

So You Should
Know



Chi Ki Ken Da
Mun

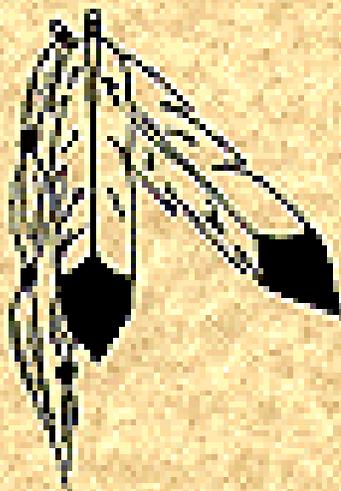


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CHI KI KEN DA MUN

SO YOU SHOULD KNOW

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Many Thanks

to

the National Literacy Secretariate

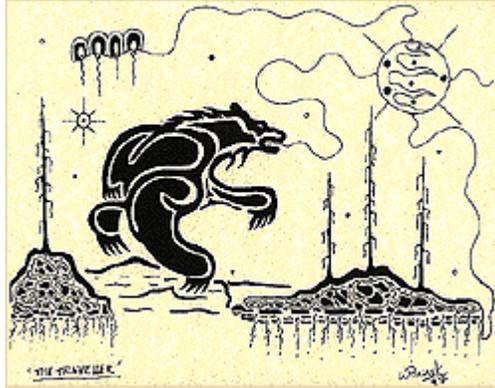
for making this possible

and to Percy Houle for sharing his wisdom with us.

OVERVIEW

This book is intended to provide a starting point from which to launch into further study of the various topics discussed here. It is not intended to provide a full accounting of the events listed. Instructors and users of this book will find that using it as a guide to introduce topics and then following up with further research and study will provide many opportunities to enhance the literacy skills of their students.

The grammar exercises in this book are supplementary and have been included to provide practice and should only be used as a guide for students when editing their work. Some instruction may be necessary before students attempt the exercises.



IN THE BEGINNING

[Getting Ready to Read](#)	[Vocabulary](#)	[In the Beginning](#)	[Understanding B.C. and A.D.](#)
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GETTING READY TO READ

What is it About?

1. How and when did the very first people get to the Americas?
2. Where did they come from?

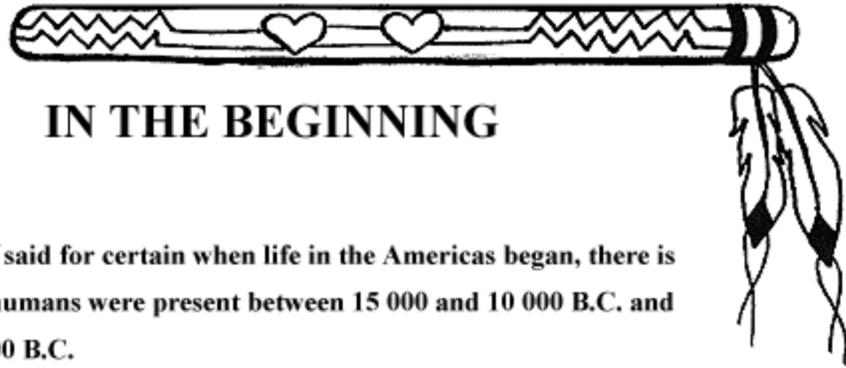
What do you know?

1. What does prehistoric mean?
2. Just how long have your ancestors been in this country?
3. Can you retell any of the Aboriginal Creations stories?

VOCABULARY

Match the words to their meanings.

- | | |
|-----------------------|--|
| 1. Beringia | _____ things made by human skill or work |
| 2. historian | _____ extreme or severe state |
| 3. immigrants | _____ beliefs or general principles to explain certain phenomenon |
| 4. intensification | _____ tools |
| 5. mammoth | _____ different from any other |
| 6. uninhabited | _____ moving from place to place |
| 7. theories | _____ analyst and writer of history |
| 8. founding | _____ learned people, academics |
| 9. scientific methods | _____ people who move to another country for permanent residence |
| 10. distinct | _____ movement of large groups of people or animals from one place to another |
| 11. scholars | _____ the land bridge theory |
| 12. artifacts | _____ not lived in |
| 13. utensils | _____ extinct member of the elephant family |
| 14. nomadic | _____ formally creating or establishing |
| 15. migrations | _____ a method of research in which a problem is identified, relevant data is gathered, a hypothesis is formulated and then empirically tested |



IN THE BEGINNING

Although it cannot be said for certain when life in the Americas began, there is general agreement that humans were present between 15 000 and 10 000 B.C. and possibly as early as 50 000 B.C.

It is also generally agreed among historians that at least part of the early migrations from Asia were on land via Beringia (during periods of intensification of the ice ages, ice lowered the sea level transforming the Bering Strait into a land bridge called Beringia). Migration may have also been by water. With this combination of travel by land and water, it is thought that people reached the southern tip of South America by at least 11 000 B.C. Canada's high Arctic was believed to be the last region populated after about 2 000 B.C. as most of North America was ice-covered which prevented earlier settlement.

These first Asian immigrants were probably nomadic big-game hunters who used the land bridge to cross into North America. They were following roaming herds of mammoth, bison, and musk oxen.

Most Canadian history books begin with European exploration, around five to six hundred years ago. Considerable emphasis is placed on two "founding" groups, the French and the English. However, the first Canadians, the Aboriginal peoples, have been in Canada for thousands of years longer. They came when the continent was uninhabited by humans. And although they may have descended from other parts of the world, Canada's Aboriginal have adapted to their environments and evolved into their own unique peoples with distinct physical and cultural characteristics.



THINK AND SEARCH

Think and Search questions. Fill in the blanks. Find the answers in the articles you have read.

1. Migration into the Americas may have been on _____ or by _____.
2. This migration could have been as _____ as _____ B.C.
3. The last _____ populated was Canada's high _____ because ice cover _____ earlier _____ .
4. Long ago herds of _____, _____, and _____ roamed the land and were hunted by _____ big-game hunters.
5. Canada's Aboriginal peoples have had to _____ to their environments in order to survive.
6. Before 50 000 B.C., our continent was probably _____ by humans.
7. Later, both the _____ and the _____ laid claim to the "new" land we now call Canada.
8. Canada's Aboriginal peoples are not a uniform group. There are many different language and _____ groups that comprise Canada's First Nations.

SYNONYMS

Find words in the article that mean exactly the same or nearly the same as these words. Write them on the line.

1. adjusted _____
2. much _____
3. stopped _____
4. importance _____
5. changing _____
6. area _____
7. nomadic _____
8. understanding _____
9. unoccupied _____
10. perhaps _____
11. derived _____
12. traits _____
13. movement _____
14. sure _____



Terms - "Generally Accepted", "General Agreement"

These phrases are used to describe history as we know it from theories put forth by scholars and academics who have studied the subject in great detail. They rely on artifacts that have been "dated" using scientific methods to determine their age. These artifacts may be ancient tools, utensils, weapons or bones that have been found in areas which could have been used as hunting, burial, or gathering sites. Using common scientific methods of study is necessary in order to have agreement with the stated conclusions of any study. These conclusions are therefore generally accepted to be correct.

But what of the history that has not been recorded in writing? Traditionally, Aboriginal history was taught to younger generations through a well established system of story telling. And these accounts of historical happenings are also generally accepted as the truth.

The Aboriginal peoples have always told stories to explain their origins. Most Nations have stories which are unique to their particular Nation. However, the belief that is common to all is that the Great Spirit was involved in the origins of their people. These creation stories are then accepted as the truth about the beginnings of their people.

On the following pages we have presented two creation stories, one from the Iroquois Nation and another from the Blackfoot Nation.

Creation Stories

A STORY FROM THE BLACKFOOT NATION

The Great Spirit, Napi, looked down upon his world. It was covered with water and Napi wanted to walk upon land. So he dove down to the sea's bottom to scoop up a handful of mud. As the mud dried, it blew in all directions and land masses formed on the water. The land grew until it stretched over a great distance. Now Napi was able to walk upon land and he was happy.

After awhile, Napi decided that he wanted to share his land with others. From the mud, he began to shape a man and a woman. At first the man and woman chose to live apart. Napi was not happy because he wanted the man and woman to live together. He went to talk to the woman about this. When he found her, he was surprised to see that the woman had multiplied and created a whole village of women.



The woman listened to Napi's idea about marrying and living with the men. She asked Napi to bring the men and, if the women liked them, they would marry. This was the beginning of the family arrangement. Napi next created animals and birds out of the mud. These creatures left to find food and freedom on the new land.

TURTLE ISLAND AND SKY WOMAN

Sky-woman fell down from the sky world, trailing in her hands, seeds from the Tree of Light. Two loons caught her on their wings and brought her down to rest on Turtle's back. One creature after another followed Sky-woman and dove down, vainly seeking earth. At last, little muskrat floated back to the surface. He was dead, but clutched in his paws were bits of earth. This earth was spread over turtle's back where it grew to become the home for the first mother. There she planted the seeds from the Sky World and started new life on Turtle Island which we now call North America.



Source: Traditional Teachings. North American Indian Travelling College. R.R. 3, Cornwall Island, Ontario K6H 5R7. c. 1984

QUESTIONS FOR DISCUSSION OR TO WRITE ABOUT

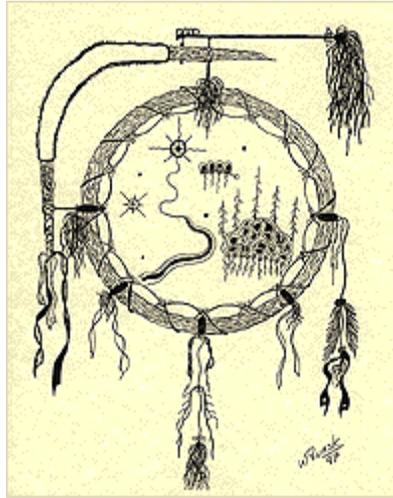
1. Why is the formation of glaciers considered to be important in the 'pre-historic' history of this continent?

2. Early travellers did not have many means of travel. What influenced how and where they travelled?

3. There are conflicting ideas about when people first came to North America. Scientists and many Aboriginal peoples have different points of view. What are these views? Which point of view do you support?

RESEARCH / ACTIVITIES TOPICS

1. Discuss the creation stories from different cultural groups. Compare and contrast the stories from the different groups.
2. Research a creation story of man, animals or/and the world.
3. Illustrate, through symbolic representation, one of the Aboriginal creation stories.
4. Create an anthology of creation stories from different Aboriginal cultures in North America.
5. Research the land bridge theory. Use illustrations or maps to present the theory.
6. Write a poem based on the your idea of the first inhabitants of North America.
7. Research the Beringia Land Theory and present your report using maps or illustrations.



LIFE BEFORE EUROPEAN CONTACT

| [Getting Ready to Read](#) | [Vocabulary](#) | [Life Before....](#) | [Map of Cultural Areas](#) | [Cultural Areas](#) |
| [Word Meanings](#) | [Language](#) | [Homonyms](#) | [Traditional Medicines](#) | [Questions for Discussion](#) |
| [Research Topics](#) |



GETTING READY TO READ

What is it About?

1. How did the first people adjust to the new environment of the Americas?
2. What effect did the environment have on culture as people spread out across North and South America?

What do you know?

1. What unique inventions are attributed to Native peoples in the different regions of Canada?
2. How did an agricultural lifestyle, as opposed to a hunter/gatherer lifestyle, affect culture?
3. How many different Native languages are there in Canada today? How many were there in the past?

VOCABULARY

Match words to their meanings.

- | | |
|-------------------|---|
| 1. mastodon | _____ a chief support or part |
| 2. quest | _____ a search for something |
| 3. alliances | _____ spread out, scatter |
| 4. hostilities | _____ a vast level, treeless plain in the Arctic regions |
| 5. extinction | _____ unions of groups for safety or a common purpose |
| 6. umiak | _____ an extinct animal resembling an elephant |
| 7. tundra | _____ acts of warfare |
| 8. disperse | _____ no longer in existence |
| 9. cultures | _____ large flat-bottomed boat with wooden frame and covered in skins |
| 10. mainstay | _____ pertaining to a certain language |
| 11. terrain | _____ rugged, rough |
| 12. corresponding | _____ customs, arts, ways of life of a Nation |
| 13. linguistic | _____ set apart from others, unlike any other |
| 14. unique | _____ similarly related |
| 15. harsh | _____ natural features of the land |

LIFE BEFORE.....

When people first arrived in the Americas, they were big game hunters. Their chief source of food was the mammoth, mastodons, and giant bison which were likely followed here from Asia. The animals had grown to such enormous sizes as a response to conditions of the Ice Age.

With the coming of a warmer climate near the end of the Ice Age, about 10 000 years ago, people began to spread out across the continents. This climate change, along with the development of greater hunting skills, led to the extinction of Ice Age animals.

