

September 2017



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The articles in this Newsletter are



"Autumn...the year's last, loveliest smile."

~ William Cullen Bryant ~



Metis activist and former senator Thelma Chalifoux

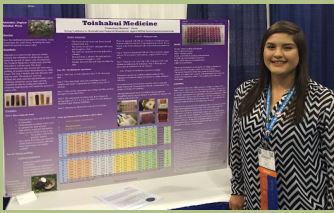
'A real agent of change': Former senator Thelma Chalifoux remembered at Métis wake

Before Thelma Chalifoux became the first Métis woman appointed to Canada's Senate, she was a mother of eight caught in an abusive marriage.

"That's part of my early memories," her son Scott Coulter recalled Wednesday at a memorial in honour of Chalifoux, who died Friday at the age of 88.

"It took a lot of courage for her to go against the societal norms, to go against the family beliefs at

the opinions of the authors and not necessarily those of the producers of The Feathers In the Wind Newsletter.



Native American Student Proves Traditional Chokecherry Pudding Is Medicine

The indigenously treasured chokecherry tree spans the North American continent, from British Columbia to Newfoundland, and down into the northern half of the United States. The vitamin and mineral-rich fruit of the tree has been a staple among many Native American tribes for millennia, and according to one Native American student's recent science project, chokecherries wield medicinal properties that extend beyond prior knowledge-in fact, cancer-fighting properties.

High school student, Destany "Sky" Pete, of the Shoshone and Paiute Tribes of the Duck Valley Indian Reservation in Idaho and Nevada, developed interest in the medicinal properties of the chokecherry, which is still harvested and consumed in her community today. Traditionally, the Shoshone and Paiute prepared chokecherry pudding, known as toishabui, in the Paiute language.

[Read The Full Story](#)



How To Be Healthy With Native American Remedies

Native American survival skills are perhaps one of the greatest things that we can all learn. Living a good and healthy life is a subject that the Native American tribes people have mastered over their long history. Their wisdom and everything they know they learned from having a close relationship with Nature and by following its rhythm. Learning from animal behavior, gaining

that time and step out on her own, dragging all of us kids with her," Coulter said.

"Not knowing what the future [was] but knowing that she could do it."

Chalifoux worked two jobs as a waitress to support her children. She also enrolled in correspondence classes to finish school, her son said.

"I really think that stepping away from the abusive relationship really helped her to focus on her own power," Coulter said.

He credits his mother's success later in life to the strength she developed as a young woman.

She wore her Métis heritage with pride and taught her children to value their culture, Coulter said.

Chalifoux became a strong advocate for Métis rights, earning the National Aboriginal Achievement Award in 1994.

Three years later, she was appointed to the Senate.

[Read The Full Story Here](#)

History Matters: Treaty Six promises were quickly broken

"Our great brother here."

Those words were used by Chief James Smith in addressing Canada's governor general at a meeting at Fort Carlton in August 1881.

He wasn't being disrespectful. His words reflected his understanding of the treaty relationship between the Crown and the Cree people.

Five years earlier at Carlton, during the Treaty Six negotiations, both the Crown's representative, Indian Commissioner Alexander Morris, and Cree chiefs Mistawasis and Ahtahkakoop talked about the agreement as the beginning of a new, long-term relationship rooted in the concepts of family and kin.

The Cree were prepared to accept the Queen's hand and shared the land with white newcomers on the understanding that they would get government assistance making the transition to agriculture. They fully expected and looked forward to a beneficial and meaningful relationship with the Crown.

But Cree bands found that the surveying of reserves was often delayed and that promised agricultural equipment and supplies were not immediately forthcoming and generally insufficient.

[Read The Full Article](#)



"Canadian and Indigenous Art: From Time Immemorial to 1967," installation view, June 2017, National Gallery of

knowledge from the many plant specie all while respecting them deeply at the same time. Native American tribes are known for their natural healing skills. You can get a greater understanding of their abilities when you learn about their way with plants yourself.

[See The Full List Here](#)



Proposed citizenship oath change prompts some to call for more education about Indigenous people

A revised oath of citizenship that will require new Canadians to faithfully observe the country's treaties with Indigenous people is nearly complete.

The proposed new text was put to focus groups held by Immigration, Refugees and Citizenship Canada in March, following months of consultation by departmental officials.

It reads: "I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, her heirs and successors, and that I will faithfully observe the laws of Canada including treaties with Indigenous Peoples, and fulfil my duties as a Canadian citizen."

The language comes from the 94th and final recommendation of the Truth and Reconciliation Commission, which examined the legacy of Canada's residential schools.

[Read More Here](#)



Hurricane Irma unearths historical Dugout Canoe in Indian River in Brevard

A Florida photographer on an early-morning bike ride the day after Hurricane Irma ravaged the coast stumbled upon an exciting find: a dugout canoe that may be hundreds of years old, according to officials.

Canada, Ottawa. Photo: NGC

An Indigenous Woman's View of the National Gallery of Canada

Approaching the gallery, I felt both intimidated and cynical about its efforts to blend Canadian and Indigenous art collections. But then, things changed.

