

ARCHAEOLOGICAL PROJECT, CANADIAN MUSEUM FOR HUMAN RIGHTS (CMHR)

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Editor's note: The following paper is an elaboration on the edited notes of a speech delivered by Ms Lamontagne on the occasion of the public release of the final reports on the CMHR Archaeological Project conducted between 2008 and 2012.



"There are very few localities in this part of the world that have been so important to so many people. It was a shared site; the distinct ceramic traditions identified from DILg-33 support this."

E. Reichert, 2013

In 2008, archaeological mitigative fieldwork (Phase 1) first began on the site of the future Canadian Museum for Human Rights (DILg-33) at The Forks in Winnipeg by Quaternary Consultants Ltd (QCL). It was carried out using standard, controlled archaeological excavation and recovery techniques prior to the beginning of construction activity beneath what is now known as Root A of the Museum (beneath what is now the Museum's classrooms). The second and final on-site phase (Phase 2) was conducted by Stantec Consulting Ltd, and comprised monitoring and data salvage while actual construction work was in progress. This second-phase work commenced in 2009 and was completed in June 2012.

We have known The Forks as an important hub on the northeastern plains used by several First Nations peoples for at least 6,000 years. The oldest of the 379,941 artifacts recovered from the Phase 1 excavation at the CMHR site came from the deepest of eight Late Woodland cultural layers, and was dated to 1100 CE or 900 years ago. Any other possible deeper and older layers (i.e. : other Late Woodland; Middle Woodland; and Archaic layers) were not archaeologically excavated at the CMHR site *Note : For more information on what else has been recovered from other digs at The Forks where excavation went to deeper levels, one should consult the many other archaeology reports available on the web at <http://www.theforks.com/about/history/heritage-research/bibliography/display.bibliography/307/archaeological-mitigation-for-the-canadian-museum-for-human-rights-at-the-forks-winnipeg-manitoba>,.

These eight Late Woodland layers were encountered within a depth of 3.0 m below the modern post-railway grade level prior to construction. All totalled, around 400,000 artifacts were recovered from both phases. Although most of these artifacts represent processed fish and animal

remains, thousands of human-made and human impacted artifacts were found beneath the entire footprint of the museum.



QCL archaeological crew excavating Root A under tent with dry screening area at rear, spring 2008.



Stantec Consulting Ltd salvaging bison kill layer in northwest corner of Root A at 228.222m ASL, 2009.



Mark Paxton MacRae (left), Nicole Skalesky (centre) and Eric Simonds of Stantec Consulting Ltd excavating in Root B in 2009.



This wall profile shows an annotated stratigraphic wall from an exploratory mechanical excavation at the eastern edge of the Phase 1 dig site. This mechanical excavation was undertaken as a requirement of the Heritage Permit as per the Environmental Impact Assessment. Note that the cultural layers go well beyond the deepest levels excavated at the CMHR Site and remain in place (in situ) under the museum in Root A.



QCL Senior Archaeologist Sid Kroker discussing an array of artifacts from the CMHR site on display August 28, 2013 on the occasion of the media event releasing the key findings and official archaeology reports on the web making them available to researchers and the public alike.



Sid Kroker (left), Senior Archaeologist for QCL, and David McLeod (right), Senior Archaeologist for Stantec Ltd. showing artifacts recovered from the CMHR site at a media event held August 28, 2013 at the Inn at The Forks in Winnipeg, Manitoba.

The sheer concentration of materials speaks to the high intensity of occupation within the footprint of the CMHR during a window of about 500-900 years ago.

A startling number of hearths (or campfire pits), 191 in total, is quite possibly the largest concentration of hearths ever uncovered in Canada in such a small area. It means that the CMHR site was a significant living and working area, suggesting regular habitation in seasonal rounds over generations.



Cross-section of a hearth – Phase 1, 2008.



Several bison skulls were recovered during the course of monitoring the excavations.

A half dozen of these hearths had an un-charred bison skull, facing south, quite deliberately placed upside down on them. This is only the second time that this has been seen by local archaeologists (the first not being at The Forks).