On the prairies hunters stalked the buffalo, a descendant of the giant bison, and in the north they hunted caribou. In the woodland areas the people hunted a variety of game including deer, moose, bear and a wide variety of smaller animals and fish. Some forms of hunting called for a high degree of co-operation and organization, which sometimes involved hunters from different tribes working together.

The harshness of the environment and the quest for survival thus necessitated inter-tribal co-operation and led to the development of highly organized trading rituals and practices. Alliances were formed and hostilities developed among the many different cultural groups so that tribal warfare was not altogether uncommon.

Greater reliance on agriculture, which began in Mexico and later in South America, had also spread into parts of North America. By 500 AD, the cultivation of plants had reached the Iroquois. Fewer people relied on traditional hunting and gathering practices in areas where the soil was fertile and growing seasons were longer.

Agricultural development allowed people to live together in larger communities and to concentrate on more than just the simple need for survival. Arts and politics began to play a bigger role in community life. By the time the first Europeans arrived in North America they would encounter groups with rich cultural traditions and advanced political structures.





CULTURAL AREAS



In response to differing environments many cultures developed across what is now Canada. These cultures, classified in seven groups corresponding to the geographic regions, are the Northwest Woodlands, Plains, Plateau, Pacific Coast, Eastern and Central Woodlands, Lower Great Lakes-St. Lawrence, and Tundra. The Plains, the Northwest Woodlands, the Eastern and Central Woodlands and the Tundra cultural groups all, at times, occupied areas in what is now Manitoba.



The people of the Eastern Woodlands lived in either dome-shaped or conical dwellings. Saplings formed the framework and rolls of birchbark were used for covering. The covering was sometimes made of skins or rush mats in winter and was fastened down with ropes of spruce or secured by poles propped against it. Birch bark was a mainstay and was used to make canoes, an invention which later became indispensable to the fur traders. Snowshoes and toboggans were also inventions of the Woodland people.



The people of the plains roamed the prairies in search of buffalo which came from the south in summer to graze on the prairie grass. All tribes had similar lifestyles which changed with the seasons. In early summer many bands came together to form large encampments to hunt. To ensure a successful hunt, the people had to choose a leader to guide them and to coordinate the hunt.

In the subarctic woodlands of the Northwest, small bands of Athapaskan-speaking people roamed in search of moose and caribou. Their environment was severe and the terrain rugged. Since birch bark was not plentiful in the Woodlands of the Northwest, other materials such as spruce bark or woven spruce and willow roots and wood or bark were used for canoes, cooking pots and dishes. For the most part, people of this region led a hard life with little contact with any other cultural groups.

In the harsh environment of the tundra region, winters were long and frigid, the ground never thawed, there were no trees and little vegetation. The Inuit were different from all other Aboriginal peoples in looks and language as well as in lifestyle. There were no bands or clans, but ten to twenty families might stay together for awhile and then disperse to form new groups.

In the summer, the Inuit lived in tents of seal or caribou skin. In winter, many lived in domed shaped houses made of blocks of packed snow. The people of this region developed several means of transportation suited to their unique lifestyles. The kayak and the larger umiak, both made of skin, were excellent for water travel. The sled drawn by Husky dogs was used for travelling over the icy landscape. The Inuit excelled at making tools and utensils from slate, soapstone, antlers, bone, walrus ivory and baleen, and caribou sinew and hides.



Word Meanings

Each of the 12 sentences below has an underlined word or phrase. Match the following list of words to the sentence which contains the phrase that best explains the meaning of the word.

- | | | |
|----------------|---------------|----------------|
| A. extinction | B. reliance | C. development |
| D. stalked | E. alliances | F. concentrate |
| G. environment | H. quest | I. climate |
| J. hostilities | K. cultivated | L. encounter |

- _____ 1. The detective set off in search of the missing clues.
- _____ 2. Have we now reached a stage in our growth where more land is needed?
- _____ 3. The tourists witnessed the filming and the total destruction of the movie set.
- _____ 4. The manager must have confidence in his employee's ability to get the job done.
- _____ 5. Canada, Mexico, and the United States are the parties infold in the NAFTA (North American Free Trade Agreement).
- _____ 6. Our weather conditions have been more extreme this winter than they have for quite some time.
- _____ 7. According to statistics, there have been fewer armed confrontations between the rival gangs in Winnipeg.
- _____ 8. O.J. Simpson has been relentlessly pursued by reporters since his civil trial.
- _____ 9. I want one side of the yard tilled and prepared for planting the vegetable garden.
- _____ 10. Is this your first meeting with the new Board of Directors?
- _____ 11. The newspaper article described the surrounding conditions of the prison camp in graphic detail.
- _____ 12. The storm seemed to focus all of its energy on our side of town.

LANGUAGE

There was a wide range of lifestyles and languages among the Aboriginal peoples of North America. There were an estimated one thousand different languages in both North and South America at the time of first contact with Europeans. Today there are about fifty different Aboriginal languages belonging to ten language families. The linguistic regions of Canada are closely matched to the geographic regions with some overlap as shown below:

<u>Geographic Area</u>	<u>Language Family</u>
Northwest Woodlands	Algonkian, Athapaskan
Eastern and Central Woodlands	Algonkian, Athapaskan
Plains	Algonkian, Siouan, Athapaskan
Plateau	Kootenayan, Salishan, Tlingit, Athapaskan
Pacific Coast	Wakashan, Tsimshian, Haida, Salishan
Lower Great Lakes- ST. Lawrence	Iroquoian

The sharing of culture by different linguistic groups, the adoption of more than one culture by a single linguistic group, and the existence of numerous dialects within the same group is explained by earlier movements of people throughout all regions. Early arrivals were followed by other groups of people speaking different languages and bringing different cultures into an area. As time went on, it appears that there was some borrowing of customs and cultural traits between two or more groups within the same geographic regions. The environment also exercised some influence in the culture of different groups engaged in the same types of daily survival activities.

*Indian and Inuit Affairs program, Indian and Northern Affairs Canada, Ottawa, 1980.

HOMONYMS

Homonyms are words that sound alike but are spelled differently and have different meanings.

Circle the incorrect homonym in each of the following sentences. Write the correct spelling in the blank.

- _____ 1. Their were many different environments in the land that was to become known as Canada.
- _____ 2. The great planes include both the Canadian and United States prairies.
- _____ 3. Depending on the area in which you live, the whether can be very wet or very dry.
- _____ 4. Every member of the buffalo hunting party had a specific roll to play.
- _____ 5. We do not no for sure when Aboriginal people first settled in this area.
- _____ 6. Each person received a peace of the meat before continuing the journey.
- _____ 7. My father has been out on his trapline for six weeks.
- _____ 8. There was once a grate reliance on traditional medicines provided by the natural environment.
- _____ 9. This was once the seen of many great buffalo hunts.
- _____ 10. The horse's main was braided and tied with rawhide laces.
- _____ 11. Strangers were often excepted into the Native tribe and treated as full members.
- _____ 12. The northern bands have a huge steak in the proposed mine development.
- _____ 13. The dough was turned and needed a few times before being dropped into the pan.
- _____ 14. Rawhide was a good source of material for close because it was soft and provided warmth.



TRADITIONAL MEDICINES

The following is a list of some traditional medicines and how they were used.

Sweetgrass - Sweetgrass is burned in ceremonies and in the home. A braid of grass is burned and used to smudge oneself for the purpose of cleansing, purification, and to dispell negative thoughts and feelings. It is often referred to as Mother Earth's Hair. Sweetgrass grows in marshy areas to a height of about two and half feet. It is picked when it is still green, from late June to August. It is cleaned and hung in bunches to dry and is braided - often retaining its green colour.

Sage - The smoke of this plant can be used to purify your body and surrounding' and keep you in good health. It is used in ceremonies and in the home.

Wild Ginger Root - A piece of wild ginger root is boiled with water. The tea is used for heart palpitations, earaches, and coughs. It is also used for soothing sore joints and can be chewed on to soothe toothaches. Mix 1 root (4 inches) of Wild Ginger, bark from 4 sticks of Balsam, bark of 5 Straw Willow sticks, 5 cups water. Boil 10 to 15 minutes. Add 1/2 cup cold water. Drink when cool and take for 5 days. For earaches, the root was often pounded, steeped, and the liquid was poured into the ear. It was also taken as a contraceptive and for Venereal diseases.

Birch Roots - Birch roots were often used to relieve diarrhea. Mix 5 Birch roots with Gooseberry roots and 4 cups of water. Boil till colour of tea. Add 1 cup of cold water. Let cool. Drink 4 cups daily until diarrhea has stopped.

Moose Berry Willows - For infected eyes, peel bark off willows. Boil the bark in water for 2 minutes. Put drops in eyes when going to sleep.

Horsetail Weeds - Good for cramps, pains, and sore joints. Mix together Horse Tail weeds and Everlasting leaves. Wet ingredients with water and apply to sore joints. Keep covered with thin cloths and apply another cover of flannelette or wool. Apply more water every 4 hours to keep moist. Leave on for 24 hours. Change poultice every 24 hours until relieved.

Tamarack - Good for washing open wounds. Also good for poultice. Peel off bark and boil in water for approximately 4 hours. Make a poultice and apply to wound. Keep poultice wet. Can also be used on sores. Do not drink.

Rosebud - Boiled with water and strained to make tea. Used to prevent colds. Rosehip is picked in July.

QUESTIONS FOR DISCUSSION OR TO WRITE ABOUT

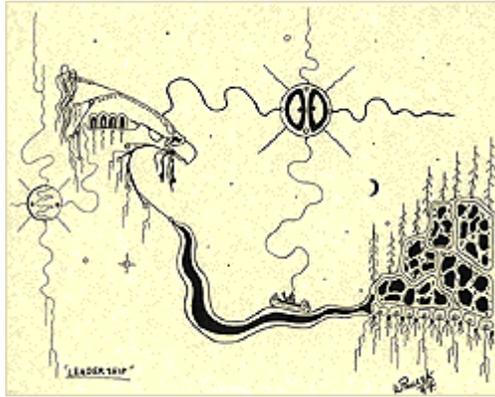
1. Why are historical facts and information about aboriginal life prior to European exploration not readily available? Where could this information be found?

2. People who move into new regions that may be vastly different from the areas where they had been living often need to make changes in their lifestyles to adjust to the new environments. Think of an example where this has happened and explain some adaptations in lifestyles that have occurred. What were the overall effects of these changes?

3. There is much debate about English-French language rights in Quebec. How could you make a case for Aboriginal language rights in areas where the predominant population is Aboriginal? Support your arguments with examples.

ACTIVITIES AND RESEARCH TOPICS

1. Imagine you were one of the first Aboriginal to live in this region. Write a story about the hardships you encounter. Don't forget to describe the climate and terrain.
2. Go to your local museum and report back on the type of aboriginal artifacts housed there. Explain what they are and how they were used.
3. Do a series of drawings to illustrate "everyday" life in pre-contact North America.
4. Build a miniature teepee. (as close to traditional as possible)
5. What Aboriginal peoples lived in this region? If more than one group live in your region, describe the differences and similarities between them.
6. Research one of the aboriginal groups in North America and report on the history, language and home territory of this group.
7. Identify an industry or occupation that exists in your area and explain why it is suitable for your environment. What others industries could be located here that may help provide employment in this region.



CUSTOMS AND BELIEFS

- | [Getting Ready to Read](#) | [Vocabulary](#) | [Ojibway Clan System](#) | [Suffixes](#) | [The Prayer Carrier](#) |
- | [Woodland Religion](#) | [Aboriginal Symbols, Practice and Customs](#) | [Sweat Lodge Teaching](#) |
- | [The Moon Time](#) | [Offering Tobacco](#) | [The Seven Teachings](#) | [Pow Wow](#) | [The Drum](#) | [Songs](#) |
- | [The Ceremonies](#) | [Using the Right Words](#) | [Questions for Discussion](#) | [Research Topics](#) |



GETTING READY TO READ

What is it About?

1. The Clan system of the Ojibway people use animals to symbolize their kinship relationships. How do they view the concept of kinship?

2. How does the Aboriginal view of man's relationship to other creatures in the world differ from the European view of man's place in the world?

What do you Know?

1. In what way did the Clan system provide a framework for social control in Aboriginal society?

2. What special meaning does the Eagle have for Anishinabe people?

VOCABULARY

Match words to their meaning.

