



Object: Public Consultation on the Former Royal Victoria Hospital.

From: The rotisken'raketch of kahnawake, ohsweken/six nations of the grand river, akwasasne, and kanehsatake, on behalf of the kanien'kehá:ka kahnistensera (mohawk mothers).

Attention: Laurent Maurice Lafontant
Adjoint administratif, Office de Consultation Publique de Montréal
1550 Metcalfe Street, office 1414. Montreal, H3A 1X6
ocpm.qc.ca/Royal-Victoria; 514 872 8510; 1 833 215 9314

Abstract: The kanien'kehá:ka kahnistensera (mohawk women), careholders of thequenondah (two mountains/mount royal), demand the immediate suspension of all reconstruction plans for the Royal Victoria Hospital and Allan Memorial Institute sites on the campus of McGill University, for the following reasons: 1) The site is unceded kanien'kehá:ka territory; 2) The site contains archeological remains from the original precolonial Iroquoian village; 3) The grounds of the Allan Memorial Institute must be investigated for potential unmarked graves and proof of atrocities committed during the MK-Ultra program, between 1954 and 1963.

Shé:kon,

This brief will be presented on November 10, 2021, via Zoom for 10 minutes, to the Office de Consultation Publique de Montréal. It will be presented by members of the rotisken'raketch (men's council fire) of kahnawake, ohsweken/six nations of the grand river, akwasasne, and kanehsatake. Following traditional protocol, the rotisken'raketch will carry the words of the kanien'kehá:ka kahnistensera (mohawk mothers), who are the careholders of onowarekeh (turtle island), in custody for the tahatikonhsontóntie, "the future generations still in the ground of mother earth". This brief is an objection to the plans of the corporation of McGill University and its affiliated institutions to violate the circle of life on our ancestral land at thequenondah (mount royal). As members of the rotino'shonni iroquois confederacy, we have a vested interest in the Royal Victoria Hospital reconstruction project under the following:

According to the kaia'nere:kowa (great peace), which is the precolonial constitution of the rotino'shonni iroquois confederacy, the kahnistensera (mothers) are the progenitors of all life on onowarekeh (turtle island) since the beginning of life on earth. Their duty is to carry out the will of creation, embodied in the original circle of 49 families (tekentiohkwenhoksta). Our alliance protocol, the teiohateh (two row wampum, **Appendix 1**), provides that we survive and coexist with all life as siblings with our mother, the earth. All of turtle island is the unceded birthright of the onkwehonweh (original people) to carehold for future generations¹.

¹ Information on the teiohateh can be found here: <https://www.youtube.com/watch?v=4Z0qKkAht5s&t=277s> ; for the kaia'nere:kowa, see: <https://mohawknationnews.com/thegreatlaw.htm>

On September 12, 2015, a Notice of Seizure of McGill University was sent by kahentinetha, a kanien'kehá:ka woman of the waksarawakeh clan, to McGill's Principal and Vice-Chancellor, Suzanne Fortier (**Appendix 2**). Addressed were multiple violations of the kaia'nere:kowa (great peace) by McGill University, whose campus is on unceded kanien'kehá:ka territory, and was built using funds borrowed from the rotino'shonni:onwe, and which were never repaid. The kaia'nere:kowa supersedes the Constitution and Charter of Rights of the corporation of Canada both historically and legally. McGill acknowledges on its own blog that its campus is located on unceded indigenous land. Despite McGill's creation of a Task Force on Indigenous Studies and Indigenous Education in 2016 (appointees or employed by McGill), no official response was provided to this Notice of Seizure. A second letter (**Appendix 3**) was thus sent in May 2021, informing McGill's Board of Governors that their failure to respond to the 2015 Notice of Seizure meant that they admitted by default that McGill illegally sits on kanien'kehá:ka land. Unless McGill University abides by the kaia'nere:kowa (great peace) and the teiohateh (two row wampum), it is considered as trespassing kanien'kehá:ka land. No agreement is valid without the consensus of the original sovereigns of turtle island.

The kahionni 44 (hiawatha belt) of the kaia'nere:kowa provides the duties of the women as caretakers: *kononkwe ne konwatsirineh ne kanakerasera. ne enkotiyatakwehnyyokeh ne onwentsa. ronnonkwe tahnnon ne konnonkwe ne enhatihsereh tsiniyakotaroten ne ronwatihnistenha*. "Women shall be considered the progenitors of the people. They are the prime caretakers of the land and the soil. Men and women shall follow the status of their mothers".

The private "indigenous consultation" firm Acosys hired by McGill University has not received permission from the kanien'kehá:ka kahnistensera to repurpose our land known as "the Royal Victoria Hospital site". This permission is the first step towards any planification. The kahnistensera are still waiting to be provided with the information on who was improperly consulted on their behalf. Acosys must use the proper kaia'nere:kowa protocol. As careholders of thequenondah, including the site of the Royal Victoria Hospital and Allan Memorial Institute, the kahnistensera hereby inform you that our protocol has been violated and that the project cannot proceed.

Our demands are based on the following considerations:

1-The kanien'kehá:ka land on which the Royal Victoria Hospital site is located is said to have first been transferred by the Sulpicians to private owner Pierre Raimbault as "concession 637" in 1708. No information has been provided to us attesting to the Sulpicians having acquired the said land from the rotino'shonni:onwe iroquoian peoples who have lived on this land since time immemorial. Jacques Cartier first encountered our rotino'shonni:onwe ancestors in 1535 (**Appendix 4**) and indicated that the village of "Hochelaga" was located at thequenondah (mount royal). Given our people's practice of safeguarding the environment by moving our villages regularly throughout our territories, the village had been temporarily left to natural regeneration when Samuel de Champlain came back to the site, in 1603. When our people returned, they saw a group of strangers had moved onto our site and learned that they called the settlement "Ville Marie". Unable to use the land, which was regularly used to meet with indigenous peoples from all directions of turtle island, our people renamed the location

tionni'tio'tià:kon, “the place where the people separated”. This name indicates that the kanien'kehá:ka people could no longer meet on this site, because it had been unlawfully occupied without notice by the kanatiens, “those who squat on our land.” As no proper land deed or certificate of cession of this land has ever been shown to us, the site must be considered unceded kanien'kehá:ka land, as often acknowledged both by McGill University and the City of Montreal.

2-Only the kanien'kehá:ka'onwe, the “people forever of the flint”, can make decisions on the use of our land, in accordance with the kaia'nere:kowa (great peace), our ancestral constitution which supersedes all colonial legislation. In the absence of any proof of the land being ceded, the only juridical foundations of the colonial occupation of onowarekeh (turtle island) are racist ideologies: the right of conquest and the right of discovery. These false doctrines underlie the Europeans' invalid right to commit genocide of our people to the present day. Under the kaia'nere:kowa, we have a right to survive by any means. As unceded kanien'kehá:ka territory, the only valid legal framework on thequenondah is the kaia'nere:kowa, accompanied by the two historical agreements between the rotinoshionni confederacy and the British Crown: the teiohateh (two row) and the silver covenant chain (**Appendix 5**).

3-McGill campus on thequenondah is widely acknowledged as the original site of many of the precolonial iroquoian villages today referred to as “hochelaga”. As stated in Arkeos' 2016 archeological survey (**Appendix 6**), the large number of precolonial indigenous burial sites throughout the thequenondah and Royal Victoria Hospital sites demonstrates that the remains of our indigenous ancestors lie beneath its surface. As their heirs, it is our responsibility to determine how these crucial archeological sites will be treated in any change to the thequenondah site. It is an extreme offense to disturb our ancestors.

4- In 1847, McGill College cashed a loan of £2000 (\$8000) from the Iroquois Trust Fund. This fund, intended to compensate the use of aboriginal lands, was kept in trust by the Federal government under the racist pretext that indigenous peoples were unable to manage their own funds. This sum, which built part of the McGill campus, was never paid back to the rotinoshionni confederacy. With 10% compound interest, the amount owed today is \$5,584,800,717.46, based on the value of the gold standard at that time (**Appendix 7**). This full amount must be immediately remitted to the rotinoshionni to stop the accumulation of interest which is compounded from sunrise to sunset every day.

5- In addition to archeological remains, the kanien'kehá:ka kahnistensera have been aware of allegations that indigenous and/or non-indigenous children may be buried in the vicinity of the Henry Lewis Morgan pool, and in adjacent grounds of the Ravenscrag gardens of the Allan Memorial Institute. The Henry Lewis Morgan pool was built in 1961 during Dr. Ewen Cameron's unethical psychiatric experimentations on mind control, carried within the Allan Memorial Institute between 1954 and 1963, and funded by the Canadian government and the CIA's MK-Ultra project. An audio taped conversation with 80-year-old Winnipeg resident Lana Ponting, who is one of the few remaining victims of these experiments, has confirmed several aspects of these allegations. Lana Ponting has stressed three points: 1) That indigenous peoples were victims of these experiments, as she remembers seeing at least one indigenous individual receiving intense shock treatment in the Allan Memorial Institute during her stay, in April 1958; 2) That underaged children were victims of these experiments, as Lana Ponting witnessed many

minor individuals in the building, and as she was herself 16 years old at the time. It is also public knowledge that several MK-Ultra subprojects included psychiatric experiments on unwitting children (Subprojects 102, 103, 177, and 122, see **Appendix 8**); 3) That the rumor that the experiments' victims were buried in the Ravenscrag gardens surrounding the Allan Memorial Institute was already in circulation amongst its patients as early as 1958. Notably, Lana Ponting recalls that suspicious activities were conducted outside the building at night. Lana Ponting has agreed to have her eye-witness testimony included in this brief (**Appendix 9**) and mentioned on tape that her doctor will provide a letter attesting that she is of sound mind. Lana Ponting and many other family members of psychiatric experiments at McGill University have strong suspicions that unmarked graves, potentially including indigenous children, will be uncovered beneath the grounds of Ravenscrag. The kanién'kehá:ka caretakers of thequenondah take these allegations very seriously, as should McGill's Board of Governors. Indigenous children who were kidnapped from their families and put in Residential Schools were legally deemed "wards" of the State of Canada. Given this status, many of these children were used for experiments, including on nutrition and starvation (**Appendix 10**). It must also be noted that before coming to the Allan Memorial Institute, Dr. Ewen Cameron practiced psychiatry in Brandon, Manitoba, where he likely had access to indigenous patients. Another important fact bolstering our suspicions is that underage Duplessis Orphans, who had a similar status as indigenous children in Residential Schools (e.g. "wards of the State"), were subjected to extreme psychiatric torture experiments in psychiatric wards. Many died and were interred in unmarked graves, including numerous human remains found in the pigsty near St-Jean-de-Dieu hospital, in Montreal (**Appendix 11**). Electroshock torture was also practiced on children in residential schools, as the revealed by the Ontario Provincial Police's inquiry on Fort Albany's St Anne's Residential School (**Appendix 12**)². The families of the indigenous victims of mass murder want closure. To investigate these allegations of unmarked graves around the Allan Memorial Institute of McGill university, the kanién'kehá:ka kahnistensera have set up an investigation team that includes a surveyor, a geologist and a search dog, assisted by Geoview Pro software. A zone potentially containing unmarked graves has been identified (**Appendix 13**). Before unmarked graves of indigenous children were actually found across Canada, the widely circulated stories of their existence among indigenous peoples were dismissed as rumors. The kanién'kehá:ka kahnistensera, careholders of Thequenondah are concerned that the current Royal Victoria Hospital rehabilitation project could destroy evidence of the unmarked graves of their siblings, depriving them of proper identification, repatriation and burial. It is McGill University's responsibility to provide the funds and the expertise necessary for an immediate and thorough kanién'kehá:ka-led investigation of the Allan Memorial Institute site, which must be considered a site of crimes against humanity. All files concerning MK-Ultra experiments conducted in McGill University's psychiatry department must be released without further delay and made available to the public without restriction.

