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Among the Hopi - Kokopelli

SOURCE: Wikipedia, the free encyclopedia

Among the Hopi, Kokopelli carries unborn children on his back and distributes them to women; for this reason, young girls often fear him. He often takes part in rituals relating to marriage, and Kokopelli himself is sometimes depicted with a consort, a woman called **Kokopelmana** by the Hopi. It is said that Kokopelli can be seen on the full and waning moon, much like the "rabbit on the moon".

Kokopelli also presides over the reproduction of game animals, and for this reason, he is often depicted with animal companions such as rams and deer. Other common creatures associated with him include sun-bathing animals such as snakes, or water-loving animals like lizards and insects.

In his domain over agriculture, Kokopelli's flute-playing chases away the winter and brings about spring. Many tribes, such as the Zuni, also associate Kokopelli with the rains. He frequently appears with Paiyatamu, another flutist, in depictions of maize-grinding ceremonies. Some tribes say he carries seeds and babies on his back.

In recent years, the emasculated version of Kokopelli has been adopted as a broader symbol of the Southwestern United States as a whole. His image adorns countless items such as T-shirts.





Ktunaxa



First Peoples in Canada

The Ktunaxa block, made by Alice Olsen Williams, is an embroidered and appliquéd rendering of a traditional breastplate. A renowned Anishinaabé quilt artist and member of the Curve Lake First Nation in Ontario, Alice reproduced this piece of ceremonial regalia from period photographs provided to her by Ktunaxa Nation representatives. A front-piece like this “bib” is large enough to completely cover the wearer’s chest, and it would traditionally have been made entirely with seed beads, making it very heavy.

History:

The traditional territory of the Ktunaxa (pronounced “tuna-ha”) Nation straddles the Canada-United States border, extending northward into British Columbia and southward into Montana and Idaho. There are different versions as to the origins of the Ktunaxa. Some say they have inhabited their ancestral lands since time began, and others believe the Blackfoot pushed the Ktunaxa west from the plains, where they settled along the banks of the Columbia and Kootenay Rivers. What confuses the issue further is that the Ktunaxa language, Kitunahan, appears to be completely unrelated to any other native tongue.

The origin of the name “Ktunaxa” is also not clear. It may be based on the Blackfoot pronunciation of “Ktunaxa”, or on the *Siksika* (Blackfoot) word meaning “slim people.” Ktunaxa relatives in Montana call themselves Ksanka, meaning “People of the Standing Arrow.” The name Ktunaxa, became Kootenay when pronounced by incoming white people (spelling variations include Kootenai, Kutenai, Cootanie), with various translations given as “water people” or “deer robes.”

Until somewhat recent times, the Ktunaxa were semi-nomadic hunters and gatherers, depending largely on fish stocks of the Columbian Basin system of lakes and rivers. Their main mode of transportation was the distinctive sturgeon-nosed canoe, which is also used for trapping fish. It had a reversed prow specifically designed for travel through bulrushes. Made from the bark of various types of trees, this canoe was lightweight, fast and manoeuvrable in turbulent waters.

Traditional daily wear, which was plain and typically made of buckskin or mountain goat skin, was sometimes embellished with a long fringe. Women wore simple dresses, while men were generally clothed in shirts, leggings, breechclouts and moccasins. For special ceremonies, clothing would be elaborately beaded. Traditional geometric beadwork patterns evolved into intricate floral designs under the influence of Catholic missionaries.

The Ktunaxa are a unique people inhabiting one of the most stunningly beautiful places in Canada. In keeping with their cultural beliefs, ecotourism has become a growing enterprise among today’s Ktunaxa people. It allows the community to benefit financially without sacrificing their cultural mandate to respect the environment. Today, five of seven bands of the Ktunaxa Nation, with a population of 1200, live in Canada. They share complex relationship ties with the *Secwepemc* (Shuswap) and other Salish nations. As a Nation, the Ktunaxa continue to be self-reliant and maintain their distinct language, traditions and customs.

Copied from

<http://www.quiltofbelonging.ca/listing.php?Listing=1160>



Walnuts



Nothing smells more fresh and distinctive than a walnut! And did you know that nuts are a protein that is environmentally cheaper to produce than any other kind of protein? Nuts are good for you too! Well, lucky for us Metis, we know where to find nut trees in North America, right in our own backyards - - walnuts, hickory nuts and sometimes, butternuts.

When I was a kid growing up in rural Essex County, my mother would take us out on our annual nut gathering event, and thank goodness that the farmers generally did not cut down the nut trees. That's because being in a Metis community, they knew those trees gave good fruit for cookies, pies, and eating them whole at Christmastime.

We'd put on our rubber boots and gloves, and go pick nuts from the various trees with our Mom. I didn't know any other families on our road that collected them, but our cousins collected them in their neighbourhoods. It was fun to gather them every year. Mom always told us not to take all the nuts, we had to leave some for the animals, or they would starve in the winter. So we always left plenty.

Once we got them home, we had to prepare them for

winter. We laid the walnuts on the driveway, and Dad ran them over with the car, although I hear this is a dangerous practice today, as someone got hit by a flying nut. Now I run them over with the lawn tractor and it crushes just the outer hull.

Then the hulls are removed, the inside nuts are washed really well until they are clean, then dried in the sunshine, turning them often. Mom taught us that if they weren't dry enough they would go moldy, and when I started picking walnuts with my little daughter I didn't dry them enough and the shells did get moldy.

Now I get my dogs to lay on the ground beside the nuts while they are drying, so the little woodland animals won't scoff them! They sure get mad to see all those nuts just laying there on the driveway.