- | | |
|------------------|---|
| 1. emblem | _____ protectors |
| 2. pacifist | _____ alive |
| 3. strategists | _____ taken away from |
| 4. inalienable | _____ lifeless |
| 5. animate | _____ family group |
| 6. essence | _____ illness |
| 7. enlightenment | _____ a symbol |
| 8. inanimate | _____ arguments |
| 9. clan | _____ decreased |
| 10. ailment | _____ having spiritual understanding |
| 11. disputes | _____ not interfered with |
| 12. unmolested | _____ experts in planning |
| 13. deprived | _____ opposes war or violence in settlement of disputes |
| 14. guardians | _____ something that exists, the true nature of something |
| 15. diminished | _____ not transferable to another |



OJIBWAY CLAN SYSTEM

People of all nations in the world essentially have the same basic needs: food, protection, education, medicine and leadership. Traditionally, the Ojibway Clan System was created to provide leadership and to care for these needs. There were seven original clans and each clan was known by its animal emblem, or totem. The animal totem symbolized the strength and duties of the clan. The seven original clans were given a function to serve for their people.

The Crane and the Loon Clans were given the power of Chieftainship. By working together, these two clans gave the people a balanced government with each serving as a check on the other.

Between the two Chief Clans was the Fish Clan. The people of the Fish Clan were the teachers and scholars. They helped children develop skills and healthy spirits. They also drew on their knowledge to solve disputes between the leaders of the Crane and Loon Clans.

The Bear Clan members were the strong and steady police and legal guardians. Bear Clan members spent a lot of time patrolling the land surrounding the village, and in so doing, they learned which roots, bark, and plants could be used for medicines to treat the ailments of their people.

The people of the Hoof Clan were gentle, like the deer and moose or caribou for whom the clan is named. They cared for others by making sure the community had proper housing and recreation. The Hoof Clan people were the poets and pacifists avoiding all harsh words.

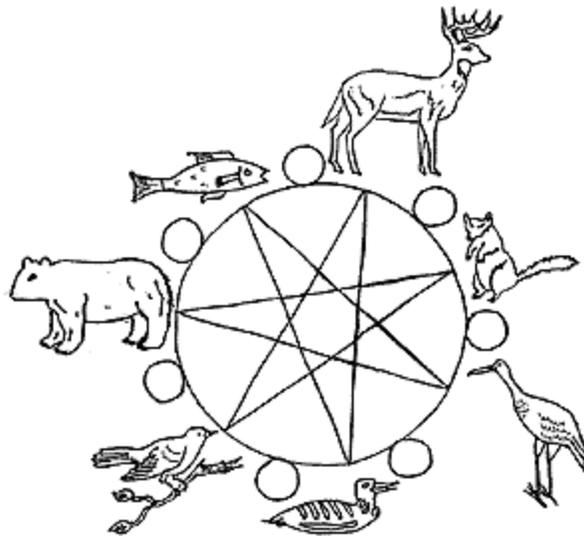


The people of the Martin Clan were hunters, food gatherers and warriors of the Ojibway. Long ago, warriors fought to defend their village or hunting territory. They became known as master strategists in planning the defense of their people.

The Bird Clan represented the spiritual leaders of the people and gave the nation its vision of well-being and its highest development of the spirit. The people of the Bird Clan were said to possess the characteristics of the eagle, the head of their clan, in that they pursued the highest elevations of the mind just as the eagle pursues the highest elevations of the sky.



To meet all the needs of the nation, the clans worked together and cooperated to achieve their goals. The Clan System had built in equal justice, voice, law and order and it reinforced the teachings and principles of a sacred way of life. Today some people still follow their clan duties, but, for the most part, the original force and power of the Clan System has diminished to a degree of almost non-existence.



Resources

The Mishomis Book: The Voice of the Ojibway Benton, Banai, Edward.
Saint Paul, Minnesota: Indian Country Press, Inc. 1981

SUFFIXES

Adding "ion" or "ation" to an action word (verb) makes a naming word (noun). **Make these verbs into nouns. Remember, If there is a final 'e', drop it before adding the suffix.. Then make your own sentence using the noun.**

1. educate _____

2. inspect _____

3. explore _____

4. separate _____

5. create _____

6. organization _____

7. centralize _____

8. observe _____

9. reflect _____

10. socialize _____

THE PRAYER CARRIER

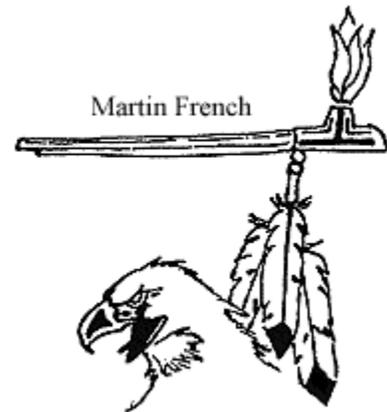
The graceful bird of the skies, the eagle, is the prayer carrier and messenger of the Anishinabe people. As the eagle soars across the skies, one knows he is carrying the prayers to the Creator.

The eagle has great significance for the Anishinabe people when it comes to healing ceremonies and ceremonies honouring and respecting other people. Although people of different cultures may have different beliefs, respecting others' beliefs is part of the growing process in the Anishinabe way of life.

As a person begins to grow more spiritual, he learns to respect and honour the graceful eagle of the skies. An individual might see himself as the eagle when he prays for the people who are in need of prayer to get them through the rough spots on the road of life.

In the healing ceremonies performed by the medicine man or woman, the eagle carries the sickness out of the body and up to the Creator for healing. The person who is must believe in the power of the prayer carrier.

When one sees this graceful bird flying overhead, one should pray with tobacco in his hand and give thanks to the eagle for showing himself.



WOODLAND REGION

Religion was a very important part of Native life. Early Native people believed in a 'Supreme Being' who was the 'Master' and 'Mystery' of all that exists in the universe. The belief was that all animals and birds had the following inalienable rights: the right to man's love and respect, the right to man's guardianship, the right to live a full life, the right to grow and multiply, the right to enjoy unmolested freedom, and the right to share man's fellowship and to share the goodness of creation. And because all things, inanimate and animate, were created by the Supreme being, they were filled with his spiritual essence. No animal was ever deprived of its life without a silent prayer from the hunter.

To the early Native people, education was a part of everyday life. Their books were the rocks, the rivers and lakes, the trees and roots, the sun, the moon and the stars. It was from these elements that they fashioned their material culture. Creative life was in everything. One loved nature and nature loved in return. The people believed in only one Supreme Being, The Creator, whose mighty power governs and directs the beginning and end of all things.



Big White Owl, A Brief Sketch of Native Woodland Religion, The Native Perspective, July - Aug. 1977.

ABORIGINAL SYMBOLS, PRACTICES AND CUSTOMS



There are many symbols, practices and customs, some of which are well-known to many people and some which are known only to a few. The following is a list with brief explanations about each. To achieve full understanding of some of these symbols and practices, one must personally experience them or be led to enlightenment through traditional teachings of an elder. The explanations for the items are therefore brief and are intended to provide a broad overview of things that may have different meanings to people of different cultural backgrounds.

Bear Claws are symbols that represent healing. The people who acquire these usually have to work hard for them. They also represent a medicine person as a helper in the healing process.

Elders are people recognized in a community as an 'elder'. These people are recognized as having experience in life and tend to be the more matured people who are held in high regard.

Fasting or Vision Quest is a ceremony in which a person would forego certain necessities in life, such as food, in search for answers to one's questions. The answers may appear to the person in a dream.

Feathers usually eagle feathers represent strength and courage and tend to be highly respected by those who understand the significance of this bird. To acquire a feather, people need to work hard for them.

Four Directions Teachings are Aboriginal teachings that represent traditional values, beliefs and ways of life.

Initiation is a ceremony in which people respond to a calling and are recognized in a form of 'rite of passage'.

<u>Medicine Bundles</u>	include various articles that assist in the healing process.
<u>Medicine Practices</u>	are various forms of healing that take place utilizing various herbal / root medicines and spiritual ceremony.
<u>Medicine Men/Women</u>	are people who have learned to utilize various medicine practices.
<u>Medicine Wheel</u>	is a way of presenting concepts about traditional teachings.
<u>Metis Sash</u>	symbolizes togetherness, looking after each other, maintaining a nation and caring for one another.
<u>Pow-Wows</u>	are primarily a form of entertainment, whereby people dance to the sound of a drum beat. For some people, pow-wows have a spiritual significance.
<u>Shake - Tent</u>	is a ceremony in which people with questions of all sorts can receive answers.
<u>Sunrise Ceremony</u>	is a gathering of people to greet the sun in the morning as it rises to begin a new day and to give thanks for another day of life.
<u>Sweat Lodge</u>	is a place where people can participate in cleansing or healing ceremonies where water is poured on hot rocks to produce steam.
<u>Sweetgrass</u>	is a medicine used for purification and represents kindness.
<u>Talking, Sharing or Healing Circles</u>	are ceremonial gatherings where people come together for the purpose of talking, sharing or healing.

**The Midewiwin
(The Original Way)**

is a spiritual way of life in which Mide people aspire to live according to the original teachings.

Tobacco

is a medicine used to communicate to the Spirit World. The smoke represents one's visible thoughts.

Source:

Communicating with Aboriginal People. Manitoba Civil Service Commission, c. 1989, 1993.



SWEAT LODGE TEACHING



A very long, long, time ago, our people lived in harmony with the animals, the plants, all living things and life was good. One day something happened and the people began to fight, there was jealousy and hatred, anger and fear, the people couldn't get along. Everywhere you went there was fighting. It was bad.

One day this little boy listened to his heart. He couldn't stand the ugliness and meanness that was going on about him. So he began to search for something to help his people. He began asking everyone, "What can I do to stop this?". No one knew. Finally, the people said, "Go to the elders for they have been here the longest. If anyone would know, they would."

So he went to the elders and asked, "What can I do to help my people, to stop all this fighting?" And the elders told him, "You must take four kernels of corn and walk. At the end of each day, you eat one kernel and at the end of the fourth day you will wait." So the little boy did this. At the end of the fourth day the little boy sat down and waited. Nobody knows how long he waited, but it was a long time. Then the Skawbawis came down from the sky and took the little boy away. He went past the moon, the sun and the stars. They travelled until they came to a lodge in the sky and the Skawbawis left him there. The little boy was afraid. Then he heard voices from inside the lodge, "Beedigeen, come in, we have been waiting." Inside the lodge there were seven Grandfathers. Each had a teaching to give him. There was a vessel there too and they told him to look inside. When he did he saw a beautiful tree. It had branches covered with leaves and birds and animals. It was the tree of life. Then it was time to go. Before he left, each Grandfather dipped his hand in the vessel and painted a colour on the little boy, so he would not forget the teachings that had been given and they told him, "Take these teachings to the people, they will help them, they will have harmony." Then the Skawbawis took the little boy back.

When the little boy woke up, he was very weak, so weak he could hardly move. After awhile, he reached his arm out and felt something, it was a plant. He put it in his mouth and ate it. After, he began to gain strength. He ate some more. When he was strong enough, he sat up. The sun was dawning behind him and it cast a shadow down the hill to a lodge. And then he remembered the teachings he had been given and brought them to the people.

Written by: Harold Flett

The Moon Time

The women are honoured and respected for the gift they have been given as life givers. Women must keep themselves of good mind, body, and spirit at all times. There is a natural cleansing cycle that occurs for women each month that helps them stay healthy. Some people call this the menstrual cycle, the period, or the menses.

Very often amongst the Aboriginal people you will hear of a time called " the moon time". The name is understood to be symbolic of the grandmother moon that travels the sky at night. The moon is honoured by the women in different ways and as she becomes full once a month so do women. This is a time when the blood flows from a woman and she is considered to be at her greatest strength. It is a time for women to stay quiet, to think, and to meditate about who they are as women. This is also a time when the women should be looked after and cared for. Women are powerful during this time and, out of respect for that power, they do not attend ceremonies, feasts, and Pow-wows where sacred items such as drums, outfits, feathers, eagle whistles, rattles, and pipes will be present. In this same manner the women do not wear their outfits to dance in the circle of life at the Pow-wow.

Written by Harold Flett

Offering Tobacco

Tobacco is used by native people to represent the honesty that they carry in their hearts when words are to be spoken between two people or to the spirit world. When a request is made, a teaching is shared, a question is asked, or a prayer is offered, the tobacco travels ahead of the words so that honesty will be received in a kind and respectful way. To offer tobacco is to pay an ultimate respect to that which you are asking.

Written by: Harold Flett

The Seven Teachings

Honesty

Humility

Truth

Wisdom

Love

Respect

Bravery

- Honesty** - to achieve honesty within yourself
to recognize who and what you are
do this and you can be honest with all others
- Humility** - humble yourself and recognize that no matter
how much you think you know, you know
very little of all the universe.
- Truth** - to learn truth, to live with truth and to
walk with truth, to speak truth
- Wisdom** - to have wisdom is to know the difference between good
and bad and to know the result of your actions

Love - unconditional love to know that when people are weak they need your love the most, that your love is given freely and you cannot put conditions on it or your love is not true

Respect - respect others, their beliefs and respect yourself.
If you cannot show respect you cannot expect respect to be given

Bravery - to be brave is to do something right even if you know it's going to hurt you.