As an Indigenous woman, spending any amount of time in Canada's capital city can invoke a flurry of complicated emotions. Ottawa's streets are clean and well-maintained but littered with Canada 150 signs, constantly reminding us that we are swallowed into the epicentre of national pride.

I was fortunate enough to have a second set of eyes with me on my venture to the National Gallery of Canada (NGC): my dear friend Dayna Danger. There, I was able to investigate the gallery's revamped Indigenous art section with a trusted perspective. And with who better than her? Dayna is a prominent early career photographic artist; she had my naked body proudly holding a set of caribou antlers on camera for the cover of Canadian Art's summer edition. She has always been a support system for me; we both carry awareness of the neo-colonial society that we exist in.

As we walked up to the gallery, our musings and humour subsided and we grew quiet. Our moods changed as the National Gallery sign came into our vision, with "Canada 150" sitting proudly on top of the words "ART." It's intimidating for any artist to walk into a major art institution, let alone two Indigenous women artists hailing from Treaty One territory.

My studies at Concordia University in Montreal are focused on Indigenous art history; more specifically, my interests lie in examining methods of decolonizing the art gallery and art world. Major art institutions are often considered problematic in terms of improper representation of Indigenous culture, and furthermore, the discourse around museum ownership of "artifacts" versus Indigenous cultural heritage (sometimes called "belongings") becomes a conflicting notion. Don't these objects belong to their communities? Are these establishments capitalizing on our loss of culture? Are those artworks our ancestors trapped in a gallery setting?

[Read The Full Article Here](#)

IS IT TIME TO RENEW YOUR MEMBERSHIP?



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"As soon as I saw it, I knew exactly what it was," Randy Lathrop, a self-proclaimed history buff, told ABC News of his unusual discovery.

The canoe washed up from the Indian River, north of Cocoa, Florida, along what locals have dubbed Florida's "Space Coast" for its proximity to the Kennedy Space Center and Cape Canaveral Air Force Station.

"I can look across the river and see the launch pad and the vehicle assembly building. It's a real contrast," Lathrop said of the area where the canoe was found, which is steeped in Native American history.

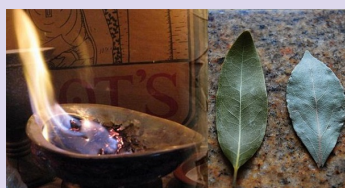
[Read The Full Story](#)



Delicious Indigenous Recipes

This wonderful group of recipes put out by the Dieticians of Canada has all the favorites, from moose to bannock to three sisters soup. All are available in easy-download pdf files as well. Try them and let us know how what you think!

[See All Recipes Here](#)



Burn a Bay Leaf in your House. The Reason? You'll Be Amazed!

Never underestimate the effect and power of various aromas on our body.

Did you know that the unusual smell of bay laurel has an incredibly soothing effect on all of us. Although often used in the kitchen as a spice in many dishes, it has many other useful purposes.

[Learn More Here](#)



Montreal adds Iroquois symbol to flag, strips British general of street name

Montreal has taken steps to recognize the contribution of Indigenous people to the city, adding an Iroquois symbol to its city flag and committing to rename Amherst Street.

The street was originally named after British Gen. Jeffery Amherst, who advocated giving smallpox-laced blankets to Indigenous peoples.

Mayor Denis Coderre unveiled the new flag, which features a white pine tree at its centre, on Wednesday alongside Ghislain Picard, chief of the Assembly of First Nations for Quebec and Labrador.

The announcement was made on the 10th anniversary of the United Nations Declaration on the Rights of Indigenous Peoples.

The white pine, described as the Great Tree of Peace, is a symbol of the unity of the five nations of the Haudenosaunee Confederacy - also known as the Iroquois Confederacy or the League of Five Nations - which includes the Mohawks. Kahnawake Mohawk Council Chief Christine Zachary-Deom said it was moving to see the new flag raised at city hall.

"When we come from people who have been forgotten for such a long time, it is very touching to find that we are supported," she said following the ceremony.

[Read More Here](#)



History, science, and the 'Year of Two Winters': uncovering the secrets of Dene migration

Raymond Yakeleya, a Dene filmmaker originally from Tulita, N.W.T., is struck by the rich history of his people.

He attended the second Dene Migration Symposium hosted by the Tsuut'ina Nation, a Dene community near Calgary, earlier this month. Part of the focus of the conference was on the people defined by the Dene family of languages and their movements across North America.

"It seems that all of the Dene were true nomads," Yakeleya said. "They were not scared to go around the next corner or go around the next mountain in search of their livelihood in North America."

[Read The Full Article Here](#)



5 Reasons Natives Have Lustrous Locks: Ancient, Indigenous Hair Remedies

Have you ever wondered why Native Americans had resilient indigenous hair? Or ever asked why, when you see the old pictures of their ancestors, not too many of the older people had gray hair? Or why their hair was so long? Or why even the men had such healthy hair?