When I asked local First Nations Elders at Thunderbird House what they thought the meaning of this was, I was left with the impression that these could be markers signifying the closing of the hearths at the end of the summer/fall season when people would move to wintering areas, the southerly-facing direction harkening the next summer season when the people would return, probably after the annual spring flood of the Red and Assiniboine rivers.

The constituent ceramics of the CMHR site are impressive both in their volume and in their diversity, and are suggestive of a continuum within one larger cultural composite of mixed Plains/Parkland and Boreal/Woodlands tradition. There was a large concentration of pottery fragments – over 13,000 sherds representing 121 vessels – recovered from the ~ 129 sq m of the QCL excavation alone. Most of the pottery was identified as Rainy River Composite.



Reconstructed Pot with Thunderbird motif. Vessel 34 – “...one very distinct attribute for Vessel 34 is the trailed design which extends from the base of the neck, over the shoulder, and onto the body portion of the pot. This motif has not been completely revealed by the refitting sherds, but enough of the design is present that we can see the general structure of the design... Similar delta forms have been interpreted as Thunderbird tail motifs, but these kinds of images have cultural connotations even today. Declaring an interpretation based on a small reconstructed portion is unwise. Decoration below the neck is considered to be a Rainy River Composite trait when executed using stamps. Trailed rectilinear motifs are not” (Reichert – QCL Report Chapter 13 p.866).

According to E. Reichert (personal communication, 2014), “the Rainy River Composite was originally defined to give context to materials from the Winnipeg River drainage system, and was later adopted to help identify pottery found elsewhere in Manitoba. The ceramics from the CMHR (2008 excavation) appear to be a parallel development out of the Rainy River Composite

filtered through the cultural influences of the plains/parkland further to the south and west of the Lake of the Woods, rather than through the boreal forest and its southern margin, as is the case for the Winnipeg River drainage materials. In their decoration and form the materials of both geographic regions display their original developments from the coalescence of Blackduck and Laurel ceramics. Although the ceramics of these two regions share many similarities, those from



Reconstructed portion of Vessel 42 from Level 1. This vessel could be interpreted as an early expression that would eventually develop into Bird Lake or Duck Bay or both. It fits neither, but there are traits suggestive of both.

the 2008 mitigative excavation at DgLI-33 point to a much broader range of vessel decoration and form within the Rainy River composite than has previously been described. Lenius and Olinyk, who originally proposed and described the Rainy River Composite, accounted for what they termed Unidentified Rainy River vessel types, but left them as beyond the scope of their focus. They established the parameters for the definition of the Bird Lake and Duck Bay Complexes which subsequently were recognizable throughout the region. Neither of these appears in the 2008 CMHR mitigation excavation materials as they are currently defined. The ceramic assemblage from the 2008 CMHR dig illustrates a breadth of ceramic expression not previously defined archaeologically. In light of the ceramics from the 2008 CMHR site in particular, it appears that the world of the people occupying The Forks between 1100 and 1400 CE at the CMHR site was a complicated socio-political network of coexisting, related and sharing groups. The 2008 CMHR mitigation excavation afforded unprecedented insight into this

period, but provides no concrete answers as to the precise cultural make up the apparent inter-group social structures of the people who left it behind.”

Many different styles of pottery have been recovered from previous digs at The Forks. This diversity in pottery styles, decoration and form, is one of the reasons archaeologists know that several First Nations occupied The Forks. The pottery from beneath the CMHR however, is almost all Rainy River Composite, quite uniformly compared to what has been found elsewhere at The Forks and nearby Shaw Park for about the same time period. The exception is a small occupation of a later cultural group (Selkirk) that was identified at a higher elevation. This leads one to believe that the CMHR site was a preferred campsite for one particular large group, known as Rainy River people by archaeologists, with other groups at nearby campsites, coexisting.



Identified as Level 1 - Holly Oblique – Rainy River Composite – one of a few new types assigned to sherds found at the CMHR site interpreted as ‘homegrown’ to The Forks.