Written by: Harold Flett

POW WOW

Pow wow is derived from the Algonquian word "pau wau". It means, "He dreams". Although today's pow wow retains some religious significance, this isn't as pervasive as it was in earlier times.

The white man perceived Indian dancing as a threat until the late 1800's and early 1900's, particularly those performed by the fierce Plains Indians. They saw all Indian dances as "war dances" and prohibited them.

The reemergence of the pow wow was related to the ceremonies instituted on reservations to honour the veterans returning home from the wars engaged in by the United States. These ceremonies caused a new found Native American pride. By the end of World War II, the old ceremonies were revitalized. Tribes joined together for the first time in this new pride. This led to intertribal pow wows in which dances, songs, and other observances were shared.

Today the many different types of pow wows held throughout the country also include selling or trading arts and crafts, and feasting on traditional Native American foods. Dance, however, remains the highlight of the pow wow.

Today dances include Round Dances or Circle Dances, performed by facing the center of the pow wow arena in a circle. Dancers circle left with various styles of footwork while keeping time with the drum.

Straight Dance is one of the oldest forms of Plains Indian dance, and involves straight posture while dancers primarily move up and down in fluid motion to the beat of the drum.

The slide or shuffle Dance is done to a double beat. Sometimes it is changed to a staggered beat and referred to as the Crow Hop, done by hopping to noticeably solid beats.

Soldier Dances were developed after World War I to honour Veterans. The beat is similar to the Round dance, but is slower as time is kept to every other beat.

The Stomp Dance begins in a kneeling position as if scouting for an enemy, followed by a burst of dancing. Dancers move forward to symbolize non-retreating.

The Grass dance is one of the oldest dances and is still used in pow wow. Religious in nature, it evolved from warrior society dances. It portrays a warrior in search of a proper ceremonial place. The dancer moves in imitation of tall swaying prairie grass.

Dreams or visions were the basis of the Jingle Dress dance. The dress for this dance is fashioned with such items as small hawk bells, shells, or sewing thimbles to give it sound. The dance was originally used as medicine. Movements have undergone several

transition, and today's dancers twist their feet in unison to the right and left while moving sideways.

The Fancy Shawl Dance, one of the most popular dances with women today, originated with middle aged tribal women, and eventually spread to younger women. As it evolved, shawls were added. Today, the body and shawl are kept in harmony with the drum beat.

These and other dances can be seen at the hundreds of pow wows held throughout the country.

The pow wow is a living cultural expression of song, dance, and art which brings people together, and through the drum, reminds us of our connection to Mother Earth.

There are also two types of pow wows, the traditional pow wow, where everyone who participates receives something through a "give away" or gifts or money from the sponsor of the top two or three dancers in each category. These competition pow wows attract singers and dancers from many places and is, in fact, a way of life for many people during the summer time.

Pow wows are a time to put differences aside and to celebrate traditions, mostly it is the time to celebrate life. A Pow wow strengthens an entire race of people. To be Anishinabe is to be proud, to know who you are, and where you came from.

Written by : Harold Flett



The Drum



In Cree, commonly referred to as "Tawagun".
In Ojibway, commonly referred to as "Tewikan".
In Sioux, commonly referred to as "Chan-che-ga".

Without the drum there would be no Pow wow.

People use different drums for various occasions. The Pow wow drum is a large drum, approximately one metre in diameter. It is the center of the Pow wow celebration that can be used to heal and unify all people. The drum represents the circle of life.

A drum is made of wood and hide, both natural materials. These materials represent honesty and sharing.

The wood comes from a tree. The tree gives life so that we can build the drum. The tree is also telling us where life comes from. Without the sun and the earth there would be no trees - no life. The Anishinabe, the people, were lowered to this earth by the hand of the creator. The tree grows up toward the creator, the source of its life and all of the life on this earth. The hide is from an animal who gives its life for the drum and in this way, represents the gift of sharing.

Once a drum has been made, it is usually given to an individual or a group. Certain people are given the responsibility or instructions in the making of the drum. It is never created as a craft or a toy. Before the drum can be sounded at a Pow wow it must be blessed through a special ceremony led by an elder or a group of elders. Once the ceremony has been completed the drum may be sounded at any Pow wow.

There are usually four or more singers around the drum. A person is usually given the responsibility of caring for the drum. He is called the drum keeper or the drum carrier.

The drumbeat is described as the heartbeat of the people. The drum itself is regarded as a sacred object to be treated with respect. Each drum has a keeper to ensure that no one approaches it under the influence of alcohol or drugs, or shows disrespect by reaching across or setting things on it.

Written by: Harold Flett

Songs

In Cree, commonly referred to as "Nick gum mowin".

In Ojibway, commonly referred to as "Nagamonun".

In Souix, commonly referred to as "O da wan".

The songs sung are very important! The sound that is made in singing is carried on the breath from deep within us. It is the Creator's breath of life. Elders tells us that the Creator took the earth from the four directions and blew his life-giving breath through the megis shell into the people of the earth so that they might begin their life on earth.

Singing recalls the Creator's breath. When we celebrate through the joy of song, our voice will be heard both in the physical and spiritual worlds. The meaning becomes richer each time the song is heard or sung.

Pow wow songs originate in the Grass Dance Lodge. You will not hear ceremonial songs from other traditional lodges sung at a Pow wow.

Each of the three main Nations in Manitoba, the Cree, the Ojibway, and the Sioux sing different songs. Not only are the songs different because of the language used, but the beat of the drum is subtly different.

Songs are usually passed on orally. Both men and women sing. The men usually lead and the women follow in harmony.

Many Pow wow songs have almost been lost. Many songs come to the Anishinabe through dreams and fasting. Other songs are handed down through generations and these are never changed. The meaning becomes richer each time it is sung. Songs will also be composed by a person with a special gift for creating songs to give special messages and to honour a special person or occasion.

There are songs for special occasions and special dances. For example: if an eagle feather, a sacred symbol, falls during a Pow wow, all music and dancing will stop. The "Picking up of the Eagle Feather Song" is sung, and an elder or veteran will pick up the eagle feather.

Below is a list of songs you may hear and experience at a Pow wow:

Grand Entry Song
Victory Song
Intertribal Song
Friendship Song
Honour Song
Traditional Song
Grass Dance Song
Feast Song
Eagle Song

Flag Song
Give Away Song
Jingle Dress Song
Fancy Dance Song
Hoop Dance Song
Elder's Song
Veteran's Song
Picking up the Eagle Feather Song

Written by: Harold Flett

The Ceremony

Dropped Eagle Feather

Retrieving an eagle feather dropped during a Pow wow is a serious matter. The ceremony is overseen by an elder, and may be performed by respected spiritual leaders and/or warriors (veterans). All spectators should rise and remove hats or caps. No camera may be used at this time.

Eagle Whistle

When a dancer approaches a drum and blows an eagle bone whistle, the drum group responds by singing an appropriate song. The whistle is blown four times to honour the drums, the dancers and the spirits of the eagle. Four verses are sung, one for each time the whistle is blown.

Written by: Harold Flett

USING THE RIGHT WORDS

Choose the word or phrase in parenthesis that correctly completes each sentence. Write the letter of your choice in the blank before the sentence.

- ___ 1. Did Gary see the woman _____ wants to sell her car? (**A.** who **B.** which)
- ___ 2. If a volunteer isn't able to work, _____ should telephone me immediately. (**A.** they **B.** he)
- ___ 3. We finally bought _____ baggy jeans for our son. (**A.** those **B.** them)
- ___ 4. Mr. Dumont says that each of the tours _____ taken ten minutes. (**A.** has **B.** have)
- ___ 5. Neither the secretary nor the treasurer brought _____ report to the meeting. (**A.** her **B.** their)
- ___ 6. Max likes to guess _____ the winner of the Academy Awards will be. (**A.** whom **B.** who)
- ___ 7. The manager told Helen and _____ that work schedules will be changed. (**A.** I **B.** me)
- ___ 8. My friend Bill is a- better hockey player than _____ member on his team. (**A.** any other **B.** any)
- ___ 9. After watching him practice all season, we weren't surprised at _____ winning so easily. (**A.** Frank **B.** Frank's)
- ___ 10. The coach felt the team played _____ yesterday. (**A.** bad **B.** badly)

QUESTIONS FOR DISCUSSION OR TO WRITE ABOUT

1. The Clan System provides a framework of government and social order for all communities. Explain this statement in your own words.

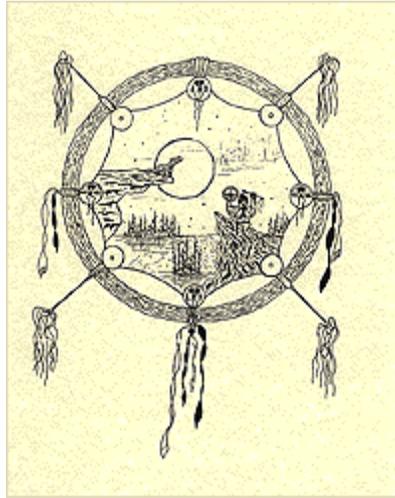
2. Each clan leader has certain roles and responsibilities. Explain what they are.

3. What does it mean to 'respect our natural environment'?

4. The Christian view of the world sees nature as a pyramid with humans at the top ruling everything else. How does this differ from the "web of life" belief of the Aboriginal people.

RESEARCH / ACTIVITIES TOPICS

1. Discuss the seven original clans. Ask people in your community about clans and their function and write your report on these interviews.
2. How can the Aboriginal view of nature help to ensure the well-being of our environment? Give some examples of specific environmental concerns.
3. What are the environmental concerns in your community? Research one of these and report back on this issue. Use maps or diagrams or posters to illustrate or to advertise the issue.
4. The idea of human superiority over other living things is a view that is in contrast to Aboriginal views. Research some examples where these differing ideas have resulted in misunderstandings.
5. Research one or more of the Aboriginal symbols, customs or practices and present it in the form of a written report, story, poem, or artwork.



LIFE AFTER EUROPEAN CONTACT

[Getting Ready to Read](#)	[Vocabulary](#)	[First Contacts](#)	[Treaties](#)	[Highlights of Treaty No. 2](#)
[Reserves and The Indian Act](#)	[Double Negatives](#)	[Manitoba Lifestyles: Economic Pursuits](#)		
[The Three Basic Tenses](#)	[Questions for Discussion](#)	[Research Topics](#)		



GETTING READY TO READ

What is it About?

1. How do you think the Native Peoples felt when the first Europeans arrived in their land?

2. Why was there a sudden burst of European exploration in the 1500's?

What do you Know?

1. Who were the Norsemen and where did they live?

2. Why did the Native population of Canada decline so rapidly after the arrival of the Europeans?

3. How and why were reserve lands allocated to Native peoples?

VOCABULARY

Match words to their meanings.

- | | |
|----------------|--|
| 1. annuities | _____ formal agreements |
| 2. tracts | _____ made a solemn promise |
| 3. negotiated | _____ to complete or add to |
| 4. integrated | _____ obtained from or originated from |
| 5. extinguish | _____ by or for each individual person |
| 6. ceded | _____ made an express demand as a condition of agreement |
| 7. per capita | _____ specified payments at fixed intervals |
| 8. supplement | _____ became part of a larger group |
| 9. allocate | _____ to bring to an end |
| 10. repressive | _____ formally surrendered |
| 11. staple | _____ areas of land |
| 12. derive | _____ serving to restrain or hold down |
| 13. treaties | _____ a basic or necessary item of food |
| 14. stipulated | _____ to set apart for a particular purpose, allot |
| 15. pledged | _____ settled the terms of an agreement |

FIRST CONTACTS

First contacts between the Aboriginal populations of North America and other world peoples was an ongoing process that continued from the earliest estimated dates at the beginning of the 800's right through to the twentieth century.

In the late 1500's and early 1600's there was great demand for furs in Europe. Their own supply of furs was becoming scarce as the number of fur-bearing animals declined. North America was to prove to be a good source of furs for the Europeans. The Aboriginal peoples had always traded fur pelts for other goods from the many different cultural groups across the continent. When the Europeans arrived, the Aboriginal people were eager to trade their furs for iron goods.

By the 1580's, more and more Canadian furs were being sent back to France and more and more European traders and settlers were arriving in Canada to stay. These newcomers were also being lured by the tremendous opportunities for land ownership, something that may have been out of reach for them in Europe. Land in North America was literally there for the taking since the Aboriginal populations that had lived there were not considered lawful landowners.



TREATIES

After 1700, British and Canadian authorities signed more than 500 separate treaties with Aboriginal peoples. Early agreements pledged peace and friendship and confirmed the Aboriginals' right to hunt and fish. In later treaties, the Aboriginals surrendered title to the land in exchange for reserves, lump sum payments, and annuities of \$3. to \$5. per person.