Considering the above points, on behalf of the kaia'nere:kowa and in the name of for children of the past, present, and future, the kahnistensera careholders of thequenondah, formally request:

- a. The immediate termination of any work or planning activities concerning construction on site.

² On St Anne's Residential School, see <https://www.youtube.com/watch?v=QcgLDvR32p0>

b. That McGill University, now considered a potential crime scene by the Kahnistensera, is shut down within 28 days (wahnita, “one moon”).

c. That the site be thoroughly investigated by a Kanien'kehá:ka-led forensic and archaeological team to confirm the existence of unmarked graves or other evidence of unlawful activity.

d. That all people and institutions responsible for the suffering of patients in MK-Ultra experiments in the Allan Memorial Institute be charged with crimes against humanity.

e. That the kaia'nere:kowa (great peace) is the only legal framework currently applicable on site, and that the Kanien'kehá:ka Kahnistensera have the final say in any decision pertaining to the land. McGill University and the Royal Victoria Hospital are the property of the Kanien'kehá:ka people, as they have been built with our funds and resources.

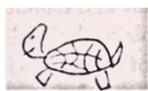
g. That McGill University should be renamed with a proper Kanien'kehá:ka word, and be governed by the Kahnistensera to address and remedy the inappropriate connection of this institution to John McGill, a slave owner and trader, and a thief of Kanien'kehá:ka land and funds; Kanien'kehá:ka place names shall replace all names on campus.

i. That the corporation of McGill University, the Allen Memorial Institute and all affiliate institutions engaged in the raping, pillaging and murder of our mother earth and its children immediately cease and desist their occupation of Onowarekeh (turtle island).

j. That the corporation of McGill University, the Allan Memorial Institute and all affiliate institutions respect the kaia'nere:kowa (great peace) and the Teiohateh (two row) as the bases of our relationship to the earth.

tehiakwen'wehnniokenteh, “We have spoken”.

karakwine, rotinahton



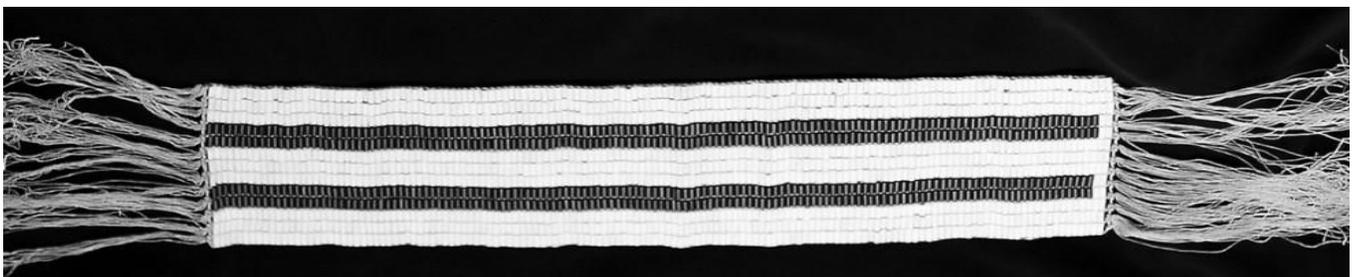
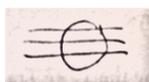
kahentinetha, wakskarewakeh



kawenaa, wakskarewakeh



karennatha, wakskarewakeh



Appendix 1 - Tehiohate

March 28, 2021 on Daisy Dynamite - Youtube (737 view)

Teyohake (Teiohateh Two Row Wampum) and Covenant Chain

Kanasaraken (██████████): "I will say a few words. Of what we are talking about. We have analyzed the issues that face us. I will call upon two individuals. They know the path of our ways that we have accepted on how we are going to work together on this land.

I will call on Tekarontake to speak on the Two Row Wampum agreement and also Aterhoniatahon. We are holding arms: (Silver Covenant Chain Friendship Belt).

You have crossed the salt waters. We established a working relation since your arrival. That we will remind each other of the understanding that we have come to at the time of your arrival. How it will be in the future. So be at your minds. Two people that I rely upon.

Tekarontake (██████████) I will be giving you acknowledgement on this day, I was asked to give some explanation of what is the purpose of the Two Row Wampum. It is here that our ancestors have lived & many other Onkwehonwe people. That this is the way of the island (Turtle Island) & that they had all accepted that this would be the way of this land. We will respect & acknowledge each others ways.

Our ancestors organized this agreement & determined how we will live side-by-side.

Our lands where we maintain our livelihood are connected.

That we should never steal from one another and that we should always be respectful.

You will see on this belt two parallel paths & this is what it means between the two of our people (Peace, Power & Righteousness.)

Onkwehonwe means, "True People", people who follow the way of the truth.

When the people with white skin arrived to this island, we came to realize they were of a different mindset. But we are searching for ways where there could be peace between each other. Then we had taught them the ways of this land and our people. Then we asked the newcomers could they respect these ways & are they willing to follow.

We began with the hatchet makers (the Dutch).

The Dutch said, "Yes, we will follow your ways." That they will follow and respect the ways of the people of this land."

They (the Dutch) did not originate from this land.

They come from the other side of the water. And that we have never gone on that side of the water to know how things are over there. That's all we came to know of them, is from their ship.

So we told them, "They do not have an original path on this land. Your path was elsewhere."

We said that we would recognize it is within your ship that you must remain. Your language is only supreme within your ship. And all that you believe & your religion will all remain within your ship. Don't you ever believe that this land here is yours, but that this is our land. They said they would respect that.

Then we showed them wampum beads & that we put our own words & ways into our beads. In order to show their acceptance of our ways & the ways of this land, they used the hemp rope. Not only did we already make rope but we made cloth from the hemp. The Dutch said they wanted as much hemp product as we could provide.

Because of this hemp we had established a great trade relationship between our peoples.

The Dutch would hold onto the hemp & the cloth. The Dutch said, "We will show you how we respect your ways

low to
slan
& your words by using the hemp rope to symbolize our acceptance.

After the Dutch, then came the French (the knifemakers). We educated them the same way we did with the Dutch. To symbolize their acceptance of our ways & their tie to this land, they used the iron to make the chain.

The French said they don't use wampum, they said they would use the iron chain as a symbolism for acceptance.

Another people from where the sun rises, the British. We also educated them to our ways of this land. They only have jurisdiction in their ship. And the British also said they would respect & recognize our ways. They chose the white medal known as "silver" which they also made into a chain (Canada's bound by the Crown's commitment) as symbolism for acceptance of the ways & people of this land.

Then came the people who pile stones (Americans, the "Mason's"). They would also say they would respect the ways of the people and the ways of this land. Then they chose the yellow metal (gold) which he also made into a rope. The Americans also told us they would accept the principles & philosophy of the Two Row Wampum. (This reaffirms the Americans relations that were previously made with the British & our peoples.)

That we must reaffirm all of these principles are still understandings of the original peoples of this land. But the white man's ways are still only on their ship and to not be applied to this land or to our people We have continuously explained that this land is our Mother..

On the other side of the water lives their mother. We have told them that this here cannot be changed.

Even to this day, we as the original people of this land, we still adhere & respect these teachings. All the white people I mentioned, they don't respect their own commitments.

We need to remind ourselves, don't ever break the words of our agreements which we have reaffirmed. This belt is a symbol, of the ways of this land & our peoples. There's another thing that I wish to remind you that the white man is always trying to bring us to a place where he decides. And when when he does so he is continuously violating the way in which we have both agreed.

Once again, we will enlighten you on our agreement & the ways of this land & our peoples. We will remind you that we will never impose our will upon you. And dictate what will be the ways of your people.

Yet they continuously try to take away from us what we inherited from our ancestors. We do not change any of the ways & we still to this day continue to adhere to our original teachings. I will end it here in my own language as I have orated to you. The End.

My name is Ateronhiataken [REDACTED]. This is where I live, Akwesasne. I am from Cornwall Island. I have family here & today I want to remind you & to remember what it says in the Two Row (wampum belt) & how it happened. They made an agreement, your grandfathers and my grandfathers. They came to an understanding of the way it will be in the future.

The way it happened, the Two Row says, "We walk the same & no one will be taller than the other. & you don't know about the wampum. That's what we indicate. What is important to us, the subject is a fact. And you who call yourselves, "the people of the Crown." You come from the "old country."

You have asked us to reaffirm our agreement & you used Friendship as your affirmation. You used the terms: one heart, one mind, one eye & one hand. It symbolized, "one-ness," there would be a "sacredness" as to what you say you have accepted. What we have come to agreement with.

If it becomes necessary for us to reaffirm, that we should often remind ourselves what we have come to agreement with. Every so often, we should polish our agreement. It is in friendship that we agree that we would not cause harm to one another & to come to the aid of each other. And that's what happened it's a fact. They begin to understand that its important. No where are you tied to this land & you are not anchored here at your arrival (as he holds belt with 2 figures).

At your arrival, we were always the way of this land and to this day it is still this way. We cannot accept your laws if it is only going to cause us harm. Thats why it is of great importance that I remind you of the bond of friendship (which is supposed to dictate our relationship) & they often say that if it is necessary that we renew.

You will fix amongst yourselves to listen & we will remind me of our agreements. It has not gone old for us (we have not forgotten our agreement). So then we are looking to the future for our children, our grandchildren to always carry these ways of agreements. They will always have this on their mind & will never break this agreement. They said there would be love. We brothers need to renew our relationship with one another. You need to make your paths straight. Thats what I thought I would remind you of, what my friend laid down earlier, in regards to the "Two Row", so that it would be reaffirmed. These are my words, I have spoken.



SEIZURE OF MCGILL UNIVERSITY

M. Suzanne Fortier
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OBJECTION to invasion of kanion'ke:haka land of ono'ware:geh by McGill University, which was founded by a foreign royal charter in 1821, not according to the law of the land.

DATE: Sept. 12, 2015

FROM: kahtihon'tia:kwenio of the rotinoshonni:onwe, according to Wampum 44 of the kaianereh'ko:wa, the women are the "progenitors of the soil" of our nation and caretakers of the land, water and air.

NOTICE TO: McGill University.