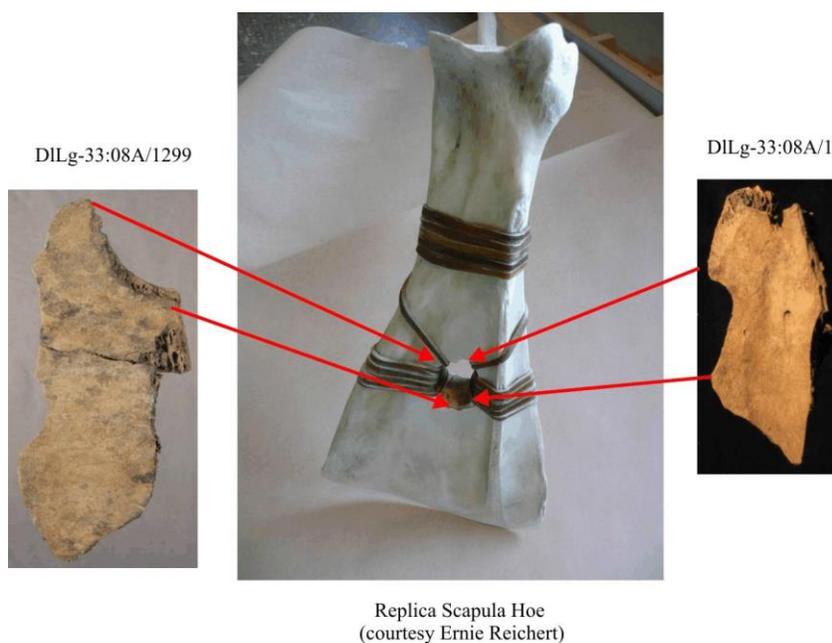
Vessel 66 - Level 2A dates hover around A.D. 1200 and late Blackduck dates are usually earlier than A.D. 1000. This would mean Blackduck traits continued well into the era of the Rainy River Composite, at least with some groups and suggests that perhaps some Blackduck lineages may have progressed into Rainy River Composite directly and not that the Rainy River Composite developed after the diffusion.

While the CMHR site pottery is consistent with Rainy River, the diversity within Rainy River in terms of decoration and form in such a small area has not been seen before. This may help shed some light on some previously “Unidentified Rainy River” types – as many as 5 to 10 new types – for consideration in addition to Lenius and Olinyk’s typology for Rainy River Composite. These findings on the ceramics are important because, although it is not proven by direct association, most local archaeologists agree that Rainy River Composite pottery is generally associated with Anishinnabe (Ojibwe) people. These pottery findings may therefore further refute the theory that Anishinaabe (Ojibwe) people did not move into The Forks area until the fur-trade era, and instead support the basic hypotheses of J.V. Wright, K. Dawson and Lenius & Olinyk that they had been in southern Manitoba for hundreds of years previously, along with other groups. I urge all those who are interested in the ceramics history of southern Manitoba to consult the detailed report URLs listed below.

Other notable discoveries include what appears to be hoe fragments and squash knives. Maize and bean residue, among other things, were identified from the analysis of one particular potsherd, and tobacco residue from another. These things suggest that 500 to 900 years ago either people were farming at The Forks, or those that came to The Forks brought with them agricultural products and tools from elsewhere. This is the first such farming evidence ever recovered at The Forks, despite numerous other digs as previously mentioned. Horticulture (or first farming, if you will) also seems to have been practiced downstream on the Red River at Kenosewun in Lockport. Although the dates from the evidence at Lockport are somewhat later in

time than those from the CMHR site, radiocarbon dates for the CMHR site vary and it is possible that soil contamination from coal and diesel fuel deposits during the railway era at The Forks is producing dates that are as much as 100 years too early according to Sid Kroker, the lead archaeologist on the QCL dig (personal communication, 2013).

Farming was not recorded at The Forks when explorer and fur trader LaVérendrye visited the locality (in the 1740s), nor when settler communities subsequently arrived almost a century later, though LaVérendrye did visit Mandan farming villages in North Dakota accompanied by Plains Cree and Assiniboine (Nakoda) guides. Some writers have even described The Forks as a sort of “no man’s land” -- a resource-rich buffer zone situated between hostile groups during the fur trade era. This begs a whole array of questions – What happened to the Late Woodland farmers? Who were they? Where were they from and where did they go? Was it perhaps the case that local people did not actually abandon horticulture, but practiced it from time to time outside of The Forks area for whatever reason? Did the land beneath the CMHR have a specific use, and farming was not desirable or feasible there? Do the archaeological findings simply bear silent witness to the on-site presence of some farmers from elsewhere looking to trade with others at The Forks? These questions are unresolved. However, climatic change may have been a factor in the presence or absence of horticulture in the Red River basin. The movement of farmers this far north would have been the result of hotter, drier seasons in the south, extending the growing season here sufficiently to grow maize and squash. Thus, it is overly simplistic to try to explain the presence and subsequent absence of horticulture in strict socio-political terms when it could also have been a function of climate and what the local environment could sustain. What is known is that horticulture was practiced during the period of occupation at the Forks in question,



