Economic Development Officer
(705) 295-4421 ext 11

Treaty 20 (1818):





Mino nendam ghiizhigat miinwaa chi miigwech.

Thank you and have a good day.



Hiawatha First Nation
123 Paudash Street, Hiawatha, ON, K9J 0E6
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Website: www.hiawathafirstnation.com