McGill is violating the kaia'nere:kowa and teio'ha:the by staying on our land without our permission; McGill 'borrowed' money from our trust funds in 1850 to build the university and now refuses to repay billions plus; and McGill violates the kaia'nere:kowa by not adhering to the teio'ha:the by developing technologies for surveillance, death and destruction. The kohtihon'tia:kwenio have legal title to everything situated on the land illegally occupied by McGill University.

Att: Suzanne Fortier, Principal & Vice Chancellor, McGill University.

OBJECTION TO:

- 1. Invasion and occupation of ganienkeh rotino'shonni:onwe territory by the foreign corporations of Canada and Quebec and their corporate agents and assigns, i.e. McGill University;**
- 2. The refusal of agents of the CROWN of Canada and Quebec to abide by their obligations under the kaia'nere:kowa.**

WHEREAS kaia'nere:kowa is firmly committed to establishing worldwide peace.

WHEREAS both the CROWN and its agents are developing in the heart of ganiengeh weapons of mass destruction; and

WHEREAS funds were stolen from the Six Nations Indian trust fund to build McGill University and Osgood Hall, both loans still in default.

THEREFORE AS McGill University and its agents have fraudulently taken our land, funds and violate the kaia'nereh:kowa and teio'ha:the, and have established corporate entities on our land without our consent to undermine our sovereignty;

The kohtihon'tia:kwenio demand that McGill University:

- 1. Cease and desist immediately the invasion, trespassing and exploitation of our territory;**
- 2. Respect the teio'ha:teh as the basis of our relationship; and**
- 3. Pay back all monies pass due forthwith, including 185 years of compound interest; and**

Whereas:

We invite McGill to talk to us on these issues. We never relinquished and continue to have jurisdiction over all kaianereh'ko:wa territory.



kahentinetha

**kanion'ke:haka kahtihon'tia:kwenio, box 991, Kahnawake
[Que.JOL 1B0 Canada] kahentinetha2@mohawknationnews.com**

Mohawk Nation News

News and Articles by kahntineta, Mohawk Nation News Publisher

FINAL MOHAWK EVICTION NOTICE TO MCGILL Audio

Posted on [May 22, 2021](#)

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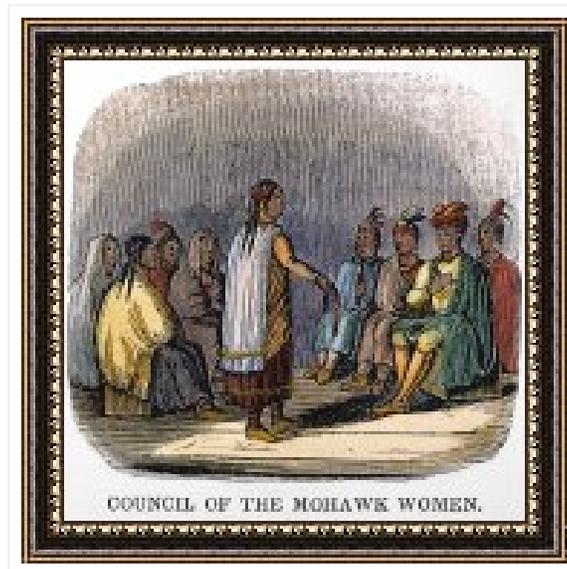
MNN. May 22, 2021. WE ARE ONE. WE ARE EACH SOVEREIGN. WHAT IS STOLEN FROM ONE IS STOLEN FROM ALL!

00:00

00:00

MCGILL UNIVERSITY HAS FAILED TO RESPOND IN ANY WAY TO OUR REQUEST MADE IN THE LINKED NOTICE DATED SEPTEMBER 9, 2015.

<https://mohawknationnews.com/blog/2015/09/12/mohawk-seizure-notice-to-mcgill/> MCGILL HEREBY CONCEDES GUILT OF TRESPASSING, THEFT OF INDIAN TRUST FUNDS AND DESIGNING WEAPONS OF MASS DESTRUCTION AND GENOCIDE FOR ISRAEL TO KILL PALESTINIANS AND FINANCING EVICTIONS OF PALESTINIAN PEOPLE. THESE CRIMES



— OUR FIGHT IS NEVER BEHIND US
UNTIL THE GREAT PEACE WINS.

THE KOHTIHONTIAKWENIO HERETO INFORM:

TO: M. MICHAEL A. MEIGEN , BOARD OF GOVERNORS, MCGILL UNIVERSITY, #506, 845
SHERBROOKE ST., WEST, MONTREAL QUEBEC CANADA N2A 0G4
michael.meigen@mcgill.ca

RE: McGill has violated the kaianerekowa great peace and teiohateh two row: through an illegal 1821 British Royal Charter, with no jurisdiction on turtle island, to build an unlawful university on stolen kaniienkehaka Mohawk land; stealing Iroquois trust funds in 1850 to construct McGill which has not been repaid; and is conspiring with Canada and Israel to use our native and public funds to develop technologies for arms for the Israelis to massacre the Palestinians. McGill has shown total disrespect for the original people of turtle island. The kaianerekowa great peace penalty is total banishment. McGill has not denied any of their crimes to the onkwehonweh.

Accusations were made. You did not respond. You are in default. You and your conspirators did not go through proper great peace protocols to get our permission to use or reside on our unceded land. No onkwehonweh sanctioned your actions to build on our land or use our money to construct McGill on turtle island. Our jurisdiction is from ocean to ocean, pole to pole, the Western Hemisphere. More importantly, the onkwehonweh condemn creating any weapons of mass destruction and genocide. This means you, the 'cana'jon, the "squatters", are trespassing on tiani tiotiakon [Montreal] land and guilty of mass murder of the Palestinians. All the land and your infrastructure belongs to the kaniienkehaka Mohawks.

Your banishment from turtle island begins immediately. Each one of u  English
caretaker to all of turtle island. An injury to one part is an injury to all; your criminality
forfeits everything; you cannot benefit in anyway from your crimes; as each of us is
sovereign, this injury has damaged all of turtle island. When one is hurt, then the whole
suffers.

McGill did not explain why it is circumventing the kainerekowa great peace, the law of turtle
island since time immemorial. Only the real natural people can decide all activities on turtle
island. The puppets of the invaders, the band council, are fellow 'cana'jon [squatters] and
follow settler colonial directives and take orders only from the canadien/cana'jon colonial
government.

Our jurisdiction starts from the beginning of time immemorial. The women are the
"progenitors" of the soil of turtle island. The kasatstenera kowa sa oiera, the great natural
power , creation, placed the natural people on turtle island as caretakers.

As indigenous sovereigns, "tewatate'wennio" we are of each part of turtle island to care for
our mother earth. McGill is a non-sovereign corporation that is designed to shield elected
and unelected "leaders" and bureaucrats from any accountability to the original sovereign
people of the land. 51% majority rules and 49% without a voice is not a democracy.
kaianerekowa is based on consensus among the sovereigns.

According to the great peace and two row, onowarekeh turtle island cannot be conveyed,
sold or transferred to anyone. It belongs to the future unborn children and all life natural to
turtle island.

THEREFORE in 2015 we demanded that McGill provide us the kanienehaka Mohawks, 'the
keepers of the eastern door' of turtle island, valid proof based on the great peace and two
row of your claim and use of our land. By your default in not responding to this request,
your immediate eviction must happen forthwith.

This notice of jurisdiction applies to all projects and persons from anywhere who are not
natural onkwehonen of onowarekeh, turtle island, in particular McGill University. Anything
they do to our land, water and air without our knowledge and consent is criminal and void.
Everything over, upon and below turtle island, the Western Hemisphere, continues to
remain with the original people. The British Crown cannot legally convey our property to
anyone as the Crown never got a proper conveyance from any sovereign indigenous
person as this is impossible pursuant to the great peace and two row.

As 'canadien' squatters you have conceded that you must be evicted. The eviction will be
immediate and final!

We order that you stop all your activities on turtle island and to not interfere with us. No
municipal, provincial or federal government has any authority to make any decision about
us or turtle island. Creation determines that only we the caretakers have jurisdiction over
each and every part of turtle island.

The disrespect shown by McGill University and all its associates to the  English onkwehonweh proves that you know that there is no dispute that the land is ours, that you took our trust funds and are developing weapons to kill the Palestinians. You trespassers must leave immediately.

We object to the invasion and occupation of ganiengeh rotinoshonni: onwe territory by the corporations of Canada, Quebec and all canadien/squatters, i.e. McGill University; agents of the Crown of Canada and Quebec must abide by the kaianerekowa and teiohateh; cease and desist immediately the invasion, trespass and exploitation of kanienkehaka/Mohawk of onowarekeh; to respect kaianerekowa and teiohateh as the basis of all relations with the kanienkehaka; and to repay monies forthwith including compound interest.

Your continued support for the American/Canadien holocaust of the original inhabitants of turtle island is criminal.

On behalf of the past, present and future ancestors and descendants of the Mohawk Nation, the great peace and two row will prevail,

kahentinetha, [clan] roti'scare:wakeh

karennatha, [clan] roti'scare:wakeh

kwetiio, [clan] roti'scare:wakeh

Contact mohawknationnews.com po box 991, kahnawake [quebec canada] J0L 1B0
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<http://demilitarizemcgill.com> INFO: Demilitarized McGill: McGill Aerospace Mechatronics Laboratory works with defence contractors through Defence Research Development Canada DND directed by Suffield Research Center's Autonomous Intelligent Systems Section to 'enhance soldiers' through unmanned technology UVGs, weaponized drones; McGill & DND are developing urban warfare strategy using armed "strrikebots"; unmanned ground, air and marine vehicles for surveillance and to make decisions to kill: The war production lab is funded by Bombardier, CAE, Bell Helicopter Textron; targetting assassinations in Palestine, Afganistan, Yemen & Somalia. McGill Dept. of Electrical & Computer Engineering works on missile guidance with Lockheed Martin, DRDC, military researchers in Israel from 1999 to 2010, track-before-detect-low-observable-targets; Mizrahi-Tefahot Bank finances construction of new settlements on Palestinian land, 800 Wilshire Blvd, Los Angeles Ca. 900917 <https://www.mizrahi-tefahot.co.il/en/contact-us/>; Remax Real Estate 6075 S. Syracuse, Denver, Colorado 80237 303-770-5531, sells land in Israel profiting from transfer of Israeli settlers onto Palestinian territory, violating article 49 of the Geneva Convention (303) 321-0455; McGill – Lockheed Martin-Defence Research Development, – Canada-Technion, – Israel Institute of Technology in Haifa Israel, involved with McGill.

SOME OF CARTIER'S PLACE-NAMES 1535-1536

CARTIER in describing his second voyage mentions six communities subject to Stadacona: "Ajoaste, Starnatan, Tailla, which is on a mountain, and Sitadin . . . beyond this point [Stadacona] lies the abode of the people of Tequenonday and Hochelay, the former on a mountain and the latter in a flat region."¹ However, at the end of his vocabulary of some hundred and sixty Huron words and phrases the explorer gives a second list of twelve places with the heading, "*Ensuivent les noms des villes subgectes au seigneur Donnacona. Ajoasté, Thoagahen, Sitadin, Stadaconé, Deganonda, Thegnignondé, Thegadechoallé, Tella, Thequenondahy, Stagoattem, Agouchonda, Ochela.*"² I should like to make some comments on the etymology of these place-names in an effort to remove the apparent discrepancy.