Composite image showing positions of recovered hoe fragments on a replica scapula hoe.

and we have found evidence of the tools of that practice at the CMHR dig. Therefore horticulture was part of the regional cultural dynamics.

An intact ceramic platform pipe of a kind that has never before been seen in Manitoba was found during the monitoring/salvage operations (Phase 2) near a major bison bone bed. According to local Elders the way the pipe was left behind it was either intentional or because the person left suddenly. This pipe style is documented in Middle Woodland contexts (much earlier) in southern Ontario and further south into the U.S.A. around Ohio. In the field, the motifs on the pipe were identified as a beaver with the top of the stem being the face, the bowl being the nose and the underside being the animal's back and tail. Other archaeologists that viewed the pipe concurred. A subsequent examination by ceramics specialist Ernie Reichert however suggests that from an analytical and graphic perspective, *“the representations on the upper and lower faces of the pipe use different approaches. The clear and self-contained beaver design on the bottom is not integrated into the form of the object, but rather as a type of marker, such as the mark of a maker. The design on the top on the other hand is completely integrated. In that way, the representation on the top is abstracted and part of the pipe. Based on this analysis, the motifs incised on the pipe look more like derivative graphic representations of a rattlesnake with a repeating contiguous diamond pattern which transitions into the lines of a ‘mouth’ along the lateral edges at the distal end of the pipe, the same end where two circular impressions may represent eyes are positioned, incidentally in a proportionately similar position to that of the Eastern Diamond Back”* personal communication, June, 2014). Further study would be required to confirm this and its possibly mixed origin to understand the significance of this pipe's presence in southern Manitoba within an apparent Late Woodland cultural deposit. Its presence in Manitoba is suggestive of the existence of long-distance trade networks.

In addition to the platform pipe, an incomplete stone pipe and several tubular stone-pipe fragments were recovered. Their styles are in keeping with styles from this region and some of the fragments look like they were re-fashioned into adornment. Possible healers' sucking tubes – one made of stone and one of bone – are also in the collection.

There was a presence of red ochre at the Phase 1 dig site, distributed both on the surface of the occupational horizons on or near features, as well as on some artifacts. Use of red ochre was widespread amongst peoples of the Eastern Woodlands at the time for multiple uses. For instance, a natural bowl formed rock that looks like a tool of convenience was found to contain red ochre, residue consistent with red paint. Later residue testing identified beeweed in the bowl as well, which was deemed consistent with known black paint production.



Natural stone "bowl" opportunistically used to mix paint with ochre and beeweed.

Some people interpret the presence of red ochre as evidence that there were human burials, however I wish to emphasize that there was no evidence that the CMHR site has ever been a human burial site and that red ochre was and continues to be used in a variety of ceremonial uses. No human remains were found.

One complete horse skeleton, a young mare with foetus bones beneath it, was found. This is believed to have been a horse from the Hudson's Bay Company experimental farm that was located at The Forks in the mid-1800s. The horse burial is assumed to date to the fur trade era based on its elevation relative to the other cultural-deposit elevations. Otherwise nothing else from the fur trade era was recovered at the CMHR site. This is because so much of the fur trade deposits were destroyed at The Forks (especially in the north end) by its subsequent development as a rail yard.

Other noteworthy artifacts include a rare and very small shell tool, several finely crafted bone awls (or needles), spatulas (multi-use tools), leister prongs, a flesher, a small double pointed bone awl, and one fish bone awl uncommon in the Red River valley.



Horse mandible – Complete horse skeleton of a young mare was found with foetus bones. Thought to be related to the HBC Experimental Farm at The Forks post-1820 to pre-1880.