The answer is pretty simple and applies to every aspect of who American Indians and Alaska Natives are. As a people, our ancestors saw their indigenous hair as a part of their identity. It was an embodiment of how they lived, just like everything that surrounded them. They gave respect to everything in nature, as you probably already know from history lessons.

For one they never used all these so-called "modern" hair care gadgets and products on their indigenous hair. They took pride in their hair and different indigenous hair styles represented different things in their life. Their hair was of great spiritual importance to them, and they took great pride in it. They had many natural hair care practices that kept their indigenous hair strong, thick, shiny and long. These include herbs, roots, teas, oils and infusions.

[See All 5 Reasons Here](#)

Ontario Métis Family Records Center



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New Submissions

Ancient Pottery Reveals Insights on Iroquoian Population's Power in 16th Century

An innovative study published in the journal *Science Advances* demonstrates how decorations on ancient pottery can be used to discover new evidence for how groups interacted across large regions. The research, conducted by John P. Hart, Director of Research and Collections at the New York State Museum; Jennifer Birch, Assistant Professor at the University of Georgia; and Christian Gates St-Pierre, Assistant Professor at the University of Montreal, sheds new light on the importance of a little-understood Iroquoian population in upstate New York and its impact on relations between two emerging Native American political powers in the 16th century.



Iroquoians in northeastern North America are best known for the Haudenosaunee (Iroquois) and Wendat (Huron) confederacies in upstate New York and southern Ontario. There are extensive early historic records of both groups. Descendants of these confederacies and their respective nations that remain in these areas today have rich oral traditions that speak to their histories before and after European contact. Archaeology fills out these records through the excavation and analyses of ancestral communities.

[Read The Full Article Here](#)

On The Blog: Cultural Safety Training Manual

While article this will be of particular interest to those in the health care field, or anyone who wants to understand the anger and frustrations of our First Nations will benefit from reading this. article, it was originally released as a special edition of our Feathers In The Wind Newsletter in 2010, however, the solutions and suggestions are still timely and relevant, deserving an addition to our blog.



The following was submitted to us by
Dr. Chris Ashton, BEng, MD, MBA/Finance
and re-posted with permission.

This guide is geared to educate healthcare providers working in aboriginal communities to understand the culture, traditions and the experience of the First Nations and Metis People as these impact the provision of appropriate, acceptable healthcare for the People.

Most of current healthcare delivery is based upon a Western biomedical model of care, grounded for the most part in a Christian belief system. It is essentially paternalistic, requiring trust on the part of clients in their healthcare professionals to allow application of evidence based treatment according to the opinion of the providers. This paper strongly cautions against assuming all individual Aboriginal People will access and accept healthcare in a uniform fashion. Nonetheless, this manual will outline the common cultural themes which may affect Native Peoples' responses to delivery of healthcare in a Western biomedical context.

[Read The Full Post Here](#)

Our editors are always looking for original submissions that would be of interest to our community. Do you know of any upcoming events that you would like to share through the Newsletter, Facebook, or our new website?

If you have something you would like to add to future issues we would be happy to consider it; please call or email us with the title "Submission" on the email. Thank you!

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Photo Credit - Keith Doucet

The Story of how the Chicken Dance came to the Blackfoot People

The old style chicken dance is one of the oldest forms of dancing. The dancing outfit is very different then that of the modern Traditional, Grass and Fancy Feather dances.

The Men's Chicken Dance Style originates amongst the Blackfoot people. The Blackfoot are very proud of this dance. It started out as a religious society known as the Kiitokii Society. The Kiitokii Society is still practiced to this day on the Siksika First Nation in Southern Alberta.

This is the story that is told of how this society came to the Blackfoot. Long ago there was a young Blackfoot man hunting to get food for his family. He heard a noise in the distance. It sounded like something was thumping on the ground. He got very curious and followed this sound. As he approached the sound he saw these prairie chickens dancing in the tall grass. He took his bow and arrow and shot and killed one of these birds. He brought the carcass back to his tipi and his wife prepared it for the evening feast.

[Read The Full Story and Watch The Video](#)



HUMILITY. The Wolf

Humility is being humble, not arrogant.

The Wolf represents humility because of its giving nature and devotion to protecting and working for the good of the Wolf family and the welfare of the pack.

Wolves mate for life and are generous and loving parents, setting an example of what our communities and family systems should be.

Native people have great respect for the Wolf because of its love for family and its protective instincts.

Seven Sacred Grandfather Teachings

The teachings originate from the legends of the Mohawk and represent the traditional concepts of respect and sharing that form the foundation of the Aboriginal way of life. Each teaching honors one of the basic virtues intrinsic to a full and healthy life and is embodied by an animal to underscore how man's decisions manifest on the physical plain. This lovely little tool allows you to flip through each one and get a brief description.

[Click Here to See More](#)



The OMFRC would like to thank everyone that is standing with us to support the Ontario Metis Family Records Center Community Facebook Page.....your response is nothing short of incredible!

Stay connected and celebrate your heritage! Share that you're a member of the OMFRC Community with your family members on Facebook. It has never been more important to stand up and be counted!

Have you visited our Facebook page? We welcome you to join our OMFRC Community - we want to hear from you.