On September 7, 1535, the explorer was traversing the region between Île aux Coudres and Île d'Orleans where he remarks "the province and territory of Canada begins."³ Cartier who uses the word Canada for the first time in history uses it to indicate either Stadacona or the province or country over which Donnacona exercised authority. All the places mentioned in the two lists lie within this region; but in employing the word Canada as the name of this region, it is plain that he goes beyond the proper signification of the word which he himself in his vocabulary translates *ville*, i.e., a town or village. Since the word Canada is to be found in various forms in all the dialects of the Huron-Iroquois language and always with the same meaning and never in the sense of a region or province, the conclusion is inevitable that it was the French themselves who extended the meaning of the word when they applied it to New France.⁴

On the same day Cartier arrived at the eastern end of the Island of Orleans. He landed and found the island inhabited by Indians "much employed in fishing for the many varieties of fish caught in this river according to the season."⁵ From the abundance of wild grapes which he found growing on the island he named it, *Isle de Bascuz*. The word AJOASTÉ which comes first in both lists

¹H. P. Biggar, *The Voyages of Jacques Cartier* (Publications of the Public Archives of Canada, Ottawa, 1924), 196.

²*Ibid.*, 246.

³*Ibid.*, 119.

⁴KANATA is the Mohawk form of the word; Potier gives ANDATA; Sagard CARHATA (a misprint for CANHATA) and ANDATA.

⁵*Ibid.*, 119-20.

is to be derived from the word for grapes found in Cartier's Huron vocabulary, OZAHA, to which is appended a local suffix—STE. AJOASTÉ is the Huron name of Île d'Orleans and means "where the grapes grow."⁶

"On the morrow, the lord of Canada, named Donnacona (but as chief they call him AGOUHANNA) came to our ships accompanied by many Indians in twelve canoes."⁷ This word AGOUHANNA, which appears also in Cartier's narrative in the contracted form AGONA, with the meaning chief, corresponds exactly with the later Huron HAIŠANNEN *le plus agé*, the oldest or the chief; and to the modern Mohawk RAKOWANA.⁸ The word Donnacona is Cartier's transcription of the Huron ONNE⁹ AGONA, "this is our chief."

On the withdrawal of Donnacona and his people, Cartier ordered out his long-boats "to make our way up stream with the flood tide to find a harbour and safe spot in which to lay up the ships."¹⁰ In the first list the second name is STARNATAN; in the longer list STARNATAN is omitted and THOAGAHEN is substituted. Both names refer to the Falls of Montmorency which must have deeply impressed the explorer. Potier on page 69 of the *Potier Manuscripts* gives the Huron name for the cataract in use in the seventeenth and eighteenth centuries, EKANDAOTRAHŠI; by adding the brief comment "*ab OTRAHŠI à rocher*" he indicates the meaning "the river hangs over the rock." STARNATAN, the sixteenth-century name has much the same meaning although derived from another root. STA-ORENTO¹¹ "there it hangs." The word THOAGAHEN which replaces STARNATAN in the second list is derived from THO, there, and OARHA *cela fait du bruit*.¹² There are numerous errors in transcription in Cartier's lists of Huron words; THOAGAHEN should have been written THOAGARHEN.

Passing the Falls of Montmorency the boats came "ten leagues up the river to a forking of the waters, which is an exceedingly

⁶Potier's word for grapes ŠCHAHENDA is identical with Sagard's OCHAENNA; Potier states that in Huron "C is always joined with H and these two letters joined together are pronounced as in French, and sometimes as C in Italian" (*Huron Manuscripts from Rev. Pierre Potier's Collection*, Ontario Bureau of Archives Report, 1918-19, Toronto, 1920, 5). On p. 76 Potier gives the following local suffixes:—E,-KE,-SKE,-NDE.

⁷Biggar, *Voyages of Jacques Cartier*, 121.

⁸Potier, *Huron Manuscripts*, AŠANNEN, 254.

⁹*Ibid.*, 100.

¹⁰Biggar, *Voyages of Jacques Cartier*, 123.

¹¹Potier, *Huron Manuscripts*, 341, ARENTO, *pendre en bas, descendre en bas*; the prefix STA- is the equivalent of later Huron ECHA (p. 86). The name Rideau Falls may be a translation of a similar Huron name.

¹²Potier, *Huron Manuscripts*, 104 θo (or Tho) *la* (cp. Tho-anche), OARHA, p. 236, no. 71); the same root appears in Niagara, and in GaronkŠI, the Long Sault Rapids.

pleasant spot, where there is a small river and a harbour with a bar, on which at high tide there is a depth of from two to three fathoms . . . we named it Ste Croix, as we arrived there on that day."¹³ On the Harleian Mappemonde (*circa* 1536) the Ste. Croix or St. Charles is marked Sitadin; and on the Mercator map of 1569 the same stream is called Stadin River. Cartier informs us that the Indians of Stadin came and went freely to his winter camp on the Ste. Croix and that he allowed them to take possession of the hull of the vessel abandoned there in the spring of 1535 in order that they might extract the nails. Biggar locates Stadin on the Beauport shore.¹⁴ Etymology makes it probable that this place was the harbour and port of the larger town of Stadacona, and that the mouth of the St. Charles was a haven for canoes before it became a shelter for Cartier's ships; it is still the port of Quebec. An analogy to Sitadin is to be found in Ihonatiria or Thoanche at the mouth of Penetanguishene Bay in the Huron country.¹⁵ At this point the Hurons began their long journeys to Quebec employing small canoes suited to the rapids and portages but not adapted to the perilous waters of Lake Huron. Stuart who was a prisoner of the Hurons of the Detroit region in 1755 records that they were accustomed when wintering in the Sandusky region to ascend the Vermillon River and to bury their canoes till the spring.¹⁶ There was sandy soil at Ihonatiria and Thoanche and we are safe in concluding that the inhabitants of Stadacona had a similar custom and that they found in the adjacent estuary of the St. Charles River a good shelter in summer and suitable soil in winter for the preservation of their frail craft. But it is not necessary to assume so much. Cartier was in search of a harbour for the ensuing winter: the Indians brought him to the best spot they knew adjacent to their town; as they pointed to the place the explorer probably heard the words cited by Sagard in his dictionary, SATITAN or ETSATITAN, *embarque-toy*.¹⁷

Cartier was now close to the town which he sometimes calls Canada and sometimes Stadacona. STADACONÉ is the next name in the longer list. In Huron compounds contractions and elisions took place, and Cartier at best could only record what he thought he heard. The friendly Indians pointed with excitement and pride to their chief town and exclaimed ESTA-CANADA-AGONA,

¹³Biggar, *Voyages of Jacques Cartier*, 123-4.

¹⁴*Ibid.*, 223, and foot-note 45.

¹⁵For the etymology of Ihonatiria see A. E. Jones *Old Huronia* (Ontario Bureau of Archives Report, Toronto, 1908), 185.

¹⁶*Mississippi Valley Historical Review*, XIII (1), 72.

¹⁷Consult also Potier, *Huron Manuscripts*, 398, no. 31.

"that is our big town"; if the word CANADA in Cartier's Stadacona has shrunk to ADA it is a contraction which can be paralleled elsewhere in Huron words.¹⁸

When the French returned to the St. Lawrence in the seventeenth century, the Hurons had another name for Quebec; Sagard gives ATONTARÉGUÉ, and Potier drawing on some earlier source cites TELATONTARIE,¹⁹ a form of the word which is also to be found among the Mohawks. This word has been explained by some as meaning "where two rivers meet" but more correctly I think by the Abbé Cuoq as meaning "where two mountains meet." Cartier remarked the two ridges on which Stadacona stood—Dufferin Terrace and the Citadel. The two names which follow Stadacona in the longer list refer to these two ridges or mountains; DEGANONDA and THEGNIGNONDE²⁰ both mean "two ridges" and express what is more precisely indicated in the word which Potier cites. Possibly Stadacona bore two names among the Indians, Bigtown and Two Ridges.

Following these three names for the village on the site of Quebec are two names of less obvious etymology and locality, THEGDAECHOALLÉ and TELLA; the latter is identical with TAILLA which is placed third in the shorter list in the text with the added comment, *qui est sus une montaigne*. THEGADECHOALLÉ and TELLA (TAILLA) refer to the same place which is to be located not far from Stadacona; possibly, since the place was on an eminence, it may have been on the heights above Levis. Something is to be learned from the last two syllables of these words. There was no "L" sound in the Huron-Iroquois languages; when the earlier transcribers employ this letter it represents the letter "R" pronounced so lightly as to be indistinguishable from the true sound of "L"; thus the word Hochelaga is according to some more properly written Hoheraga, and Sagard writes ISCALLE where Potier writes ISKAR. In Potier on page 332 of the *Manuscripts* under the root ARA (no. 9), *être ou mettre dessus*, the phrase ØO IARA appears with the meaning *cela est dessus*; in Sagard's spelling this would appear as TOIALLA; and the word ONNONTARAE is found with the meaning *au dessus de la montagne*; dropping the local suffix "E" this would be spelled by Sagard QUIEUNONTALLA; apparently THEGADECHOALLE contains the root ARA appended to

¹⁸*Ibid.*, 67, *Quaedam observanda in compositione*.

¹⁹*Ibid.*, 347, no. 43, *sub fin.*

²⁰The DE corresponds to later Huron TE and the THEGNI to Cartier's TIGNENY, Potier's TENDI. The other component is the Huron ONNONTA, a mountain, with an original initial guttural which has faded out in later Huron.

another noun. I am inclined to suggest Ө0, there, ANDECHIA sand, and the meaning of the whole word "there on the sand" or the sand hill. There seems no doubt that all three words refer to the same community.

THEQUENONDAHUY which follows Tella in the longer list was situated west of Stadacona and it too according to Cartier was on a hill. Evidently these early Canadians were afraid of their enemies. In regard to the etymology of the word it is agreed that the meaning is "on a hill." Sagard's word TEQUEUNONKIAYE is similar but means "on the little hill."

I can only suggest that STAGOATTEM is another name for one or other of the places mentioned in the list; I have no key to its etymology, nor is this place mentioned elsewhere by Cartier.

AGOUCHONDA is used by Cartier as another name for HOCHELAY or ACHELACY which is spelled OCHELA in the second list. Since AGOUCHONDA is to be derived from Cartier's word OGACHA, a mountain, and the local ending -NDE, it may be a synonym for Thequenondahy, more especially since Cartier is explicit in stating that HOCHELAY was on level ground.²¹

The inhabitants of the latter place—whose name is sometimes spelled HOCHELACI—showed friendship on more than one occasion to Cartier; it was in the neighbourhood of Portneuf. Hewitt suggested that the word was a dialectical variant of Hochelaga and gave it the same meaning "at the beaver dam."²² If it is to be derived from the word OSERA or OCHA a beaver-dam, it should be connected with Potier's compound of that word (K8) ACHIAÍ which bears the meaning *rompre un chaussis de castor*;²³ it may be that the St. Lawrence flowing rapidly above Portneuf through a rocky channel suggested to the imagination of the aboriginies a flood bursting from some gigantic beaver-dam.