Eleven awls recovered from Cultural Level 1 along with 16 other bone tools.

Included among the stone artifacts are projectile points of the well-known Plains Side-notched and Prairie Side-notched types. Most of them are made of local cherts, but several are made of Knife River Flint from North Dakota, and a few were fashioned from Denbeigh Point Chert that is from a specific area at the north end of Lake Winnipegosis. Also present are scrapers, bifaces, knives, drills, grinding stones, whetstones (sharpening stones), adzes, paint palettes, chithos, and much more. A small hand-held sandstone whetstone (shaper) was recovered. The only other known example (not from The Forks) is in the collections of The Manitoba Museum.



Assortment of stone projectile points made of a variety of raw materials sourced from specific areas in the wider Northeastern Plains, and one small stone tool with an unidentified use (far right).

The collection also includes a heavily worn awl, or possibly a copper pressure flaking tool tip, wrapped with very delicate sinew. Some of these raw materials may further support the theory of the existence of long-distance trade networks as well as the practice of metallurgy.



Copper artifact - Tapered linear tool that probably functioned as an awl, flattened tip, 36.8 mm in length, 3.9 mm in width, 2.4 mm thick. Under 10x magnification, it appears to have been hammered rather than ground into shape at the tip.

Two human footprints and one hoof print were also uncovered. These are not the first prints to be found at The Forks, but the human footprints are the first from an entirely Indigenous (i.e., pre-European) context. One of the CMHR site examples is clear; it is thought to be that of a male wearing moccasins heading in a southwesterly direction and is approximately 750 to 800 years old. The hoof print was heading in a north-easterly direction. A bronze cast of one of the human footprints is on display in the Museum.

In terms of the environment of the time, the ecology of The Forks would have been substantially similar to what it was at the time of LaVérendrye hundreds of years later. The reported data are too coarse-grained to allow detailed reconstruction of just what the natural setting might have looked like at the time of each occupation; however, the vista in the site's vicinity would have been well familiar to all of its inhabitants if they were the same people to frequent the place throughout the history of Late Woodland occupations.

Blood residue of a type comparable to that of bighorn sheep, possibly from the Black Hills area of South Dakota, was found on one of the biface knives (a butchering tool). Residue analysis from a pottery sherd was found to contain the fat of pronghorn antelope, a species now extirpated from Manitoba. And over two thirds of all of the recoveries were fish bones and sturgeon scutes, sturgeon featuring prominently in the life and diet of The Forks people. Large game such as bison, moose and deer, and small game like rabbits, muskrat, beaver, squirrel, and birds were also found, rabbits being the most prominent in terms of numbers represented.

I would like to stress that I was not one of the members of the field archaeology crews. My task consisted of sifting through reports totalling over 1500 pages of data from the fieldwork of 2 crews and analyzing it to provide a summary for the Museum to share with the public. A number of local archaeologists were consulted during the analysis and publication phases. There are so many stories and still so much to learn about and understand when it comes to such a significant and complex a site as The Forks. But perhaps the most meaningful experience for me personally came in conversation with local First Nations Elders Linda Blomme, and Barbara and Clarence Nepinak, in my capacity as the Museum's Education Program and Special Projects Manager. From them I learned the story of "needle woman" and of a major peace meeting or treaty occurring at The Forks 32 generations ago, or 500-700 years ago amongst several First Nations peoples.



Elder Barb Nepinak performs water ceremony as Elder Clarence Nepinak gives the opening blessing with CMHR President and CEO, Stuart Murray at back August 28, 2013 at the Inn At The Forks CMHR Archaeological Project media event for the release of the archaeology reports to the public.

This narrative of The Forks being a place of treaty and peace-making has only recently become more widely known to archaeologists and was confirmed archaeologically by recoveries from a mitigation project during the construction of Pioneer Boulevard, adjacent to the CMHR, in 1998 and in mitigation of the south dugout of the Shaw Park just up the street. This event may fall within the same period represented by the artifacts from the CMHR site. Thus, it may turn out that oral history will support what appears to be manifesting itself in the physical archaeological evidence – a meeting of traditions. Bringing archaeology and oral history together gives us all a better understanding of Manitoba's ancient past. The Museum will undertake to gather key oral histories related to the site and the findings of the archaeological project, and these will be kept as part of the Museum's corporate memory, eventually available in the Museum's reference library.