When Manitoba became a province in 1870, the Aboriginal peoples had yet to be dealt with. There was mounting pressure from both sides to settle. The Aboriginals felt the loss of wild game and increasing settlement on their lands. The Government wanted to open up land to accommodate increasing numbers of settlers.

On August 3, 1871 the first of the numbered treaties, Treaty Number One, was signed at Lower Fort Garry. This treaty dealt with the First Nations living in the southern part of the province. Treaty Number Two, signed later that month, involved First Nations in the Western part of Manitoba. Northern Manitoba was covered by Treaty Number Five and signed in 1875.

The text of the treaties stated that the First Nations had surrendered all rights, titles, and interest to vast tracts of land, including all of Manitoba. The First Nations however, came away with the understanding that the land and resources were to be shared with the European immigrants rather than a complete sell-out of land rights.

Today, as in the past, the treaties negotiated are still highly regarded by the First Nations who are still trying to achieve land entitlements which have not been fulfilled in a significant number of cases.

HIGHLIGHTS OF TREATY NO. 2 - AUGUST 21, 1871

1. Tribes

Ojibway (Chippewa)

2. Bands

Fairford
Lake St. Martin
Little Saskatchewan
Dauphin River
Keeseekoowenin
Crane River
Ebb and Flow
Lake Manitoba
Waterhen

3. Purpose of Treaty

To extinguish Indian title in order to "open up to settlement and immigration" the area ceded with "the consent thereto of her (Queen Victoria's) Indian subjects, and to make a treaty and arrangements with them, so that there may be peace and good will between them and Her Majesty".

4. Area Ceded

35,700 square miles in central southwestern Manitoba and a portion of southeastern Saskatchewan.

5. Indian Obligations

Observe terms of the treaty, maintain peace between themselves and non-Indians. No interference with non-Indians, no interference with non-Indian property.

6. Crown Obligations

- Set apart Reserves for the Bands party to the Treaty on the basis of 160 acres for each family of five, or in that proportion for larger or smaller families.
- Maintain a school on each Reserve.

- Prohibit sale of liquor to Indians.
 - Pay an annuity of \$3.00 per capita per year.
- Indian right to hunt and fish on unoccupied land throughout the ceded territory recognized.

Amendments of Treaty, 1875

- Yearly per capita annuity increased to \$5.00 from \$3.00
\$20.00 annuity per year for Chiefs.
- Suit of clothing every three years for each Chief and 4 headmen or Councillors for each band.
- For each Chief and Councillors for each Band, a buggy.
- A bull for each Reserve, a cow for each Chief, a boar for each Reserve
and a sow for each Chief and "a male and female of each kind of animal
raised by farmers".
- A plow and harrow for each Indian farmer.

7. Crown Prerogative

Deal with any non-Indian settlers whose lands were to be found within the boundaries of any Reserve in a manner that would not "diminish the extent of land allotted to the Indians".

8. Treaty Presents

\$3.00 for every man, woman and child.



Source: Indian Treaties in Manitoba. Indian and Northern Affairs Canada.

RESERVES AND THE INDIAN ACT

After treaties transferred most of the Aboriginal lands to the Canadian government, the Aboriginal populations were granted reserve lands--small pieces of land set aside for Aboriginal peoples where other people could not settle, hunt, or fish.

The government had intended that the reserves be used to promote and develop an agricultural way of life and not to support a hunting and fishing economy as the Aboriginals had envisioned. The government, however, did not always allocate land that was suitable for agriculture. They also took land away from reserves when it was needed for their own purposes, and they did not provide enough money to the Aboriginal people to develop an agricultural society. Many Aboriginal people were also left out of the treaty process. The Metis and Inuit of the northern regions were not part of the reserve system.

The Indian Act of 1876 was set up to help the Aboriginal population become integrated into the now dominant European culture. This Act handed over control of the lives of Aboriginals to non-Aboriginal agents. These agents were made responsible for education, justice, language and travel outside reserves. Native people could have Canadian citizenship and vote, only if they gave up their Indian status. They also lost their status if they became doctors, lawyers, or ministers.

Finally, because the Royal Proclamation of 1763 stipulated that Natives could cede title to their lands only to the Crown, Natives could not mortgage their reserve lands to obtain capital for economic projects. The Indian Act clearly worked against the goals it was set up to achieve. Rather than encourage economic self sufficiency, the Indian Act set up a repressive system in which people needed an Indian Agent's permission to sell their agricultural produce, or even to leave their reserves. For many, the loss of power and the right to self-determination meant living a life of poverty apart from the mainstream of a new society.



DOUBLE NEGATIVES

A syntactic construction in which two negative words are used in the same clause to express a negative statement or denial is considered non-standard English. This non-standard English would not be used in formal writing assignments such as research papers, essays and reports.

Example of non-standard form: "They never paid me no money." meaning: They paid me no money or They never paid me any money.

Change the following non-standard English sentences to standard English form.

1. I don't have none. _____

2. Don't give me no excuses for your behavior. _____

3. Your friend doesn't want nothing to do with me. _____

4. The school doesn't offer no courses in construction trade. _____

5. I don't know nothing about the car accident. _____

6. I am not cooking no meals on my holiday. _____

7. He will not be working at the store no more. _____

8. You are not ready for no three-hour exam. _____

9. The children don't want no juice right now. _____

10. I don't have no money to buy groceries. _____

MANITOBA LIFESTYLES: ECONOMIC PURSUITS

Hunting

Before the introduction of the rifle, big game hunting usually required the participation of the whole tribe. The introduction of the rifle drastically changed the lifestyle of many Aboriginal people. Hunting became a much easier pursuit until the depletion of animals, such as the buffalo. Deer, moose, elk and caribou still provided the basic necessities of life and the rifle made it possible for Aboriginal hunters to provide for their families.

Trapping

Another main source of income for the Aboriginal people was trapping. Beaver, rat, mink, lynx, otter, wolf and other animals whose furs were traded to general merchants provided cash, food, household and trapping implements to the trapper and his family. Each family would stake out their own trapline and stay by it each spring and fall until the trapping season was over.

Fishing

Fish has always been one of the staple foods for the Aboriginal people of Manitoba. They used snares, scoops, nets, and spears to bring in their catch. They were able to preserve fish for future use by drying and smoking the fillets. Today, many Aboriginal people are involved in commercial fishing enterprises and, for some, it provides the only source of income.

Guiding

Because of their knowledge of the surrounding environment, the habits of the animals and the changes in weather conditions, Manitoba Natives are invaluable as guides. They work for people who come from all over North America to hunt and fish. Many people derive a large part of their income from this type of work.

Manitoba Maple Sugar

Maple syrup and sugar has been produced in Manitoba for centuries and has provided many Native families with goods from the trading posts that bought the sugar products. Since Maples were abundant along prairie rivers and peninsulas surrounded by water, the people that lived in these areas had long ago discovered the importance of Maple sap.

The process of collecting sap began in early April by making a slanting cut to penetrate the bark and then driving a wedge of wood into the cut. The sap was collected in buckets and later boiled down to make sugar, syrup, vinegar, etc. Today, many Native women around Lake Waterhen and Lake St. Martin still carry on with the Maple Sugar practice.

Wild Rice

Wild rice is found in small rivers, lakes, and swampy areas throughout Southern Manitoba and Native people have been harvesting it for centuries. The Whiteshell area of Manitoba is alive with activity at the beginning of September when groups of wild rice pickers arrive to begin the harvest. The kernels of rice are knocked into canoes and then taken to be dried after which the grain is trampled to separate the straw.

Wild rice was a staple food in Aboriginal diets and was easily transported and preserved. Today, wild rice is harvested and marketed commercially with a large proportion being exported to the United States.

Seneca Root

Picking Seneca root has provided many generations of Aboriginal people with a steady income during the summer months. It is found in areas undisturbed by cultivation such as the Interlake Region of Manitoba.

Seneca root has long been used by Aboriginal people to treat coughs and colds. Today it is used in the preparation of commercial cough syrup and cough drops. Statistics Canada records (1973) indicated that Manitoba once accounted for 80 percent of the total Canadian export of Seneca root. At that time it was exported to nine countries. So, although digging the Seneca roots was a seasonal occupation, it did supplement many families' yearly incomes.



Sources:

A Social History of the Manitoba Metis, Emile Pelletier. Manitoba Metis Federation Press, c. 1977.

Lifestyles: Manitoba Indians, S. Stranger, D. Daniels, Manitoba Indian Cultural Education Centre. Winnipeg. c. 1977.

THE THREE BASIC TENSES

<u>Tense</u>	<u>Meaning</u>	<u>Form</u>	<u>Example</u>
Present	Something happens now.	Add 's' or 'es' when used with singular nouns or with he, she, it. No ending when used with plural nouns or with I, you, we, they.	The audience applauds. They applaud.
Past	Something happened in the past.	Add 'd' or 'ed' to present tense.	They applauded.
Future	Something will happen.	Add a helping verb will or shall to present tense	The audience will enjoy the show. I shall enjoy the show.

Edit the following sentences to correct all errors in verb usage.

1. When the Europeans arrived in Canada, the Aboriginal people are eager to trade goods.
2. Nowadays, our skills and practices made it easy to circulate goods and ideas anywhere in the world.
3. During the next decade, many more Aboriginal governments did emerge from existing band councils.
4. The last known survivor of the Beothuk Nation is a woman named Shawnadithit who died in 1829.
5. Millions of years ago, glaciers cover parts of North America.
6. Most people do not hunt for a living, but they did supplement their food supplies with wild game when they can.
7. The government also takes land away from reserves when it was needed for other purposes.
8. In the past, Native people who became doctors or lawyers lose their treaty status.
9. Today, the dominance of English was the biggest threat to Native languages.
10. Before the introduction of the rifle, big game hunting usually requires the participation of the whole tribe.
11. Although digging Seneca roots was a seasonal occupation, it supplements some families' yearly incomes.
12. In the late 1500's, European markets demand more fur than what was available.

QUESTIONS TO DISCUSS OR WRITE ABOUT

1. Why did Europeans believe they had the right to claim the land that Aboriginal people were living on?

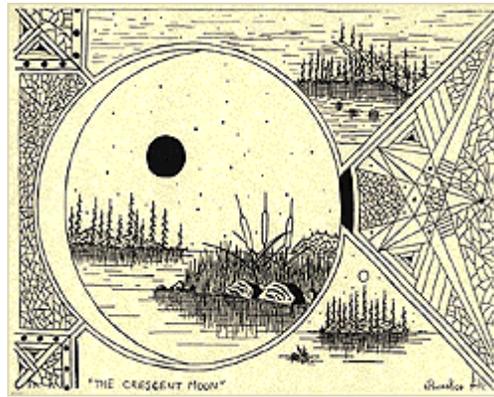
2. "Europeans discovered Americas." Expand on this statement and explain it in a more accurate manner.

3. What were the government's reasons for establishing reserves and the Indian Act? What were the benefits for Canadian settlers? What were the benefits for the Aboriginal peoples?

4. What were some of the problems of reserves for the Aboriginal people? Are there still the same problems today?

ACTIVITIES / RESEARCH TOPICS

1. Begin a file of newspaper articles about Aboriginal issues.
2. Prepare an illustration representing the first contact between the Europeans and the Aboriginal peoples.
3. Research one of the treaties involving Aboriginal peoples. Present your research as an oral or written report.
4. On a blank map of Canada, show the areas covered by the treaties with the Aboriginal peoples in relation to the boundaries of the province.
5. Research the Indian Act (1876). Discuss the impact of the Act on the Aboriginal peoples' way of life from the 1870's to the present.
6. Attend a meeting dealing with Aboriginal self-government or any current issue involving Aboriginal rights and report back in either oral or written form.
7. Research a current issue involving a land claim by Native peoples in your province or region. Discuss such topics as:
 - the original Native land rights
 - previous treaty arrangements
 - how different groups view the land claim now
 - your view on how the issue should be resolved.
8. Research Aboriginal rights in another area of the world and compare the issues to the Canadian issues.
9. Research one of the economic pursuits listed in this chapter and report your findings.



EDUCATION

[Getting Ready to Read](#)	[Vocabulary](#)	[Traditional Teaching and The Medicine Wheel](#)
[The Powers of the Four Directions](#)	[Residential Schools](#)	
[Learning Styles and Cultural Differences](#)	[Subject - Verb Agreement](#)	
[Complete Thought](#)	[Questions for Discussion](#)	[Research Topics](#)



GETTING READY TO READ

What is it About?

1. The four directions divide the Medicine Circle into four quadrants, each symbolizing a component necessary in a person's life. What do you think these components are?

2. What brought about the decline in traditional teaching methods of the Aboriginal people?

What do you Know?