In making these suggestions, in the absence of traditional explanations of Cartier's place-names, it has been necessary to resort occasionally to conjecture, but only where Sagard and Potier fail to supply the explanation. There is no real discrepancy between Cartier's two lists.

PERCY J. ROBINSON

Aurora, Ontario.

²¹Biggar, *Voyages of Jacques Cartier*, 196.

²²*Handbook of Indians of Canada* (Geographic Board, Canada, Ottawa, 1912), 200, Hochelaga and Hochelayi.

²³Potier, *Huron Manuscripts*, 263, sub AIAI no. 28.

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EXHIBIT 28



The Silver Covenant Chain of Peace and Friendship Belt

Presented by the First Nations by National Chief Shawn A-in-chut Atleo to the Crown representatives The Right Honourable Prime Minister of Canada Stephen Harper and His Excellency the Right Honourable David Johnston, Governor General of Canada

January 24, 2012

Crown - First Nations Gathering

The Covenant Chain belt represents one of the earliest treaties between the Crown and First Nations peoples and established the foundation for First Nations - Crown relationships for generations thereafter. The belt shows that the Crown is linked by a chain to the First Nations peoples of this land. The three links of the chain represent a covenant of friendship, good minds, and the peace which shall always remain between us. The covenant chain is made of silver symbolizing that the relationship will be polished from time to time to keep it from tarnishing. This was the basis of the Nation to Nation relationship between the British Crown and the First Nations who became their allies the formation of early Canada. According to Haudenosaunee oral history, "this relationship will be everlasting for future generations as the rising faces of our new born Mother Earth will benefit. shall stand as long as the shines upon the earth, as long as waters flow, and as long as the grass grows green. Our relationship shall be binding, as long as the Mother Earth is motion."

The relationship and commitment was repeated by Crown representatives in future dealings with all First Nations of Canada

Appendix 6 - Archeological evidence

À la production de ces cultigènes s'ajoute une activité d'arboriculture ou de jardinage forestier au profit des arbres à noix, tel le chêne, le hêtre à grandes feuilles, le noyer cendré mais surtout et de loin, le caryer ovale.

Plusieurs sites témoignent de la présence de groupes du Sylvicole supérieur à l'intérieur de l'île, plus spécifiquement en périphérie du mont Royal. Il s'agit d'un site d'établissement (BjFj-133 et BjFj-140) et de deux lieux de sépultures (lieu de sépulture de la rue Saint-André et BjFj-98)⁸. Au sud-est de la montagne, dans l'axe de la rue Bleury, la terrasse de 12-14 m bordant la rive droite du ruisseau Saint-Martin (site BjFj-133) a livré quelques tessons de poterie démontrant l'existence d'un lieu d'établissement datant du Sylvicole supérieur récent. Aux environs, la terrasse surélevée (22-24 m) la bordant au nord a aussi livré de tels indices d'occupation (BjFj-140) (Arkéos inc., 2006 ; Ethnoscop, 2008c). Des ossements humains auraient aussi été trouvés en 1889 lors de l'installation d'une conduite d'égout quelque 1500 m au nord du mont Royal, un peu au nord de l'intersection des rues Rachel et Saint-André (anciennement rue des Érables ou Maple) (s.d., 1889 ; Tremblay, 2004). Plus au nord, la sépulture d'une jeune femme de 18-20 ans inhumée en position fœtale avec deux perles en cuivre fut aussi mise au jour en 1996 sur la 7^e avenue dans le quartier de Rosemont (BjFj-98) (Larocque, 1997). Il importe de souligner que le village de Tutonaguy recensé par Cartier en 1541 aurait été localisé au nord-est du mont Royal, non loin des rives du fleuve et du Sault Sainte-Marie. Le plus notoire de ces sites est le site Dawson (BjFj-1) retrouvé en 1860 sur la terrasse sablonneuse de 40-50 m située en contrebas du versant est du mont Royal. Ce village iroquoien (BjFj-1) était entouré de trois ruisseaux : Burnside, West Brook et East Brook (Dawson, 1861). L'espace partiellement investigué par le géologue John William Dawson, alors recteur de l'Université McGill, a livré 25 sépultures contenant les squelettes d'hommes et de femmes inhumés en position fléchie, la tête orientée vers l'ouest, soit vers le mont Royal. Plusieurs structures d'aménagement furent également observées à proximité et au-dessus de ce cimetière, tels les vestiges de foyers (cendre, charbons de bois, ossements carbonisés d'animaux) et de pieux témoignant de la présence de dix à douze maisons longues, en plus d'une grande quantité d'artéfacts et d'écofacts.

Sur le mont Royal, douze sites préhistoriques ont été répertoriés jusqu'à présent. Ils semblent témoigner en totalité ou en partie de la fréquentation, de l'exploitation et/ou de l'occupation de cet espace par les Iroquoiens du Saint-Laurent (figure 9). Il s'agit notamment de la carrière préhistorique de cornéenne du mont Royal (BjFj-97), exploitée depuis l'Archaïque, et du site de passage localisé dans l'axe de circulation du chemin de la Côte-des-Neiges qui est en usage depuis au moins le Sylvicole moyen ancien (BjFj-93,

8 Ce site se localise sur la 7^e Avenue à Rosemont, à environ 5 km au nord de l'aire d'étude.

stations A et B). Il s'agit aussi de la brève occupation domestique du site Cartier (BjFj-134) localisé en marge de la carrière préhistorique de cornéenne, du village iroquoien de Dawson (BjFj-01), de sept lieux de sépultures et d'un objet isolé retrouvé sur le site de l'Oratoire Saint-Joseph (BiFj-81). Quelques témoins floristiques (pomme de mai, micocoulier et noyer) dénotent aussi la présence amérindienne sur et aux abords de la montagne. Au surplus, la distribution et l'étendue de ces indices de fréquentation, d'exploitation et d'occupation témoignent également de la présence d'anciens axes de circulation et/ou de lieux d'établissement (hameaux et villages iroquoiens) à proximité.

Plusieurs hypothèses ont depuis été émises quant à l'emplacement d'Hochelaga et des autres lieux d'établissement iroquoiens sur l'île de Montréal, l'emplacement des villages/hameaux iroquoiens étant stratégique tant du point de vue économique (production horticole) que du point de vue défensif. Plusieurs estiment que la zone entourant le mont Royal fut probablement le lieu d'établissement de plusieurs générations de villages iroquoiens, ces villages devant déménager souvent au bout de 10 à 20 ans, habituellement de proche en proche, pour contrer entre autres l'épuisement des sols mis en culture (Loewen, 2009 ; Renault, 2012 ; Tremblay, 2006). Il s'agit en effet d'une aire où plusieurs cours d'eau prennent leur source, avec une prédominance de sols à sédiments sablonneux sur les versants et située suffisamment à l'intérieur des terres pour bénéficier d'un point d'observation contre les attaques ennemies. Viau (cité dans Renault, 2012 : 70) va même jusqu'à suggérer que le mont Royal représente à lui seul le premier établissement de la communauté iroquoise de la province d'Hochelaga, en raison de la présence de sépultures le ceinturant.

C'est à la fin du Sylvicole supérieur que Jacques Cartier remonte le fleuve jusqu'à Montréal et qu'il visite le village d'Hochelaga localisé au pied de la montagne. Du sommet du mont Royal, Cartier est le premier Européen à rapporter une description d'une partie du territoire des Hochelagiens :

...voyons icelluy fleuve tant que l'on pouvoit regarder grant large et spacieux lequel alloit au surouaist et passoit par aupres de trois belles montagnes rondes que nous voyons et estimyons qu'elles estoient à environ quinze lieues de nous. Et nous fut dict et monstre par signes par les troys hommes qui estoient presens qu'il y avoit troys ytieulx saultz d'eau audit fleuve comme celui où estoient nosdites barques ; mais nous ne peusmes entendre quelle distance il y avoit entre l'un et l'autre. Et puy nous monstroient que les dits saultz passez l'on pouvoit naviguer plus de troys lunes par le ditfleuve. (Bideaux, 1986 : 156)

À compter de 1565 environ, soit suite à la dispersion des Iroquoiens du Saint-Laurent, l'île de Montréal ne semble plus être le lieu quotidien d'habitation des populations amérindiennes, mais reste néanmoins toujours convoitée par plusieurs groupes amérindiens pour ses ressources et, en tant que lieu stratégique, pour le commerce et le contrôle du corridor fluvial. Aucun d'entre eux n'ose toutefois se l'approprier, ce qui aurait été considéré comme un signe d'agression. Il est ainsi fort probable qu'au cours de cette période les terres intérieures de l'île aient été peu fréquentées et que les activités se concentrèrent le long des berges pour ne pas rompre le statut de no man's land. Et c'est probablement à partir de cette époque charnière que l'exploitation de la carrière de cornéenne du Mont-Royal cesse ou devint rarissime.

Suite à la fondation de Ville-Marie en 1642, l'île redevient un lieu grandement fréquenté et habité par divers groupes amérindiens qui profitent des avantages que leur offrent notamment la ville et les missions, plus particulièrement par les Amérindiens (Hurons, Algonquins et Iroquois) établis à la mission de la Montagne entre 1671 et 1705, lesquels poursuivent leurs activités traditionnelles sur la montagne (agriculture, cueillette et chasse) puisqu'ils bénéficient d'une liberté d'exploitation et d'un droit d'usufruit seigneurial sur et aux alentours de la montagne. Leurs défunts continuent à être enterrés à proximité des établissements, soit dans le cimetière inclus dans l'enclos de la mission. Ces derniers furent exhumés et réenterrés à la mission du Saut-aux-Récollets suite à leur déplacement dans cette mission ; réduisant d'autant la valeur symbolique que présentait auparavant la montagne.

In 1846, £2,000 (\$8,000.00) of Six Nations monies was used by the Erie & Ontario Railroad Company with no record of repayment.

Approx. current value w/interest	6 % Compound	8 % Compound	10 % Compound
	\$113,045,138.54	\$2,424,297,350.52	\$49,146,246,313.65

In 1846, £200 (\$800.00) of Six Nations monies was transferred to the Simcoe District with no record of repayment.

Approx. current value w/interest	6 % Compound	8 % Compound	10 % Compound
	\$11,304,513.85	\$242,429,735.05	\$4,914,624,631.37

In 1846, £4,412.10.0 (\$17,650.00) of Six Nations monies was transferred to the City of Toronto with no record of repayment.

Approx. current value w/interest	6 % Compound	8 % Compound	10 % Compound
	\$249,405,836.90	\$5,348,606,029.59	\$108,428,905,929.50

In 1846 and 1847, £2,900 (\$13,100.00) of Six Nations monies was used to build roads in York with no record of repayment.