It must be said that, from a strictly archaeological point of view, a one-to-one correlation of archaeology and tradition of the sort alluded to above has not been firmly demonstrated at the CMHR site. This inference is being made based on nearby sites that had a greater diversity of cultural materials in similar cultural horizons believed to be from the same time period. *"When reviewing the CMHR materials, there is nothing that indicates this concretely. Although an assembly of selected artifacts and a gross view of all the collected data is suggestive, there is nothing to say that this degree of cosmopolitanism wasn't the norm for a broader period of time than this particular event in history, or for a wider portion of the Forks region than that shown by the highly localized QCL dig. In other words, the 'Peace Meeting layer' has not necessarily been defined in the archaeology to this point even though we understand The Forks as a regionally significant location to different groups. Hearths are a primary indicator of the gathering of people. The extraordinary density of hearths recorded during the salvage phase (Phase 2) indicates intensive use of the area, but says nothing as to whom they may have belonged or how they might have related to each other. There has not been enough work on the ceramics associated with these hearths, from either phase of recovery, to bring anything more to these questions. We are hopeful that these things can happen at some point however, as we may find that there is a correlation that supports the oral history of this event. This would hopefully draw further attention to the importance of the Forks in Manitoban and North American history. Unfortunately the majority of the hearths recorded from the impacts of construction will never have the context required to assess their significance to the Peace Meeting, or even be fully relateable to the context of the 2008 excavation findings, nor any further excavations in the future"* (E. Reichert, personal communication, 2014).

Almost 95% of the cultural materials recovered from the site (Phase 1 Root A) was in the custody of the Province of Manitoba's Historic Resources Branch (HRB) immediately following fieldwork in 2008. QCL transferred these cultural materials directly to the province because the land on which the museum was built was still owned by the Province of Manitoba and the City of Winnipeg at that time. CMHR did not become a corporation under the Museums Act of

Canada until 2008 during the Phase 1 work. Following this the land was transferred to Canada in 2009 when Phase 2 of the Archaeological Project recovered the other 5%, or 33,000 artifacts, which were temporarily in the custody of Stantec Ltd. on behalf of the Museum. With a mandate for human rights, no mandate to collect artifacts, no archaeological or conservation facilities or staff, or mandate to keep the collection, it was transferred to the Province of Manitoba in June 2014 as the main regulatory body for heritage resources in Manitoba. These efforts by the Museum will ensure the collections remain together (since they are from the same site) and in Manitoba and available locally to those interested in learning more about it and accessing it. These collections can be accessed with permission from Historic Resources Branch of Manitoba.

Archaeological work at The Forks has been on-going periodically since the 1980s and previous archaeological findings are what supported its designation as a National Historic Site of Canada. Unlike many national historic sites, however The Forks is not commemorated for one specific period in history. It is commemorated for its role as witness and meeting place for so many events and periods in history and for its strategic location at the confluence of the Red and Assiniboine rivers. First Peoples gathered at the crossroads of the Red and Assiniboine rivers for many reasons and over millenia. In the last centuries their presence drew others and today The Forks is Winnipeg's "meeting place," where festivals, special events and open green space draws thousands to this historic heart of the city every year.

The Canadian Museum for Human Rights is situated at this historic junction because it is an important meeting place and starting point for new journeys. The Museum honours this tradition by inviting visitors to participate in a journey of their own on the subject of human rights. All Canadians, Aboriginal and non-Aboriginal are endowed with inherent human rights and responsibilities, codified over time in treaties, policies, laws and declarations, written down in official documents today but in past times passed down through oral and artistic traditions and other sorts of record keeping. In keeping with this spirit, the CMHR is hoping to provide for its future visitors a safe and engaging space where human rights stories are told from multiple perspectives to cultivate respect, gratitude, dialogue and understanding toward the ongoing improvement of this human rights inheritance.