1. What were the reasons behind the 'Indian Residential Schools' policy of the Canadian Government?

2. What are some of the lessons of respect and sharing represented in the Medicine Wheel Teachings?

3. How many reserves in your area have their own band controlled nursery through to grade 12 schools?

VOCABULARY

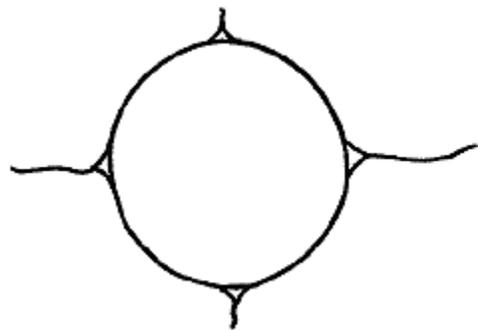
Match words to their meanings.

- | | | |
|----------------------------|-------|--|
| 1. interrelated | _____ | lack of ability to read or write |
| 2. devastating | _____ | to hinder or obstruct |
| 3. isolation | _____ | to include as a part |
| 4. impede | _____ | occurring between persons |
| 5. incorporate | _____ | independence or freedom |
| 6. aspect | _____ | limited or confined |
| 7. profound | _____ | mutually related |
| 8. dismantled | _____ | separation |
| 9. interpersonal | _____ | a feature, a way in which something
may be regarded |
| 10. elements | _____ | to make clear or evident |
| 11. autonomy | _____ | of deep significance |
| 12. concrete demonstration | _____ | the substances constituting the material
universe, earth, air, fire, and water. |
| 13. illiteracy | _____ | greatly damaging |
| 14. restricted | _____ | taken apart |
| 15. manifest | _____ | to show by doing |

TRADITIONAL TEACHINGS AND THE MEDICINE WHEEL

Numbers have always played a significant part in traditional Aboriginal life. Four is one of the most sacred numbers used in Aboriginal culture. Many aspects are seen in terms of four. The Sacred Mystery, the source of all creation, reveals itself as the Powers of the Four Directions and these four powers provide the organizing principle for everything that exists in the world: the seasons, the races, the elements of the universe, the stages of life, the emotions and aspects of human behavior.

The medicine wheel, which is symbolized by a cross within a circle, is a ceremonial tool and the basis for all teaching wheels. The Power of the Four Directions is implied whenever a wheel or circle is drawn. Since traditional Native American cultures view life as a continuous cycle, life mirrors the cycling of the seasons, the daily rising of the sun, and the phases of the moon. They also hold the view that all things are interrelated. The medicine wheel incorporates the Powers of the Four Directions and the interrelatedness of all things.

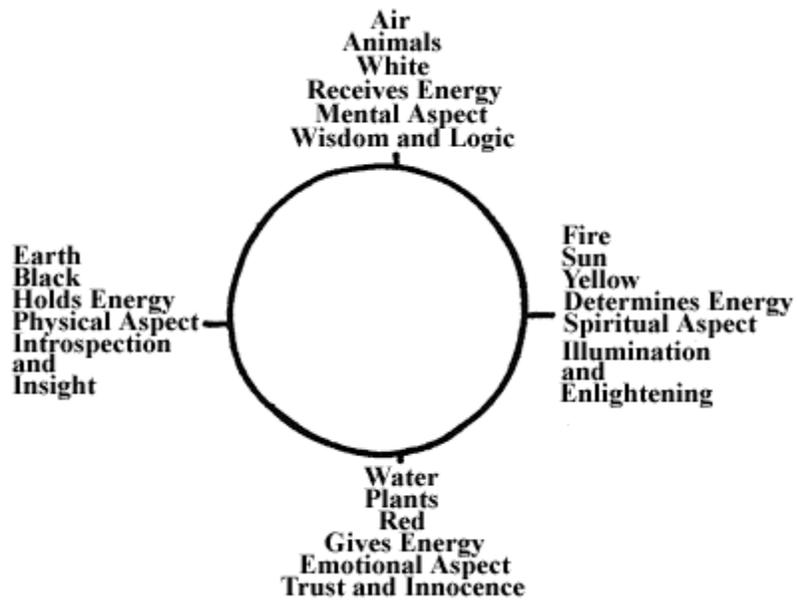


The teachings of the medicine wheel were originally explained orally with the circle being drawn in the earth and a gradual overlaying of symbols, as meanings were explained by an elder. The elder would usually begin with an explanation of the Four Directions and the center of the wheel which represents the Sacred Mystery. He may have gone on to explain some of the following concepts: the four aspects of human personality--the physical, mental, emotional, and spiritual. The seasons--the changing from fall, winter, spring and summer occurs in a cycle. The four stages of life--childhood, adolescence, adulthood and elders. The races--red, white, black and yellow races, and the four elements of water, air, fire, and earth.

The basic medicine wheel of the Powers of the Four Directions can be expanded to include other wheels, such as the emotions wheel, or the mind wheel. These wheels within wheels are used to explain and examine such concepts as those emotions that impede personal growth and the developmental process that involves leading a person to wholeness.

All medicine wheels are tools for teaching people about their place in the universe and their relationship to all things created by the Sacred Mystery.

The Powers of the Four Directions



Source: Loomis, Mary, Dancing The Wheel of Psychological Types, Chiron Pub., 1991, Wilmette, Ill.

RESIDENTIAL SCHOOLS

Children were routinely taken away from their parents and homes at a very young age. Children as young as six would be rounded up and shipped off to schools which were often far away from home. The idea was to separate the child from his / her cultural background and to integrate him into white society. This could only be done if the family was not around to influence the child. Even siblings at the same school were allowed little contact with each other. The children would be discouraged, sometimes forcefully, from conversing in their native language.

This isolation of children from their home communities, for perhaps several years, had a profound effect on Aboriginal people that today manifests itself in many different forms with often devastating results. People lost their families and their language and culture. After being separated for so long, many students and parents felt they no longer belonged together. For the children, it meant living with this sense of isolation from family and from the white society into which they were supposedly prepared to join.

There were sixteen residential schools where status Indian children from Manitoba were placed. Some children were also placed in schools outside the province and, in some cases, in the United States. The last of the Indian Residential schools were dismantled in 1988 after several generations of Aboriginal children had passed through the system.

CULTURAL DIFFERENCES AND LEARNING STYLES

How can cultural differences affect the education of Aboriginal students who are attending non-Aboriginal schools? Below is a list of some differences in values or attitudes that may lead to difficulties or misunderstandings and could result in less than optimal learning environments (These value differences reflect tendencies and there may be many exceptions in both cases).

<u><i>School Culture</i></u>	<u><i>Aboriginal Cultural View</i></u>
In large school setting there is a tendency to treat students impersonally.	Impersonality of school, especially at secondary level is often interpreted as dislike, since it violates the value placed on respect for the individual.
Interpersonal Distance - Non-Native students may perceive Native students' interpersonal distance as hostility and may not respond in a friendly way.	Interpersonal style is respect for autonomy and independence of others. Individual differences are best respected by maintaining a high degree of interpersonal distance, particularly with strangers.
There is more of a tendency to offer advice without being invited to do so.	Native students may feel insulted by non-Native response.
Task Achievement - Task achievement is frequently considered more important than developing close, harmonious personal relations. Traditional schools tended to value competition over co-operation.	Social harmony is preferred over task achievement.
Social Distance - Emphasis is placed on maintaining considerable physical distance between teachers and students as socially correct.	Native students feel more comfortable with close distance in interactions with teachers and others who are liked and greater distance with people who are not liked.
Teaching-Learning - Teaching by lecture in restricted setting.	May learn best by concrete demonstration by elders and experts.
Schedules - Routines are usually rigid and time factors strictly adhered to.	Routine is flexible and self-determined

SUBJECT VERB AGREEMENT

Cross out the incorrect form of the verb and write the correct form in the space provided. Mark any sentences that are correct with a C.

Ex. The people that complains the most are usually the people that don't bother to vote. Cross out complains, write complain

1. The people who works with Dan are sad to see him retire. _____
2. The crowd have many joy-makers on hand, and were ready to celebrate the New Year. _____
3. The level of water in the rivers around Manitoba have begun to rise. _____
4. Under the boy's bed was several newborn kittens. _____
5. Either the boy or his father have to be at the meeting. _____
6. These cartoons depicting our politicians shows what the current issues are. _____
7. Anyone who commit a crime must do the time. _____
8. Those new colours makes the room look smaller. _____
9. The sandwiches in that container has a bad taste. _____
10. The drops of water from the pipe is damaging the floor titles. _____

COMPLETE THOUGHT

To be complete, a sentence must do more than have a subject and a verb. It must be a complete thought. The sentence must mean something on its own.

Are these sentences? While I sat in the bus terminal.
I'm going on Saturday.

Although both have subjects and verbs, they are not complete sentences. The sentences below are now complete thoughts.

While I sat in the bus terminal, I spoke to several people.
I'm going to the mall on Saturday.

Each of the following groups of words has a subject and a verb. However, each one is not a complete sentence. Make each group of words a complete sentence by adding an idea to help the sentence stand on its own.

1. If I just had more time
2. Before the lecture began
3. Since we're all going to the movie.
4. Because my sister wanted to shop
5. When the dog came out to greet us.
6. If you would just wait here
7. So it would not appear obvious
8. The last time you went to the city
9. When you call your mother at her office
10. Because I placed fourth in the competition

QUESTIONS FOR DISCUSSION OR TO WRITE ABOUT

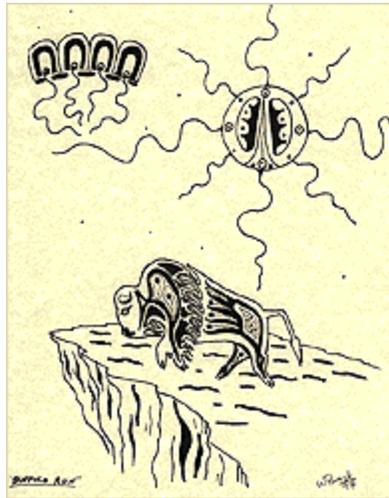
1. The rate of functional illiteracy (those with less than a Grade Nine education) in First Nations is more than twice the rate of other Canadians. What are some of the reasons behind this statistic?

2. "Without land we don't have a culture. Without it, we don't have the instructions." What do you think was meant by this statement spoken by a First Nations Chief ?

3. One of the goals of First Nations education is to prepare students to function in the non- Native community. Another is the development of a strong Indian identity. How do these goals compliment each other? How do they conflict?

RESEARCH / ACTIVITIES TOPICS

1. Choose a realistic goal in one of the four areas of personality (physical, mental, spiritual, and emotional). Discuss a plan on how to achieve this goal. Break each down into manageable steps and be sure to specify length of time required to reach each goal.
2. Discuss how the seasonal changes affect our environment. How do these changes affect the life and activities of people? You may use drawings to illustrate using a circle to show these seasonal changes. Write a story or a poem to accompany the illustration.
3. Write an autobiography using a circle or do a biographical sketch of another person using a circle.
4. Research any topic related to the concept of the Four Directions teachings and present your findings in writing or in art form.
5. Research the issue of education as it relates to Aboriginal people in your area. Report on the concerns, cause of problems, if any, what is being done and what you think should be done to improve educational opportunities for people.
6. Using the wheel and any other information, ideas and beliefs, create a design or plan for community development. Begin with asking questions such as " Where would we begin on the wheel with this community?"
7. "Sex roles and race stereotypes can affect self-image."
"Self-esteem is not static; it can be increased." Write a 3 to 5 paragraph essay relating to these two statements.



THE METIS

[Getting Ready to Read](#)	[Vocabulary](#)	[The Metis](#)	[Aspects of Metis Culture](#)
[Run-Ons](#)	[Profile - Guillaume Charette](#)	[Biography - W. Yvon Dumont](#)	
[Vocabulary Building](#)	[Questions for Discussion](#)	[Research Topics](#)	



GETTING READY TO READ

What is it About?

1. What new "People" were born out of the union of European traders and Aboriginal women?
2. What problem did expansion into the West cause for the Aboriginal peoples?

What do you Know?

1. What is Pemmican and how was it used to help open up the West?
2. What factors led to the Red River Uprising?
3. What do the colours of the Metis Sash represent?

VOCABULARY

Match words to their meanings.

- | | |
|---------------------------|--|
| 1. consequence | _____ a temporary government set up until a permanent one can be established |
| 2. pawns | _____ conflicts or battles |
| 3. rivalry | _____ dried, lean buffalo meat pounded into a paste |
| 4. Pemmican | _____ the power of reproduction |
| 5. voyageurs | _____ to trespass upon property or rights of another |
| 6. clashes | _____ competition |
| 7. encoachment | _____ boatmen in the service of early fur-traders |
| 8. decisive | _____ steady good fortune |
| 9. provisional government | _____ people who are used or manipulated to further the purposes of others |
| 10. fertility | _____ unquestionable, definite |
| 11. infinity | _____ to place in a position of lower importance or power |
| 12. dispossession | _____ helpful, useful in providing the means to accomplish something |
| 13. instrumental | _____ state of being without property or status |
| 14. prosperity | _____ the result of something occurring earlier |



The Woodland Aboriginal people welcomed trade with the French and English traders. The traders brought with them iron manufactured goods, axes, knives, spears, kettles, etc., which made hunting, cooking and warfare easier and more efficient than earlier stone, wood and bone implements.