Approx. current value w/interest	6 % Compound	8 % Compound	10 % Compound
	\$174,633,409.77	\$3,675,728,621.74	\$73,160,889,398.73

In 1847, £2,250 (\$9,000.00) of Six Nations monies was used by the Welland Canal Company with no record of repayment.

Approx. current value w/interest	6 % Compound	8 % Compound	10 % Compound
	\$119,977,151.75	\$2,525,309,740.13	\$50,263,206,457.14

In 1847, £250 (\$1,000.00) of Six Nations monies was transferred to the Law Society of Upper Canada with no record of repayment.

Approx. current value w/interest	6 % Compound	8 % Compound	10 % Compound
	\$13,330,794.64	\$280,589,971.13	\$5,584,800,717.46

In 1847, £2,000 (\$8,000.00) of Six Nations monies was transferred to McGill College with no record of repayment.

Approx. current value w/interest	6 % Compound	8 % Compound	10 % Compound
	\$106,646,357.11	\$2,244,719,769.00	\$44,678,405,739.68

In 1849, £3,900 (\$15,600.00) of Six Nations monies was transferred for the debts of Public Works again in 1858; £11,000 (\$44,000.00) was transferred to Public Works with no record of repayment.

Approx. current value w/interest	6 % Compound	8 % Compound	10 % Compound
\$15,600 (1849)	\$185,084,012.43	\$3,752,746,527.39	\$72,002,389,415.19
\$44,000 (1858)	\$522,031,829.93	\$10,584,669,692.65	\$203,083,662,453.11

Between 1849-1851, £15,600 (\$62,400.00) of Six Nations monies was transferred to address the Public Debt with no record of repayment.

Approx. current value w/interest	6 % Compound	8 % Compound	10 % Compound
	\$658,896,448.66	\$12,869,501,122.75	\$238,024,427,818.82

British Journal of Psychiatry (1995), **167**, 263–270

Correspondence

Contents: Multiple personality disorder and false memory syndrome/Publication bias and meta-analysis/Women's response to adversity/Structured abstracts/Psychosocial outcome of liver transplants/Costs of community psychiatric nurse teams/Intramuscular injections in the anticoagulated state/Statistical design, analysis and further correspondence

Multiple personality disorder and false memory syndrome

SIR: Merskey (1995) attributes to me a belief that the CIA has implanted multiple personality disorder in children and that current criticisms of multiple personality disorder are a CIA plot. As authority for these attributions Merskey cites statements made by me on a Canadian Broadcasting Corporation television programme. The statements I made were in response to a hypothetical question posed by the interviewer in the course of about seven hours of filming, and they were edited in such a way as to appear to be a statement of a pet theory of mine.

My interest in the possibility that the CIA and other intelligence agencies have deliberately created multiple personality disorder for operational purposes is based on the account by G.H. Estabrooks (1971) in which he described deliberately creating artificial multiple personality for intelligence purposes for the US military during the second world war (Ross, 1995). A CIA MKULTRA Subproject which was devoted to the creation of differential amnesia was Subproject 68, carried out by Dr Ewen Cameron at the Allen Memorial Institute in Montreal. Additional MKULTRA research conducted at McGill University includes Subproject 121, which was an anthropological study of the Yoruba conducted by Dr Raymond Prince. As well, Dr Donald Hebb in the Department of Psychology at McGill received funding from Canadian military intelligence sources during the same period (Gillmor, 1987).

During this period the CIA also funded four MKULTRA Subprojects involving research on children and adolescents, namely Subprojects 102,

103, 117, and 122. Documents I obtained from the CIA on Subproject 103, which was conducted at the International Children's Summer Camp in Maine include a statement concerning the Subproject that, "In addition, it will assist in the identification of promising young foreign nationals and US nationals (many of whom are now in their late teens) who may at any time be of direct interest to the Company." The subjects in this research ranged in age from 16–21 years, and they were attending the camp as part of a reunion, all having attended previously at ages as young as 11 years.

I have in my files publications by doctors who were members of a broad network of investigators with CIA and military intelligence funding in the 1950s, '60s, and '70s that describe nontherapeutic brain electrode implants performed on children as young as 11 years of age (Delgado, 1959), and giving children age 7–10 doses of 150 mcg per day of LSD continuously for weeks, months, and in some cases even years (Faretra & Bender, 1964). In the context of these documented experiments, the possibility that dissociative amnesia barriers have been deliberately induced in children does not seem far-fetched.

I note that Merskey describes me as a "recent president of the International Society for Dissociative Disorders". This organisation is in fact the International Society for the Study of Dissociation, formerly called the International Society for the Study of Multiple Personality and Dissociation. Dr Merskey also states that I claim "that MPD may afflict as many as 5% of college students in Canada, and presumably elsewhere". The reference he gives for this alleged claim is a 1989 paper (Ross *et al*, 1989) which in fact contains no epidemiological data or discussion of any kind and no mention of college students.

I expect the *BJP* to demand higher standards of thought from its contributors. My interest in CIA and military mind control research is scholarly, involves a great deal of correspondence with the CIA and review of original CIA documents in my possession, and will result in accurately referenced publications about documented phenomena.

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SIR: Merskey's arguments (*BJP*, March 1995, 166, 281–283) include obvious fallacies and not so obvious fallacies. Let me cite one of each.

Merskey opens with the argument that multiple personality disorder is invalid because many people believe in it (there are over 3000 members in the International Society for the Study of Dissociation, and most members have personally treated at least one case) and because many people do not believe in it (all those who have never treated a case). But something is not proved valid or invalid because many people believe it or disbelieve it. He sets the tone of his editorial by opening with an emotional, not a scientific argument.

Moreover, things once thought rare have frequently been found to be relatively common, e.g. child abuse and manic depression. I recall a quarter century ago when the latter was vastly underdiagnosed here in the USA and we learned a lesson from our British colleagues. If we can learn from the British about affective disorders, can the British learn from us about dissociative disorders?

An example of a not so obvious fallacy, or really a half truth, is Merskey's statement that "memory itself is thought to involve active reconstruction". However, reconstructive memory is not the only kind of memory. There is also photographic memory, which happens to be more evident in childhood, tending to wane somewhat with age. (Talking about age-related cognitive strategies, one should also mention imaginary playmates in childhood.) Why do members of the False Memory Syndrome Foundation like Merskey always forget about photographic memory when discussing the basic nature of memory?

I agree that there have been instances of over-diagnosis of multiple personality. I agree that there are misguided therapists around who find memories of abuse that never happened. But if you think that accounts for most of what is going on over here in the dissociative disorders field, you are getting your information from people with relatively little actual experience or training in this area.

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SIR: Merskey (*BJP*, March 1995, 166, 281–283) highlighted the classification of multiple personality disorder (MPD) as a dissociative disorder and showed how MPD and false memory syndrome have been linked to childhood sexual abuse. The importance of cultural and social factors in dissociative disorders is well known and the article also served to underline the contribution of these factors in what society accepts as justified manifestations of psychic distress.

However, there is a danger in condemning too widely therapists working with the victims of sexual abuse. In particular the "typical" picture of a therapist "immediately searching for repressed memories of childhood abuse" in which "the patient is quickly encouraged to produce evidence" or else "more pressure is exerted" is unrecognisable in any mainstream work on the topic (Walker, 1990). Likewise therapists for MPD being regarded as "leading participants" in treatment methods for sexual abuse would not seem to be the case in the UK (Hobbs, 1990). Therapy for survivors of sexual abuse is consistently aware of the power of the therapist and its potential for further detriment.

Recent work has confirmed childhood sexual abuse as an aetiological factor in mental illness (Mullen, 1993). Drawing attention to the cases in which dissociative mechanisms or poor therapeutic practice produce spurious claims of sexual abuse is useful but should not obscure the much commoner problems that the effects of childhood sexual abuse can cause.

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Appendix 9 – Lana Ponting Testimony, recorded October 6, 2021.

Interview with Lana Ponting, the only survivor and eye-witness of Dr. Ewen Cameron's CIA-funded psychiatric experiments on mind control.

Q: Hello Lana. Can you tell us a bit about yourself?

LP: Hello, I am Lana Ponting, and I was born in Ottawa on June 20th, 1941. I ended up at the Allan Memorial Institute because I was having problems with my parents. They felt I was a rebellious teenager so they thought that Dr. Cameron could help me. I was given drugs such as LSD, nitrous oxide and everything else.

Q: You were there for a period of one month?

LP: One month, yes. In April 1958. There was one treatment they were giving me. I was given nitrous oxide and it became extremely violent. I threw myself in the chair, jumped off and started to scream. I was screaming because I was sexually molested.

Q: You were also molested by the doctors there?

LP: Yes, by Dr. Cameron and two other doctors. I don't remember their names.

Q: They were assistants?

LP: Yes. So I knew there was something wrong. When the lights were out at night I would sneak around the Allan and try and see what was going on. I came across one particular room where a lady was given a shock treatment. Now I had shock treatments as well, and they are very, very bad. The woman that I saw, she was beautiful. I remember her now so well because she had the most beautiful long hair. And she was crying so I asked her why she was crying. And she said "they are making fun of me because I'm an Indian." Those were her exact words. So I told her: "come with me and we'll sit and talk." So we found a little corner where nobody could see us. We sat there and we talked. I will never forget her because of her long black hair. She said that people were really making fun of her, so she thought there was something wrong with her. She too was on nitrous oxide, and LSD. LSD is a horrible thing to take. It distorts your sense of being. My family came to visit me once, and I didn't even know who they were.

Q: Because of the shock treatments too...

LP: Yes, and even to this day I still have a few blackouts because of the shock treatments and the LSD.

Q: When did you start recovering memories?

LP: A lot of memories came back only recently. I never talked about being in the Allan. I guess because I was too ashamed. But my brother phoned me one day and he told me about an ad he

read in a newspaper. They were looking for people who had been in the Allan. This is how I got involved with the class action lawsuit.

Q: And it was at that time that memories started to come back? How did that happen?

LP: I was asleep one night, and then all of a sudden I just woke right up. I don't know how long this happened for, but I started to remember things... Like this lady carrying a baby and she said: "we'll have to get rid of this very quickly." Of course, I didn't know what she meant, but I thought it was really odd. And other things came back, such as their rapes, that came back.

Q: Do you believe that was part of the experiment they were doing?

LP: Yes that was part of the experiment.

Q: They wanted to terrorize people, and that was the experiment?

LP: Yes. And lately, with all this coming back, I said to (a friend) one day: "I wonder if there were any First Nations people that were in the Allan." And I wondered this for a while. Dr. Cameron was in Manitoba in the 1940s. He went to the Brandon Mental Health Center, which I understand is near one of the reserves. Dr. Cameron was an evil person. He destroyed so many lives. I will never forget the Allan.

Q: You say that you are the only eyewitness still alive that remembers what happened at the Allan?

LP: Yes I am. And you know it's funny, I would get out of my room... One night I saw these people all by the south wall. And they had lights on. What was going on there? It may have happened that they were burying bodies there.

Q: They were outside with lights?

LP: Yes, at night. And nobody could tell what they were doing.

Q: You remember in what part they were?

