

32. The mandate of the Truth and Reconciliation Commission is listed under Schedule N of the Indian Residential Schools Settlement Agreement, <http://www.residentialschoolsettlement.ca/settlement.html> (accessed 5 March 2015). In accordance with the TRC's mandate, the Commission was required to recognize "the significance of Aboriginal oral and legal traditions in its activities," Schedule N, 4(d); and "witness, support, promote and facilitate truth and reconciliation events at both the national and community levels," Schedule N, 1(c). The term *witness* "refers to the Aboriginal principle of 'witnessing,'" Indian Residential Schools Settlement Agreement, Schedule N, 1(c), n1.

Aboriginal oral history, legal traditions, and the principle of witnessing have deep historical roots and contemporary relevance for reconciliation. Indigenous law was used to resolve family and community conflict, to establish Treaties among various Indigenous nations, and to negotiate nation-to-nation treaties with the Crown. For a comprehensive history of Aboriginal-Crown Treaty making from contact to the present, see: Miller, *Compact, Contract, Covenant*. The term *witness* is in reference to the Aboriginal principle of witnessing, which varies among First Nations, Métis, and Inuit peoples. Generally speaking, witnesses are called to be the keepers of history when an event of historic significance occurs. Through witnessing, the event or work that is undertaken is validated and provided legitimacy. The work could not take place without honoured and respected guests to witness it. Witnesses are asked to store and care for the history they witness and to share it with their own people when they return home. For Aboriginal peoples, the act of witnessing these events comes with a great responsibility to remember all the details and be able to recount them accurately as the foundation of oral histories. See: Thomas, "Honouring the Oral Traditions," 243-244.

33. TRC, AVS, Jim Dumont, Statement to the Truth and Reconciliation Commission of Canada, Winnipeg, Manitoba, 26 June 2014, Statement Number: SE049.
34. TRC, AVS, Wilfred Whitehawk, Statement to the Truth and Reconciliation Commission of Canada, Key First Nation, Saskatchewan, 21 January 2012, Statement Number: SP039.
35. TRC, AVS, Vitaline Elsie Jenner, Statement to the Truth and Reconciliation Commission of Canada, Winnipeg, Manitoba, 16 June 2010, Statement Number: 02-MB-16JU10-131.
36. TRC, AVS, Daniel Elliot, Statement to the Truth and Reconciliation Commission of Canada, Victoria, British Columbia, 13 April 2012, Statement Number: SP135.
37. TRC, AVS, Clement Chartier, Statement to the Truth and Reconciliation Commission of Canada, Saskatoon, Saskatchewan, 22 June 2013, Statement Number: SNE202.
38. TRC, AVS, Steven Point, Statement to the Truth and Reconciliation Commission of Canada, Vancouver, British Columbia, 20 September 2013, Statement Number: BCNE304.
39. TRC, AVS, Merle Nisley, Statement to the Truth and Reconciliation Commission of Canada, Thunder Bay, Ontario, 14 December 2011, Statement Number: 2011-4199.
40. TRC, AVS, Tom Cavanaugh, Statement to the Truth and Reconciliation Commission of Canada, Victoria, British Columbia, 14 April 2012, Statement Number: SP137.
41. TRC, AVS, Ina Seitcher, Statement to the Truth and Reconciliation Commission of Canada, Victoria, British Columbia, 14 April 2012, Statement Number: SP136.
42. TRC, AVS, Evelyn Brockwood, Statement to the Truth and Reconciliation Commission of Canada, Winnipeg, Manitoba, 18 June 2010, Statement Number: SC110.
43. Indian Residential Schools Settlement Agreement, Schedule N, Principles, 1, <http://www.residentialschoolsettlement.ca/settlement.html> (accessed 5 March 2015).
44. Johnston, "Aboriginal Traditions," 141-159.
45. TRC, AVS, Barney Williams, Statement to the Truth and Reconciliation Commission of Canada,