One important consequence of the fur traders' arrival was the rise of a mixed blood, or Metis population--the result of white fur traders' marriage with Aboriginal women.

The Metis grew and thrived on the needs of an expanding trade network. They were at times, used as pawns in trade rivalry and were indeed, a major factor in the development of the west.

The Metis were not only of mixed blood, but of mixed culture. Their lifestyle depended upon the river, the hunt (buffalo), the fur trade and, eventually, agriculture. They were a strong new people that prospered and multiplied and, in so doing, established a unique culture.

The Metis used Pemmican (a compact nutritious source of food made from meat fat and berries) and built it into a major business. Pemmican could be kept for years and one pound of it was considered equivalent to four pounds of fresh meat. This food source was the basis of major development of the west. It allowed a long line of fur trading posts to exist and thousands of voyageurs in canoes or carts to transport trade goods and furs across the country.

The Red River Valley is where the unique lifestyle of the Metis saw significant development. It is also where the Metis came together as a nation to fight for survival of their way of life. They started to demand recognition. By the time of Canada's Confederation, there was a strong movement that had already resulted in armed clashes with government forces.

The Red River Uprising was, in many ways, an effort to halt encroachment of an advancing agriculturally oriented way of life. The Metis were interested in the survival of their way of life and feared progress as it tended to further marginalize them.

The Metis had their traditional form of local government and they were angry that they had not been consulted during negotiations for the transfer of the Northwest from the Hudson's Bay Company to Canada, nor had they been consulted about the form of government to be granted them upon union with Canada.

The Metis turned to Louis Riel for leadership in their fight for survival. Riel was educated, he understood politics, had knowledge of law, and he was fluent in French, Cree and English. Riel presented the Metis demands to the government. They wanted their land rights guaranteed and representation in parliament. The government ignored this petition.

The Metis were prepared to defend their rights by force if necessary. In July, 1885, after declaring a provisional government in Saskatchewan, they were defeated in a decisive battle with government forces at Batoche. The rebellion was over and the Metis dream of self-determination was shattered. Riel was charged with treason and hanged on November 16, 1885. This effectively ended the "problem" of the Metis for the government for almost a century.

Source: Boiteau, Denise, et. al, Origins: A History of Canada, Fitzhenry and Whiteside Ltd., Markham. 1989.

ASPECTS OF METIS CULTURE

Language

A unique language that did appear among the Metis of the Plains and Parklands was Metchif. It was a fully developed language that included French nouns and noun phrases with the Plains Cree verbal system.

Metchif was once believed to have been restricted to the southeastern parklands area in the Turtle Mountain region of Manitoba and North Dakota. However, it has been found in northwestern Alberta, where it is called Metis Creel. Metchif is also found in the eastern part of Manitoba, where it has incorporated the Ojibway language as well.

The Fiddle and the Sash

Square dancing, jigging and fiddle playing were the highlights of every gathering of Metis who lived along the river system. The distinctive culture of the Metis is symbolized through their music, dance and special articles of clothing such as the sash. The Red River jigs and reels, borrowed from the Scots and the French, were known by every fiddle player and any excuse to get a dance going was acted upon.

The style of clothing worn by early Metis came from both the European and Aboriginals. The colourful L'Assomption Sash belted at the waist was not only decorative but practical. A man could carry his pipe, tobacco, and matches in the sash. The original Metis Sash is distinct by identifying colours -- red and white representing the mixture of two nations; blue depicting the sky and bountiful water; green representing fertility and growth; yellow depicting the sun; brown for the animals of the land; and finally, black representing completion of the cycle.

The Manitoba Metis Federation recently developed a unique Metis Sash based on the original L'Assomption Sash with the colours of red, blue, white, green and black. The new sash colours represent the following: red is the historically depicted colour for the Metis sash; blue and white symbolize the colours of the Metis national flag, a flag with a blue background and white infinity symbol; green symbolizes growth and prosperity for the new Metis Nation; and black symbolizes the dark period in which the Metis people endured repression and dispossession by the Canadian government.

Weather Signs - Traditional Weather Forecasting

Over the generations, Aboriginal people learned to read the signs of weather from the clouds, trees, water and land. A Red River tradition of this kind of weather forecasting combines the signs known to the French and Scots with those known by the Aboriginals and are still used by some people today.

**Red sky in the morning, sailors take warning;
Red sky at night, sailors' delight.**

**If the horns of the new moon are up, it will be a dry month.
If the horns on the moon are down, it will rain for a month.**

If squirrels and dogs have a heavy coat, it will be a severe winter.

If frost comes after the maples bud, it will be a cold summer.

If the pickerel spawn late, winter will last well into the usual spring time.

If pine trees have a heavy cone crop, it will be a long hard winter.

RUN-ONS

In the space provided, write RO beside run-on sentences. Write C beside sentences that are punctuated correctly. Some of the run-ons have no punctuation between two complete thoughts, others have only a comma.

Correct each run-on by using one of the following: a period and a capital letter, a comma and a joining word, or a semicolon. Do not use the same method of correction in each sentence.

1. My sister was jealous she wanted to go to the dance with John _____
2. The bridge looked rather frail I decided to use a canoe to cross the river. _____
3. The people are threatening to march on Parliament Hill they are tired of the government's inaction. _____
4. The spring melt caused the rivers to overflow their banks many people had to be evacuated to higher ground. _____
5. The hunters were late getting back to camp so we sent out the guide and his dog to look for them. _____
6. Many people are angry because of the health care cuts they are voicing their concerns to the politicians. _____
7. Unemployment is the major health and social problem on many reserves this issue must be addressed when looking at community health issues. _____
8. When you go out in the evening make sure you take your sweater. _____
9. The tent had small holes in the canvas our bedding got soaked during the rainstorm. _____
10. The neighbour's dog kept me awake last night he didn't stop barking until after midnight. _____

PROFILE - GUILLAUME CHARETTE (1884-1952)

Guillaume Charette was born in St. Norbert in 1884. His parents were William Charette and Sarah Perrault. During his early years, everything around him reflected his Metis heritage. He was raised in a home built of oak logs which served as a half-way house to travellers for almost a century.

Mr. Charette attended school in St. Norbert and St. Boniface College where he obtained a Bachelor of Arts degree in 1910. In 1914 he received his degree from the Manitoba School of Law. He then joined the armed forces and was stationed in Europe where he was wounded and, subsequently, returned to Canada.

Mr. Charette worked for the Department of Immigration for the greater part of his working career and was stationed in various cities in Canada and the United States. He was also a prolific writer and storyteller and published many works of historical value.

Mr. Charette served as President of the Union National Mettisse St. Joseph for many years and was instrumental in leading the society in helping to change the way of thinking of the Manitoba population towards Metis people. He spent most of his free time helping people to appreciate the important role played by the Metis in the development of Canada.

THE HONORABLE W. YVON DUMONT

The Honorable W. Yvon Dumont was sworn in March 5, 1993 as Manitoba's 21st Lieutenant Governor.

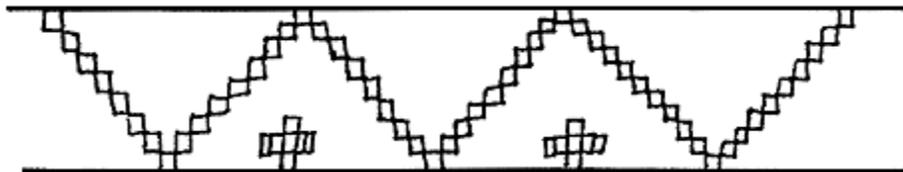
Mr. Dumont was born in St. Laurent, Manitoba in 1951 and first became active in the Manitoba Metis Federation in 1967 when he served as secretary-treasurer of the St. Laurent local. He was elected a member of the Board of the Interlake Region of the Federation in 1972, and executive vice-president of the Federation in 1973. From 1972 to 1973, Mr. Dumont also served as founding vice-president of the Native Council of Canada.

Mr. Dumont was elected president of the Manitoba Metis Federation in 1984, re-elected in 1986, 1988 and 1990. He also served as president of the Metis National Council from 1988 to 1993 and has been an effective advocate of Metis issues and people, both within the province and at the national level. As president, Mr. Dumont played an instrumental role in achieving recognition of aboriginal issues in Manitoba through the Federation's participation in both the First Ministers' Conference on Aboriginal Constitutional Matters and the most recent round of constitutional discussions.

He has served as a member of the Municipal Council of the Rural Municipality of St. Laurent and as a member of the Board of Governors of the University of Manitoba. He has been active in several small businesses and has served as a member of the national division of the Aboriginal Economic Development Board.

Mr. Dumont is Vice Prior and a Knight of Justice within The Most Venerable Order of the Hospital of St. John of Jerusalem. He was awarded the Manitoba Metis Federation Award in 1993 for his dedicated service to the Metis people of Canada, and was chosen for the 1995 Canadian Society of Landscape Architects Community Service Award in recognition of his personal efforts in the cleanup of the Seine River in Winnipeg. In April 1996, Mr. Dumont was a recipient of the National Aboriginal Achievement Awards in the Public Service Category. Mr. Dumont was awarded an Honorary Doctor of Laws degree from the University of Manitoba on May 30, 1996.

Mr. Dumont married Lyla Klassen in 1975. The Dumonts have three children: Jill, Joel and Dana.



VOCABULARY BUILDING

Each numbered sentence contains an underlined word. Select from choices A, B, or C, the correct definition for the underlined word. Write the letter of your choice in the blank before the sentence.

- ___ 1. The government responsible for the changes that accompanied the entry of Manitoba into Confederation was not interested in developing policies that could compensate for these changes.
- A. an orderly transition
 - B. to make payment or reparation to
 - C. a reversal of policy
- ___ 2. The legal concept of a right to land possession also includes a moral concept.
- A. rule of conduct with regard to what is right or wrong.
 - B. that which unifies a group
 - C. to bring up as a subject for debate
- ___ 3. The natural resources of the provinces of Manitoba, Saskatchewan, and Alberta were retained by the Federal Government when these provinces were created.
- A. paid for
 - B. kept
 - C. withdrawn
- ___ 4. The Fur trappers and traders made phenomenal profits in the beginning.
- A. less than average
 - B. appropriate
 - C. outstanding
- ___ 5. Canada was built on the fur trapping industry and wars were fought for the supremacy and control of fur markets.
- A. regulation
 - B. small degree of power
 - C. highest authority
- ___ 6. Traders hired interpreters and trappers to facilitate the gathering of furs and, thus brought about a new lifestyle.
- A. maintain
 - B. ease
 - C. process
- ___ 7. Without regulations, the stock of wild fur bearing animals would have been depleted in a few years.
- A. seriously decreased
 - B. decreased by a fraction

- C. speed out**
- ___ **8.** One could visualize the area where the infraction took place.
- A. break**
 - B. change in manner**
 - C. violation**
- ___ **9.** The argument is indisputable in law.
- A. unquestionably valid**
 - B. somewhat true**
 - C. without distinctive characteristics**
- ___ **10.** The accessibility of fish as a regular food diet was a very important factor to the early explorers and voyageurs of this province.
- A. that which is restricted to one area**
 - B. that which is easily obtainable**
 - C. that which is expensive.**

RESEARCH / ACTIVITIES TOPICS

1. Choose one of the following and research the ideas and role played by this person in the Northwest in the 1880's.

- Louis Riel
- Gabriel Dumont
- Poundmaker
- Big Bear

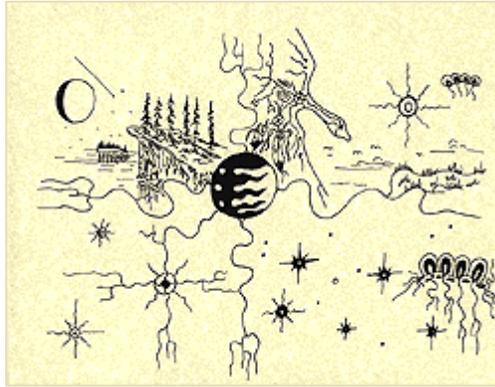
2. Research the main grievance of the Metis today. Write about your findings in a 3-to-5 paragraph report.

3. Draw a picture and describe one of the following :

- Red River Cart
- prairie sod huts
- Native travois

4. Do further research and write a report on the Manitoba Metis Federation organization.

5. Create a bulletin board display using pictures, drawings, posters, etc. showing aspects of the Metis culture in the Manitoba region.



CURRENT ISSUES

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[Aboriginal Viewpoints on the Right to Self-Government](#)	[Pronoun Types](#)		
[Misplaced Modifiers](#)	[Questions for Discussion](#)	[Research Topics](#)	

VOCABULARY

Match words to their meanings.