LP: They were by the south wall, a cement wall outside, on the south side of the grounds. Now over the years people were hurt by the Allan. I was tortured too, and so were a lot of other people that were in there. There is a swimming pool in the Allan, and it is rumored that it was built to hide the bodies that were buried.

Q: Do you remember when you first heard that rumor?

LP: I heard it when I was in the Allan. Because there were some people there who were in and out of this hypnotic state, like I was. And when we came down to normally, we would talk of things we saw and things we heard. They said the swimming pool was built to hide the bodies that they felt were being buried there. I am convinced that there are bodies buried in the property.

I sent letters out three or four weeks ago. I sent a letter to the Assembly of Manitoba Chiefs, advising them what was being done at the Allan and that they should check if they had any of First Nations people that were missing, that you know, it could have happened, and I'm positive that it happened here as well.

Q: And did you get any response from the Assembly of Manitoba Chiefs?

LP: Not yet. They have been busy here in Winnipeg with the holiday that they had. They were really busy, and I haven't heard from them yet, no. But I was really concerned about Indigenous peoples. I firmly believe that some of them were in the Allan.

Q: Do you remember the name of the native woman you were talking to, with the long hair?

LP: She told me her name was "Morning Star".

Q: And she didn't mention her nation, where she came from?

LP: No she didn't...

Q: How old was she?

LP: She was around my age. I was 16 years old when I was in the Allan. She was around 16, 17...

Q: And you don't know if she was transferred there from a Residential School?

LP: She could have been... Like I said, I will never forget her. I remember her name, it was beautiful: Morning Star. And she was given LSD, all the treatments and everything. My goodness... The one memory that I have is when I was on the table, I was tied down. And they stuck another needle in my arm. Then the rape occurred.

Q: So they injected drugs on that occasion?

LP: Yes. And there were also rumors that Dr. Cameron gave LSD to children in glasses of kool aid.

Q: Where there many children there?

LP: Oh yes. I saw underage people. I saw kids that were possibly around 8 to 10 years old. And then there were other younger ones as well.

Q: Do you remember anything about the stables next to the Allan Memorial building?

LP: Oh the stables. Well apparently, from what I can recollect, there was lots of stuff going on around the stable. There were groups of people and they were acting strange, because they had just been given LSD.

Q: But you never entered that building?

LP: No I didn't.

Q: And did you walk around the gardens? Because in 1958 the pool(that was completed in 1961 used to be gardens.

LP: Yes that was the rumor that was going around the Allan at the time that they built the swimming pool... because they wanted to hide what was around the area. This sounds like... it's a terrifying thing to have to remember all this. And also the government knew what was going on, because a lot of people complained. They did nothing. Dr. Cameron also went to the US. He also had training from the CIA on the torture techniques that they used, and he brought that knowledge back to Montreal with him, to the people that he destroyed at the Allan.

Q: Yes, that plus his experience in Brandon, Manitoba, potentially with Indigenous children there... And also he was part of the Nuremberg trials as an expert, and he gave a psychiatric expertise on Nazi people there: Rudolf Hess.

LP: Oh exactly, he was like Adolf Hitler.

Q: How did you get out of there finally?

LP: Well my memory is a blank... I don't know what happened to me after I got out of the Allan. Somehow I ended up in Halifax, and I can't figure out why I was in Halifax, when my family was in Montreal. Part of my life there was just... I don't know what happened. I guess because of the LSD and everything... had such an impact on my body that it did something to my brain... that I can't remember.

Q: So you just remember being in Halifax all of a sudden, away from your family?

LP: Yes I was.

Q: And what did you do from there? Did you come back to Montreal?

LP: Actually I met a fellow in the navy. We got married. I had two beautiful children, moved to Winnipeg because the kids had a form of asthma and they couldn't tolerate the climate. We ended up in Winnipeg, and I'm here, I'm still here.

Q: Oh I see.

LP: But I would like to say that the First Nations people, it's horrible what happened to them. It breaks my heart to think that people could do that. And my concern is the Allan, the grounds, what is underneath the earth. There is something going on there. And I hope that people do not get on the grounds and destroy what we call "evidence". I'm hoping they don't...

Q: Thank you Lana. Are you okay with your statement being used as legal evidence in court?

LP: Yes... I am going to get a letter from my doctor saying that I am of sound mind and body, which I am. I am 80 years old. So then nobody can say "oh she's making all this up." I am not making this up, it's true... They're trying to destroy what is on the Allan.... Admitting guilt... They say they're doing renovations. They're not. They're trying to get rid of all the stuff that we believe happened on the grounds of the Allan...

Q: Did you ever write about it, or put out a book or anything like that?

LP: I thought about it, but I never did give round to it. But I should write one. You know I am the only one that can talk about the Allan. There was one other gentleman who was like me, but they had to put him into a personal care home, so that leaves myself as the only person who can talk about it...

Q: Do you have your own medical records?

LP: Yes I have my medical records. The consumer law group got them for me over three years ago... We were tortured basically, that's what I feel: I was tortured.

Q: Is there anything else you want to share with us?

LP: I thank you very much for talking with me. My motto is "Never give up."

Q: Thank you... and if any other memories pop up...

LP: Oh I will let you know, oh yes. Because I believe there is more to come out with me. My doctor said that I could be having flashbacks of what happened. The memories come in different stages. I could be sitting here wide awake watching TV and then bang, it would go, I remember this and I remember that. But like I say: the governments will never shut me up. I want to tell everybody in Canada what happened to me, and what is happening to First Nations peoples in the Residential Schools, and now the Allan...

Q: Thank you so much, Lana.

30. Canada was negligent and breached its fiduciary duty owed to Class members when it allowed medical and nutritional experimentation to occur, when it allowed its Agents and others to conduct experiments on Class members without their knowledge and informed consent and without the knowledge and informed consent of Class members' parents, and when it did not properly supervise the conditions under which the experiments were conducted.

31. Canada's systemic negligence and breach of fiduciary duty resulted in long-lasting harm to Class members and to the family Class members.

32. Canada conducted nutritional and medical experiments on Registered Indians and Inuit without their knowledge, without their informed consent, and in the case of Registered Indian and Inuit children, without the knowledge and without the informed consent of their parents.

33. These experiments took place on Indian Reserves, in Residential Schools, in Indian Hospitals, and in Sanatoria.

Indian Experiments in Residential Schools

34. At all material times Canada or its Agents operated these schools and allowed experiments to be conducted on Class members in these schools.

i) Nutritional experiments

35. Researchers wanted to find out how to improve nutrition, and to test their hypotheses about the value of nutritional supplementation. They thought that the children in Residential Schools were ideal experimental subjects to test their hypotheses, because the diet provided by Canada and its Agents in these schools was nutritionally deficient. One series of experiments in Residential Schools ran for five years from 1948 to 1953.

36. The five-year experiments were conducted at six Residential Schools:

- (a) The Alberni school in Port Alberni, British Columbia
- (b) St. Mary's school in Kenora, Ontario
- (c) The Cecilia Jeffrey school in Kenora, Ontario
- (d) The Schubencadie school in Schubencadie, Nova Scotia
- (e) St. Paul's school in southern Alberta near Lethbridge
- (f) The Blood school in southern Alberta near Lethbridge

37. The children at some of the schools were given nutritional supplements, while the children at other schools were used as controls.

38. In 1953 the principal of the Cecilia Jeffrey school in Kenora wanted to give all the children at the school iron and vitamin tablets. The researcher asked him not to, because it would interfere with the nutritional experiment.

39. The researchers in some cases withheld dental treatment from the children in both the experimental group and the control group so that the experiments would not be affected.

40. In 1967 a study was conducted on the students at Breynat Hall, a Residential School in Fort Smith, Northwest Territories. The study was designed to measure the effects of stopping vitamin D supplementation and instead serving milk fortified with vitamin D.

41. Approximately 1,300 children were used as experimental subjects in these schools.

ii) Ear experiments

42. Canada also conducted an experiment on 165 children from the Cecilia Jeffrey school in Kenora, Ontario, in 1953 and 1954.

43. Researchers tested an experimental drug on children who already had problems with their ears. Nine children suffered significant hearing loss because of the drugs.

iii) Experiments with medications

44. In 1964 research was conducted on the students at a Residential School in Onion Lake, Saskatchewan. The effectiveness of a 5-day course of treatment with the drug Furamide was compared to the effectiveness of a 10-day course of treatment. They were trying to treat amoebiasis.

45. Research studies were conducted on the students at Residential Schools in Fort McPherson, Inuvik, Fort Simpson, and Fort Smith in 1960 and 1961. The researchers wanted to study the effectiveness of the drug isoniazid in preventing tuberculosis. Students were given isoniazid instead of the tuberculosis vaccine BCG, which would have been preferable given the conditions in which the children were living.

46. Parental consent was sought at the Residential School in Fort Smith, but the consent forms did not state the children were enrolled in a research study, so any consent obtained was not informed consent.

iv) Hemoglobin study

47. Dr. F. Vella of the Department of Biochemistry of the College of Medicine at the University of Saskatchewan conducted research into hemoglobin. As part of this research, he had blood taken from students at the Qu'Appelle Indian Residential School and the Gordon's Indian Residential School in the 1960s. Though the principal of Gordon's school recognized that the informed consent of the parents should be obtained, such consent was not sought.

Indian Experiments On Indian Reserves

48. Canada set up Indian Reserves, and through its Agents maintained control over them at all material times. Canada allowed researchers to conduct experiments on the residents of Indian Reserves without their knowledge or informed consent.

49. Researchers conducted nutritional experiments on the residents of Indian Reserves. People living on remote Indian Reserves were chosen because their diets were nutritionally deficient.

50. A nutritional experiment was conducted on 300 Cree residents of the Norway House Cree Nation Indian Reserve in Manitoba between 1942 and 1944. Nutritional supplements were given to 125 of the residents, with the rest of the people serving as a control group.

51. Experiments testing the effectiveness of a new tuberculosis vaccine were carried out on children living on Indian Reserves in the Qu'Appelle region of Saskatchewan. The experiments took place between 1933 and 1945.

Indian Experiments in Indian Hospitals

52. The federal government has jurisdiction over the healthcare of Registered Indians and Inuit in Canada. From 1936 to 1945, Indian Health Services was part of the federal Department of Mines and Resources. On November 1, 1945, Indian Health Services was transferred to the federal Department of National Health and Welfare.

53. In the 1930s, 1940s, and 1950s a system of Indian Hospitals was established in Canada. The goal was to segregate Registered Indian and Inuit patients from other Canadians, at first in an effort to prevent the spread of tuberculosis from Registered Indians and Inuit to other Canadians.

54. At all material times, the Indian Hospitals were funded, overseen, operated, supervised, controlled, maintained, and supported by Canada and its Agents.

55. Tuberculosis vaccines were tested on patients at Indian Hospitals, including the Fort Qu'Appelle Indian Hospital in Saskatchewan.

56. Streptomycin was tested on Registered Indian children at the Charles Camsell Indian Hospital in Edmonton, Alberta. Streptomycin is an antibiotic that was used to cure tuberculosis.