I store them in huge glass jars with sealed lids, or else they'll attract every mouse for a mile. Sometime after Christmas the nuts are cracked open with a hammer (not on countertops though).

So why not take the kids and go on a nut hunt? It's a fun activity for the whole family and you can pass on your Metis culture to the next generation.

photo - Eleonore Anderson enjoying the smell of fresh walnuts

Article provided by Anne Anderson.



November 11th is Remembrance Day. Thank a veteran for what they did for us all. Serving members of our armed services also deserve our appreciation.



Francis Pegahmagabow

From Wikipedia, the free encyclopedia
http://en.wikipedia.org/wiki/Francis_Pegahmagabow

Francis Pegahmagabow MM & Two Bars, (March 9, 1891 – August 5, 1952) was the First Nations soldier most highly decorated for bravery in Canadian military history and the most effective sniper of World War I. Three times awarded the Military Medal and seriously wounded, he was an expert marksman and scout, credited with killing 378 Germans and capturing 300 more. Later in life, he served as chief and a



councilor for the Wasauksing First Nation, and as an activist and leader in several First Nations organizations.

Aboriginal Veterans Day

From [http://www.allvoices.com/contributed-news/7271416-aboriginal-veterans-day-heroes-](http://www.allvoices.com/contributed-news/7271416-aboriginal-veterans-day-heroes-remembered-november-8)



[remembered-november-8](#)

November 8 marks Aboriginal Veterans Day across Canada. Heroes of First Nations, Metis and Inuit are remembered in many ways from wreath laying to traditional drumming, mark special remembrances of the service and sacrifice of Canada's native people as part of the armed forces.

Aboriginal people have helped defend Canada in conjunction with British forces since the War of 1812 when Tecumseh allied native people with the British against the American forces. The Boer War in Africa saw aboriginal men volunteer and the First and Second World Wars saw large portions of First Nations people volunteer for service in spite of being exempt from conscription. The Lake Band in British Columbia saw every man between 20 and 35 volunteer for service in WWI. Women also served in support and medical roles. The garrison at Hong Kong had First Nations



Interested in aboriginal news?

Try

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/en/g/ao04226.html>

Or

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

John Gervais sent us these links. Thanks John



people among the captives. The Korean War saw volunteers from the aboriginal population. The tradition of service has continued until modern days with about 1 300 aboriginal people enlisted in the Canadian armed forces.

In spite of a long and well respected history of service, the aboriginal communities are still waiting for equal treatment from the bureaucracy. While FN soldiers were allowed to die on the beaches of France, they were not allowed to vote until 1960. When veterans returned to Canada they were not granted the same benefits as "white" soldiers that they fought alongside. Aboriginal veterans were denied the same education benefits, housing and business loans that their brothers in arms were granted. It was not until 2002 that surviving FN spouses of veterans were granted pensions.

Canada's Indian Act was a barrier to granting full rights to FN veterans. Only if FN veterans denounced his/her status could they hope to gain the same rights as a "white" person in Canada. This situation is slowly changing, but the wheels of progress grind exceedingly slow. Failure to recognize and honour the contributions of minority ethnic groups is not confined to Canada.



A Member Writes Regarding Educational Funding

I just wanted to let you know that I have been accepted to go back to school for the accounting program and that the funding went through as well. It will be great to go back to school.

As you requested I am letting you know so that if in the future people ask if this is possible you can say YES it is. It took some work but it will be worth it in the end. They are paying for my tuition, my books and some expenses. I look forward to the upcoming school year and am very excited that the Metis have helped me so much with regards to my future.

Medals

Our congratulations to John Gervais who has received two Canadian Aboriginal Veterans Service Medals.

The Aboriginal Veteran Services Medal is to recognize those Aboriginals who served our country in peacetime and at war.

The Aboriginal Veteran Millennium Medal was created in 2000 to commemorate those Aboriginals who risked their lives and sacrificed so much in the fight for freedom and democracy.

Eligibility: The medal is awarded to Aboriginal veterans of the Canadian Armed Forces, the RCMP, the Merchant Navy and those who joined the US Forces either in peacetime or wartime, who served prior to the year 2000 and to Aboriginal members who were serving in the year 2000.

Description: The ribbon is with the four colours: red, blue, green and yellow. Red is for the sun and for the fire, whose energy gives warmth and creates growth. Blue is for the water that quenches the thirst of man and all the creatures of the earth. Green is for the vegetation that gives nourishment to all living creatures. Yellow represents the air, the breath of life that all creatures need for survival.



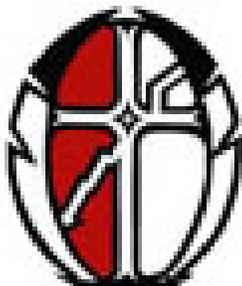


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We're on the Web!

See us at:

www.omfrc.org

www.aboriginalstatus.org

New Submissions!

We are always looking for new interesting submissions to add to upcoming issues of the OMFRC Newsletter. If you have something you would like to add to the newsletter please call or email us! We'd be happy to consider it for an upcoming issue.

Is Your Membership Coming Up for Renewal?



If it is, call 1-613-332-4789 and you can do it right over the phone in just a couple of minutes.



Métis Artist's Design Selected for Windows on Parliament Hill

Christi Belcourt's design will commemorate Residential Schools

This design will become a stained glass window in the Centre Block of Parliament Hill in Ottawa (June 11, 2012) It was announced today that Ontario Métis artist Christi Belcourt's design will be used to create stained glass windows for Parliament Hill. The windows will commemorate the lives of Aboriginal people who experienced the Indian Residential Schools System.

Thanks to John Gervais for sending this to us.

Part of Christi Belcourt's