- | | | |
|--------------------------------------|-------|--|
| 1. mandate | _____ | long-term economic plan to invest in industries that are capable of maintaining themselves |
| 2. accountable | _____ | the people entitled to vote in an election |
| 3. democratic | _____ | to hold back |
| 4. constitute | _____ | degrading |
| 5. subordination | _____ | gave up, released |
| 6. bureaucratic | _____ | practicing a system of government by the whole population, social equality |
| 7. vitality | _____ | to compose or form |
| 8. electorate | _____ | liveliness, durability |
| 9. fiscal | _____ | answerable, responsible |
| 10. implement | _____ | describing a system of administration characterized by excessive red tape and routine |
| 11. relinquished | _____ | pertaining to financial matters |
| 12. hamper | _____ | authorization to act in a particular way given by the electorate to its representative |
| 13. sustainable economic development | _____ | plans for achieving specific goals |
| 14. strategies | _____ | to have been assigned an inferior rank or position, inferiority |
| 15. demeaning | _____ | to put into effect |



SELF-GOVERNMENT



In general terms, there is some agreement on what the concept of self-government implies. Self-government for Aboriginals means that they, as First Nations, will govern their own people and their affairs including land and its use.

Some factors that constitute the overall thinking on self-government are :

- 1) A greater self-determination and social justice. That is, protection of and control over one's own destiny, rather than subordination to political and bureaucratic authorities based outside the ethnic group.
- 2) Economic development to end dependency, poverty and unemployment.
- 3) Protection and retention of Aboriginal culture.
- 4) Social vitality and development that will overcome such existing social problems as ill health, the housing crises, irrelevant and demeaning education, and alienation.

In order to achieve these goals, Aboriginal self-government would need the political institutions that would be acceptable to the Aboriginal electorate. It would need a territorial base, control over group membership and continuing fiscal support. The political institutions would need to have control over a number of areas that deal with or affect Aboriginal peoples, such as citizenship, land, water, forestry, minerals, conservation, environment, economic development, education, health, cultural development, and law enforcement.

How these controls are to be handed over to Aboriginal governments have yet to be worked out. And whether all or some of these issues will be dealt with remains to be seen. Indian Bands in Manitoba have just begun (Although this process has been ongoing since the signing of the first treaties, it is only in recent years that the federal government has recognized the need for change) the process of negotiating these issues and are working on strategies to implement their system of self-government.

ECONOMIC DEVELOPMENT AND HEALING

The Issues

Health

- Aboriginal peoples have a birth rate which is about twice the Canadian average.
- Aboriginal peoples' death rate from diabetes is many times the national average.
- The life expectancy of male and female Aboriginals is generally lower than other Canadian counterparts.
- Sexually transmitted diseases are on the rise and are higher in Aboriginal populations than in the Canadian average.

Employment

- Aboriginal unemployment rates are overwhelmingly high, both on and off the reserve.
- A large proportion of reserve residents live on social assistance.

Housing

- Overcrowding in some reserve homes is a major problem.
- Many homes do not have running water and indoor plumbing and some are without central heating.

Education

- More Aboriginal people are now going to universities, but this still represents a small percentage when compared to Canadians as a whole.
- The high school drop-out rate is much higher for Aboriginal students than it is for any other Canadian child.

Justice

- Aboriginal children are more likely to be in the care of child welfare agencies than any other Canadian children.
- Aboriginal people make up a small percentage of the general population, but account for a much higher percentage of the prison populations.

As Aboriginal communities move toward a system of self-government, the two areas of greatest concern are economic development and community healing. One cannot proceed without the other. A community must have healthy residents who are ready to accept the challenge of all that economic development entails. Community wellness of spirit must be achieved alongside economic health. Many would argue that they are directly related.

Unemployment, or economic development, is a major health issue. Community unity on this issue is a necessary condition of any plan that looks at building strong, self-determining Aboriginal governments. Sustainable economic development is dependent upon spiritual and cultural development and healing of children through strong educational and support systems.



ABORIGINAL VIEWPOINT ON THE RIGHT TO SELF-GOVERNMENT

"We claim that we have always been able to govern ourselves, that we have never voluntarily relinquished our rights to self government and the laws of the federal and provincial governments are restricting and destroying the power of our communities to govern ourselves."

- Konrad Sioui, Chief of Assembly of First Nations of Quebec and Labrador

" We want constitutional and legislative change that recognizes: there are in Canada, 3 forms of government, the federal, provincial and the First Nations. We envision a Canada where there will clearly be land governed by Aboriginal people. We want our own justice system, control over the environment, fisheries, game, and the things that happen on our lands."

- George Erasmus, National Chief of First Nations, January 1991

"Aboriginals don't want to be limited to a specific definition of self-government that would hamper change in the future".

- Ovide Mercredi, National Chief of First Nations, 1992

"Self-determination is a right which belongs to 'peoples'. It does not belong to states. It is a right of all peoples. It is universal and non-divisible that is, either you have it or you do not. It is not a right that is given to peoples by someone else. You do not beg for it, you do not ask for it, you have it, period. We put the right of self-determination first because we will never accept the lie that America was discovered'."

- Cree Chief Mathew Coon-Come, January 1992.



PRONOUN TYPES

In the space provided, write PE beside the sentences that contain pronoun errors. Write C beside sentences that use pronouns correctly. Then cross out each pronoun error and write the correction above it. The first one is done for you.

1. PE Her and John arrived late for the meeting.
2. _____ Us hockey fans were once again disappointed when the season ended quickly.
3. _____ The thunderstorm scared him and the dog.
4. _____ Joe and me are going to the hockey game.
5. _____ Our children made cookies for he and Matilda.
6. _____ They went and got theirselves into more hot water.
7. _____ The award money belongs to he and Mike.
8. _____ Them doughnuts sure look appetizing.
9. _____ My friend and me have been working on our project for over a year.
10. _____ The policeman interviewed my sister and I after the accident.

MISPLACED MODIFIERS

Misplaced modifier- It is very important that you place describing words close to the word they modify. **For example:**

Misplaced: The man talked about his accident in the ambulance.
(The accident did not happen in the ambulance)
Correction: In the ambulance, the man talked about his accident.

Missing word - An important word may be left out of the sentence. **For example:**

Missing word: While setting the table up, my thumb got pinched in one of the folding legs.
(I was setting the table up, not my thumb)
Correction: While I was setting the table up, my thumb got pinched in one of the folding legs.

Make the needed corrections by moving the misplaced modifier next to the words they describe or by inserting the missing words.

1. I bought a forklift from the construction company that didn't work.
2. The thief left his bag in the truck full of loot.
3. While composing a song, my dog howled and paced around the room.
4. While waiting to purchase tickets, my purse was snatched from under my arm.
5. I waved to the child from my place on the dock with a yellow jacket.
6. I saw all kinds of wildlife driving home from work.
7. I returned a hair dryer to the store that was faulty.
8. John went to the first meeting to discuss his concerns on Wednesday.
9. She brought the puppy to the animal shelter that was abandoned.
10. I tossed the salad into the garbage can that looked old.

**QUESTIONS FOR DISCUSSION
OR TO WRITE ABOUT**

1. How would you operate an effective child welfare system in your community?

2. How should First Nations governments be structured?

3. Do you believe that a majority of Canadians want to see an agreement regarding Aboriginal self-government? Support your views.

4. How do you think the justice system has responded to, or failed to respond to, the needs of Aboriginal people? Should there be a separate system for Aboriginal people? Why?

RESEARCH / ACTIVITIES TOPICS

1. Construct a chart on current social and economic issues affecting Aboriginal peoples.
2. Write a poem about any topic related to Aboriginal youth.
3. Start a file of newspaper / magazine articles about Aboriginal issues.
4. Present your research on a prominent Aboriginal person in poster form.
5. Create an anthology of poetry or literature authored by Aboriginal people.
6. Write a personal essay on Aboriginal women's rights in an Aboriginal-governed society.
7. Research and write a report on the achievement of at least one Aboriginal person.
8. Compare the roles of women in early Aboriginal society with those in contemporary society.
9. Write a short essay on one of the following topics :
 - the value of work in personal development
 - work in traditional Native communities and how and why it has changed
 - developing sustainable economic development in Native communities
 - meaningful employment and the link between personal and community development

APPENDIX

| THE WRITING PROCESS |

| TEN BASIC STEPS INVOLVED IN DOING A RESEARCH REPORT |

| ABORIGINAL TERMS AND DEFINITIONS |

THE WRITING PROCESS

1. **Generate Ideas, Brainstorm**

Write down all the things that you can think of on the topic. Use point form.

2. **Organize your Ideas**

Use a web and select the most appropriate ideas from your brainstorming list. Arrange your ideas in logical order.

3. **Write your Essay**

Put your ideas into sentences and paragraphs, following the organization you have already planned from your web.

- a) state your central point of view
- b) develop and support examples of your point of view
- c) in your final paragraph, restate your point of view and conclude

4. **Revise your Essay**

- a) key ideas
- b) content
- c) organization
- d) summary and conclusion

5. **Edit your Essay**

- a) reread your essay aloud
- b) be sure to check for errors in usage, sentence structure, spelling, punctuation, capitalization and grammar.

TEN BASIC STEPS INVOLVED IN DOING A RESEARCH REPORT

1. Choose a subject and limit it to a specific topic.
2. Do some general background reading, jotting down the main ideas you think belong in a paper on your topic.
3. Organize your ideas in a logical sequence. This is your preliminary outline.
4. List all the sources you think you may be able to use for your report. This is your working bibliography.
5. Locate the sources listed in your working bibliography, and other useful information.
6. Read carefully and take notes based on your sources.
7. Organize your notes and prepare the final outline.
8. Write, revise and rewrite your report. If you are making an oral report, practice speaking from notes.
9. Prepare the documentation (footnotes and bibliography) in final form.
10. Type (or neatly write) a final copy to hand in and (if oral) practice.

Source: How to do Research. World Book Encyclopedia, Vol. 22, p. 9.

ABORIGINAL TERMS AND DEFINITIONS

- 1. Aboriginal** - according to the Canadian Constitution Act of 1982, Aboriginal people of Canada include the Indian, Innu and Metis people of Canada.
- 2. Registered Indian** - this is a person recorded as an Indian in the Indian Register. Usually a member of a first Nation or Band. Persons who previously lost their status as Indians can now reapply to be registered by way of Bill-C31.
- 3. Treaty Indian** - a member of a Band (Nation) of Indians which was a signatory to a Treaty with the Government of Canada. Approximately 50 percent of registered Indians in Canada are Treaty Indians. However, in the prairie provinces, where most come under treaties, the term Treaty Indian is often used instead of registered Indian or status Indian.
- 4. Non-Treaty Indian** - a person who is registered as an Indian on the General List, or as a member of an Indian band (Nation) that is not signatory to a Treaty. In the prairie provinces, the term is generally used to refer to a person of Indian ancestry who is not entitled to be registered as an Indian under the Indian Act.
- 5. Status Indian** - is a person of Indian or Aboriginal ancestry who is registered as an Indian for purposes of the Indian Act.
- 6. Non-Status Indian** - a person of Indian ancestry who is not registered as an Indian. There are various reasons why persons of Indian ancestry may not be registered as Indians. For example, they may be persons or descendants of persons who relinquished their rights to be registered through enfranchisement, or who lost their entitlement through marriage to non-Indians before 1985.
- 7. Metis** - a person of mixed ancestry usually of European and Aboriginal decent, many of which are descendants of the Red River Settlers. The Metis have a distinct culture and are regarded as the "New Nation" within Canada. The Metis were never subjected to the provisions of the Indian Act.
- 8. Innu** - the Innu are people of Aboriginal descent of Northern Canada who generally reside in the Northwest Territories, although some live in Northern Quebec and Labrador. The Federal Government's power under section 91(24) of the Constitution Act of 1867 to make laws in respect to "Indians and Lands reserved for the Indians" was interpreted to extend to Innu, are not covered by the Indian Act.
- 9. Indigenous** - is a term used at the international level to refer to people of Aboriginal descent, i.e. Aborigines of Australia.

10. First Nations - is a term used by Aboriginal groups or Native political organizations to refer to themselves. It means the first peoples of Canada.

11. Alive - is a person of Aboriginal descent.

12. Bill C-31 - The Act to amend the Indian Act was passed by the Canadian government, on June 20, 1985. The purpose was threefold :

1. That all discrimination be removed from the Indian Act.
2. That Indian Status within the meaning of the Indian Act and band membership be restored to persons who had lost them.
3. That Indian Bands have the right to control their own membership.

13. Self-Government - is the inherent right of aboriginal people's to run their own lives and manage their own communities.

Source: Manitoba Civil Service Commission. Communicating with Aboriginal People, 1989, 1993.

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