57. Questionable treatments were used on Registered Indian and Inuit patients in these hospitals. These questionable treatments include, but are not limited to, extreme bed rest, isolation from other patients, and surgery to remove infected lung tissue. These treatments continued after their use had been discontinued in non Indian Hospitals.

58. Patients who did not have tuberculosis were forcibly held in Indian Hospitals and treated for tuberculosis. In some cases, members of the Class who did not have tuberculosis were operated on and had portions of their lungs removed for the treatment of tuberculosis and operations to remove parts of the lungs of Class members after that form of treatment had been determined to be ineffective and unnecessary and had been discontinued in non Indian Hospitals.

59. Some members of the Class were operated on using only local anesthetic, causing extreme pain and suffering.

Indian Experiments in Sanatoria

60. The *Indian Act*, RSC 1985, c I-5, allowed Canada and its Agents to forcibly hospitalize Registered Indians and Inuit. Section 73(1) provides: "The Governor in council may make regulations (h) to provide compulsory hospitalization and treatment for infectious diseases among Indians." (The *Indian Act* 1961 has the same provision, but in section 72(1)(h).)

61. Class members in Sanatoria were under the control of Canada with the duty of being protected. Rather than being protected, the converse was true.

62. Registered Indian and Inuit patients in Sanatoria received discriminatory and inappropriate treatment for tuberculosis which included, but was not limited to the following treatment:

- (a) the surgical removal of lung tissue was used as a treatment in the 1950s and 1960s, after this treatment was abandoned as unnecessary causing permanent impairment for other Canadian patients;
- (b) extreme and prolonged bed rest was used as a treatment after this treatment was abandoned for other Canadian patients;
- (c) isolation of patients who were believed to have tuberculosis continued after this method of treatment had been discontinued for other Canadian patients;
- (d) as in Indian Hospitals, patients who did not have tuberculosis were forcibly held in Sanatoria and treated for tuberculosis. In some cases, patients who did not have tuberculosis were operated on and had portions of their lungs removed for the treatment of tuberculosis; or
- (e) some patients were operated on using only local anesthetic, causing extreme pain and suffering.

Knowledge and Informed Consent

63. In all cases the experiments were conducted without the knowledge and informed consent of the children, and without the knowledge and informed consent of the parents of the children.

64. In the case of the Residential School experiments, the researchers relied on the consent of the school principals. However, the principals did not seek the consent of the parents. The principal of the Gordon's Indian Residential School in Saskatchewan acknowledged that parental consent should be obtained before children participated in research studies, but such consent was not sought. In addition, the principals did not have all the details of the experiments, and so their consent was not informed consent. In any case, Canada knew that the Residential School principals were not the legal guardians of the students.

65. The research was not carried out for the subjects' benefit. In the case of the nutritional experiments the diet the children received at Residential Schools after the studies were concluded was not improved. The results of the experiments were not acted upon.

66. In some cases, the research conducted had no harmful effect. However, medical research on human subjects may only be conducted with the knowledge and informed consent of the participants, or with the knowledge and informed consent of their parents in the case of children.

Physical, Sexual, and Emotional Abuse

67. Due to the systemic failures of Canada to adequately supervise the care that Registered Indian and Inuit children received while being test subjects in experiments, Class members suffered widespread physical, sexual, and emotional abuse.

68. Physical abuse suffered by Class members included, but was not limited to:

- (a) beatings;
- (b) prolonged isolation;
- (c) physical restraints;
- (d) deprivation of medical and dental care; and
- (e) forcible confinement.

69. For example, some children in Indian Hospitals and Sanatoria were beaten and some were tied down if they did not cooperate with the staff.

70. Class members experienced pain and suffering as a result of the medical experiments done on them. More blood had to be taken for the studies than would otherwise have been necessary, and more injections were given than necessary. The children had to endure the discomfort of gastric lavage, which involves inserting a tube through the nose into the patient's stomach, then taking a sample of the gastric contents. This is a way to test for the tuberculosis bacilli, and was done more frequently than necessary because of the experiments.

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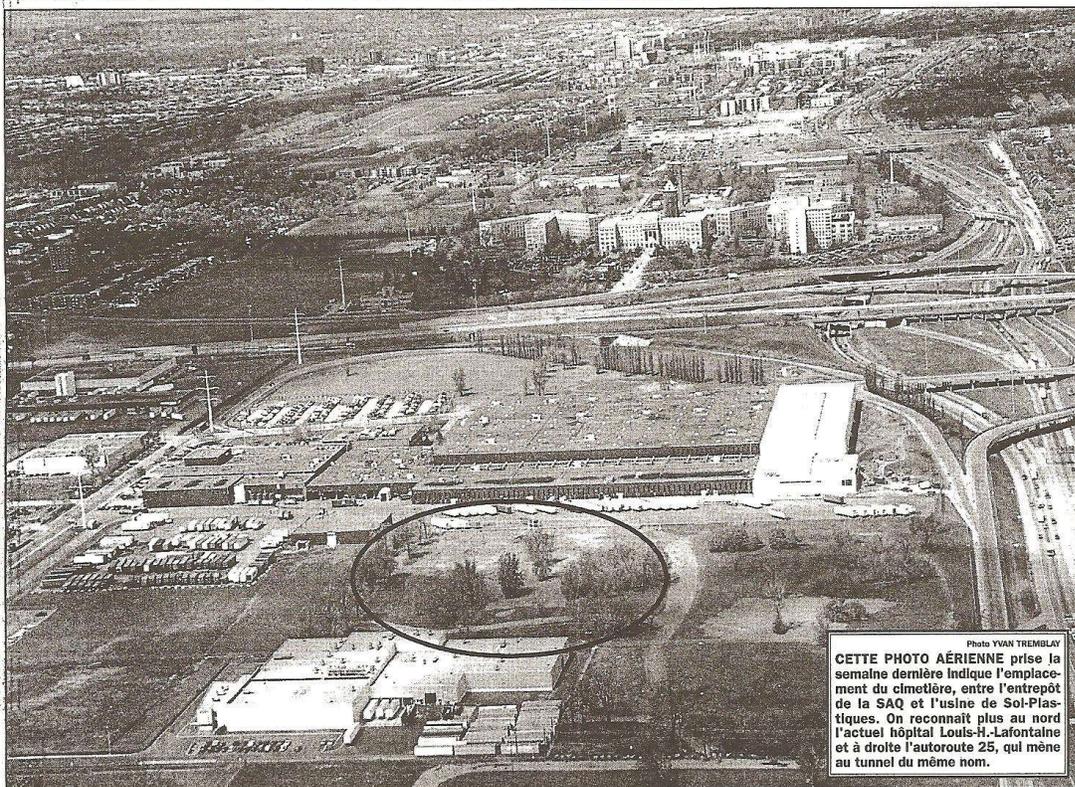


Photo YVAN TREMBLAY
CETTE PHOTO AÉRIENNE prise la semaine dernière indique l'emplacement du cimetière, entre l'entrepôt de la SAQ et l'usine de Sol-Plastiques. On reconnaît plus au nord l'actuel hôpital Louis-H.-Lafontaine et à droite l'autoroute 25, qui mène au tunnel du même nom.

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Les automobilistes qui empruntent chaque jour le tunnel Lafontaine passent à proximité d'un cimetière dont on a tout fait pour effacer le souvenir. C'est là qu'ont été inhumés jusqu'en 1958 plus de 2000 pensionnaires de Saint-Jean-de-Dieu, parmi lesquels des « orphelins de Duplessis ».



Encore aujourd'hui, du côté ouest de l'autoroute 25, juste avant l'entrée du tunnel, on aperçoit les arbres près desquels ont été mises en terre les dépouilles non réclamées des pensionnaires de l'asile Saint-

Jean-de-Dieu, devenu en 1976 l'hôpital Louis-H.-Lafontaine.

Aucune inscription ne rappelle ce passé oublié. Les sœurs de la Providence ont vendu les terrains du secteur en 1974 et 1979 à la Société des alcools pour la somme de 4,9 millions \$.

L'acte de vente, qui ne fait pas état de l'ancien cimetière, dégage les sœurs de toute garantie ou responsabilité quant à l'état, la composition et le degré de contamination du sol et des sous-sols.

Les religieuses ont emporté avec elles les souvenirs de ce lieu fermé en 1958

tahe, le dossier du cimetière est vide. Aucune photo, aucun document. Et le registre des décès de l'hôpital est confidentiel, indique la directrice Denise Champagne.

Les seuls souvenirs, s'il en reste, ont été emportés par les sœurs au moment de la vente de l'hôpital en 1979. Ils appartiennent aux archives prises par des sœurs dont elle nous refait le récit.

moment».

Néanmoins, *Le Journal* a retrouvé la trace du cimetière, ouvert en 1877, sur différentes cartes du début du siècle. On y voit l'emplacement du caveau et du cimetière de 100 pieds par 100 pieds, agrandi en 1904.

Les malades et les employés des sœurs l'avaient surnommé « le cimetière de la soue à cochons », étant situé à proximité des bâtiments de la ferme de la communauté.

À la Ville de Montréal et aux Archives nationales, des cartes et des photos aériennes confirment sa présence jusqu'à la fin des années 50.

En 1958, on a fermé définitivement le cimetière après 81 ans d'activités. Les sœurs ont déjà affirmé avoir exhumé la totalité des corps en 1967, mais on a signalé la découverte d'ossements dans les années

School's electric chair haunts natives

Oct 21/96

BY PETER MOON

The Globe and Mail
Fort Albany First Nation, Ont.

THE homemade electric chair that was used for years to punish aboriginal children at St. Anne's Residential School has disappeared, but its memory endures.

Hundreds of children who survived the horrors of the school have bitter memories of the chair that was used first for entertainment but eventually as a means of forcing them to bend to the will of the Roman Catholic missionaries who ran the school.

"People were put in the electric

*First it was used for entertainment, then
for punishment for aboriginal children.*

chair as a form of punishment," Mary Anne Nakogee-Davis, 41, who attended St. Anne's between Grades 1 and 8, said in an interview. "They would put children in it if they were bad. The nuns used it as a weapon.

"It was done to me on more than one occasion. They would strap your arms to the metal arm rests, and it would jolt you and go through your system. I don't know

what I did that was bad enough to have that done to me."

Edmund Metatawabin, 49, a former chief of the Fort Albany First Nation, said he remembers he and his class being forced to take turns sitting in the chair and receiving painful jolts of electricity to entertain visiting dignitaries.

"I was six years old," he said. "There was no sense of volunteering or anything. We were just told

by the brother to do it and there was never any question of not doing it.

"Once the thing was cranked up, I could feel the current going through me, mainly through my arms. Your legs are jumping up, and everyone was laughing."

St. Anne's operated as a residential school from 1904 to 1973 in this isolated Cree community of 1,400 people on the west coast of James Bay, 1,000 kilometres north of Toronto.

The federal government forced Cree and Ojibwa children to leave their families and live at the school for 10 months of the year.

Please see *Electric* / A4

Appendix 13 - Coordinates



45.5070482631, -73.5836083376