The CMHR is planning Indigenous human rights programming for students and the public on treaty rights and Residential Schools and this will expand with time to include more subjects. Many more Indigenous human rights stories are told in the Museum's exhibits. The Museum is working with local and national Aboriginal groups in school and public program development and continues to develop partnerships. The Museum is also working with Elders to establish a feature public program on Indigenous symbolism encoded in the Museum's design and architecture. These are just some examples of how the Museum is working with Indigenous people to develop and deliver programming that is relevant and meaningful. The CMHR continues to work with Aboriginal Elders, leaders, keepers and community connectors from across the country in ensuring Aboriginal peoples have agency and voice in the museum's representations of their cultures and histories in exhibitions, programming, and more.

The Museum thanks Sid Kroker and K. David McLeod, as well as their respective field teams of Quaternary Consultants and Stantec Consulting Ltd, for the excellent work they completed at the CMHR site under some challenging conditions including flooding. CMHR thanks the following local First Nations Elders : Mary and Perry Houle, Mary Jane and Fred Kelly, Ann Callahan; the late Mary Richard; Linda Blomme; the late Cecil Desjarlais; Donald Catcheway; Henry Skywater; Wes Charter and Clarence and Barbara Nepinak. They conducted a three-pipe ceremony and blessing of the Museum site on March 21, 2008 during a mid-thaw sunrise ceremony. They tell me that the animals joined them that morning –a fox, a deer, an eagle, crickets and different sorts of ants. They provided advice and feedback at different intervals in the project, including taking care of all traditional spiritual ceremony related to the project and artifacts. Specifically, they released the spirit of the platform pipe, a bison skull, a chert scraper and a ceramic pottery cherd. This Elders Council, along with a Youth Council feasted the artifacts at Thunderbird House in Winnipeg.

Thanks also go to the following partners in the project : Parks Canada provided advice and consultation, helped fund residue analysis and radiocarbon dating, supported a public information project called "Footprints Through Time," and offered a public interpretive program at the dig site in 2008. The Historic Resources Branch of the Province of Manitoba issued a heritage permit for the 2008 excavation and established terms of reference in consultation with Parks Canada for both projects in addition to accepting the collections into its long-term care. The University of Winnipeg's Department of Anthropology provided data-base management. The Friends of the CMHR funded and supported the project. Thanks also to PCL Constructors Canada Inc., the Museum's builder, for working with the archaeologists. Final thanks to Leo Pettipas, with the kind support and assistance of Ernie Reichert (a former CMHR Archaeological Project staff member) who commented on, edited and supplemented the original speaking notes for publication.

Mireille Lamontagne holds an Advanced B.A. in Anthropology from the University of Manitoba, a Cultural Resource Management Diploma and a Professional Specialization Certificate in Cultural Sector Leadership from the University of Victoria. She has 20 years of experience working in interpretation and program development, museum development, principles, and practices, as well as ancient Indigenous cultural heritage. Mireille has designed and delivered a wide range of museum education programs for school and public audiences. She worked throughout the 1990s as Senior Program Interpreter for The Manitoba Museum, for Parks Canada as the Cultural Resource Manager for Manitoba's National Historic Sites, and for the Department of Canadian Heritage managing the Museums Assistance Program and the Aboriginal Peoples' Program for the Prairies and Northern Region.

View the news release at: <http://www.marketwired.com/press-release/cmhr-releases-important-archaeology-findings-new-light-cast-on-historic-role-the-forks-1825390.htm>

View this story on the CMHR Website : <http://museumforhumanrights.ca/building-museum/museum-detail/archaeology#.UtGKcvRDssw>

View Mireille's Blog on the CMHR Website:

<http://museumforhumanrights.ca/explore/blog/museum-archaeological-dig-goldmine-information#.UtGQL RDssw>

Visit the detailed Archaeology Reports at: <http://www.theforks.com/about/history/heritage-research/bibliography/display.bibliography/307/archaeological-mitigation-for-the-canadian-museum-for-human-rights-at-the-forks-winnipeg-manitoba>, and

<http://www.theforks.com/about/history/heritage-research/bibliography/display.bibliography/308/archaeological-mitigation-monitoring-and-salvage-at-the-canadian-museum-for-human-rights-winnipeg-manito>

Visit the "Footprints through Time" website produced by the Friends of the CMHR with assistance from The Forks National Historic Site (Parks Canada):

<http://www.footprintsthroughtime.ca/>