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## Artists and Crafts People

One of our members has suggested that other members of the OMFRC might be interested in participating in Pow Wows to be held in 2010. This would provide you with an opportunity to sell your work. A booth costs in the range of \$100 and two people can often share a booth if they wish to. You would be responsible for your own accommodations.

If you are interested, send an email to [omfrcinfo@gmail.com](mailto:omfrcinfo@gmail.com) with the subject Pow Wow. Please indicate if you want a booth of your own or wish to share one with someone else. If you can also tell us what you would be selling we will try to match you up with someone selling something that wouldn't compete with your own work.

If we are able to arrange a successful event we will try to organize similar projects and perhaps form an Artisan's Guild to promote the creations of our members.

## The Quilt of Belonging – Central Cree



A member of the Cree First Nation, Olga Fortin followed her inner sense of balance and harmony to design and create the Central Cree block. The central symbol, done in the traditional style of flattened and dyed porcupine quills, is the circle of life with the red, black, yellow and white points representing the four races of the world. The floral border, eagle and deer are created using beadwork. The hovering eagle represents spirituality, while the deer is honoured for its life-sustaining gifts.

The Cree First Nation is one of Canada's largest native groups. About 200,000 Cree live across Canada, from the Rocky Mountains to the Atlantic Ocean. There are five major Cree dialects of their Algonquian language. They share a common culture, yet each regional group is distinct. The name Cree is derived from “Kristenaux”, a moniker bestowed upon them by the French. In their own language the Cree refer to themselves as Ayisiniwok, meaning “true men”, or liiyuu, which means “the people”. The Central Cree are also known as the Swampy Cree or Western Woods Cree.

In semi-nomadic fashion, the Central Cree occupied their traditional territory, or liiyuuschi, which extends from James Bay west into Saskatchewan and north along Hudson Bay, as far as Churchill, Manitoba. This region straddles the transition from boreal forests to tundra, and is usually referred to as the Precambrian Shield. Travelling by canoe in summer and snowshoe in winter, they lived off the land's rich resources, hunting large and small game animals, and fishing. Gathering was primarily limited to indigenous berries that grew seasonally. **(Continued on pg 2)**



### The Quilt of Belonging – Central Cree (Continued)

During the 18th and 19th centuries their history became inextricably linked with that of the Hudson Bay and the NorthWest fur trading companies. They gradually became more stationary living close to trading posts and mission centres, growing dependent upon European material goods. In the 20th century the Central Cree had to deal with encroaching industries, especially in the mining and forestry arenas.

The Cree First Nation people have kept their language alive by teaching it to their children. Because of this it has one of the highest chances for survival of any Native languages in Canada. Their deep spiritual connection to the land informs core community values of respect for each other and the environment.

Sponsors: O-Pipon-Na Piwin Cree Nation

The photo and text are from:  
<http://www.invitationproject.ca/region.php>

### Native Renaissance II - Art Gallery and Gift Shop

In December we visited Renaissance II and were pleasantly surprised at the great range of aboriginal products offered. Their selection includes clothing, moccasins, jewelry, sculptures, music, books, collectable dolls and much more. Purchases are tax free.

Renaissance II is located at 386 Highway 49 in Tyendinaga Mohawk Territory, east of Belleville, Ontario. Take Exit 566 south from Highway 401. They are open seven days a week, from 9 am to 6 pm. If you're in the area drop in and see their selection for yourself.

### This Month In History

- February 1, 1958** James Gladstone, the first Indian Senator, is appointed in Ottawa
- February 6, 1976** Leonard Pelletier is arrested at Smallboys Camp in Alberta
- February 7, 1852** Conveyance of Land to Hudson's Bay Company by Indian Tribes
- February 8, 1851** Conveyance of Land to Hudson's Bay Company by Indian Tribes
- February 8** Senator Thelma Chalifoux's birthday
- February 10, 1870** Louis Riel is elected president of the new provisional government in Red River, Manitoba
- February 11, 1852** Conveyance of Land to Hudson's Bay Company by Indian Tribes
- February 12, 1875** Parliament votes to grant amnesty to Louis Riel for his role in the execution of Thomas Scott in 1870
- February 15, 2005** Canadian Council for Aboriginal Business inducts the first members into its Aboriginal Business Hall of Fame
- February 17, 1693** Buade de Frontenac, the governor of New France, attacks three Mohawk towns
- February 18, 2008** The first Louis Riel Day is held in Manitoba
- February** The third Monday in February is celebrated as Indian Government Day
- February 20, 1941** Buffy Sainte-Marie, folk singer and song writer, is born at Piapot reserve in Saskatchewan
- February 22, 1999** The CRTC approves the first national Aboriginal TV network – APTN
- February 23, 2001** The Ontario Court of Appeal confirmed Métis hunting rights
- February 28, 1985** Bill C-31 amendment to the Indian Act restores treaty rights





The following article is from [www.aics.org/mascot/redskins.html](http://www.aics.org/mascot/redskins.html)

*Some readers may find this article unpleasant but it is a part of history.*

## *The Term Redskin*

Dear Editor; It was brought to my attention that some were asking if the term "redskin" was really offensive to Indians and that they would like to hear from us on this subject. Well, here you are...I am Blackfoot, Cherokee and Choctaw...and yes, the term is extremely offensive to me. Let me explain why. Back not so long ago, when there was a bounty on the heads of the Indian people...the trappers would bring in Indian scalps along with the other skins that they had managed to trap or shoot. These scalps brought varying prices as did the skins of the animals. The trappers would tell the trading post owner or whoever it was that he was dealing with, that he had 2 bearskins, a couple of beaver skins...and a few scalps. Well, the term "scalp" offended the good Christian women of the community and they asked that another term be found to describe these things. So, the trappers and hunters began using the term "redskin"...they would tell the owner that they had bearskin, deer skins....and "redskins." The term came from the bloody mess that one saw when looking at the scalp...thus the term "red"...skin because it was the "skin" of an "animal" just like the others that they had...so, it became "redskins". So, you see when we see or hear that term...we don't see a football team...we don't see a game being played...we don't see any "honor"...we see the bloody pieces of scalps that were hacked off of our men, women and even our children...we hear the screams as our people were killed...and "skinned" just like animals. So, yes, Mr./Ms. Editor...you can safely say that the term is considered extremely offensive.

In Struggle, Tina Holder, Mesa, Az.

### **Proclamation issued in 1755**

**Given at the Council Chamber in Boston this third day of November 1755 in the twenty-ninth year of the Reign of our Sovereign Lord George the Second by the Grace of God of Great Britain, France, and Iceland, King Defender of the Faith.**

**By His Honour's command**

**J. Willard, Secry.**

**God Save the King**

**Whereas the tribe of Penobscot Indians have repeatedly in a perfidious manner acted contrary to their solemn submission unto his Majesty long since made and frequently renewed.**

**I have therefore, at the desire of the House of Representatives ... thought fit to issue this Proclamation and to declare the Penobscot Tribe of Indians to be enemies, rebels, and traitors to his Majesty. And I do hereby require his Majesty's subjects of the Province to embrace all opportunities of pursuing, captivating, killing, and destroy all and every one of the aforesaid Indians.**

**And whereas the General Court of this Province have voted that a bounty.... be granted and allowed to be paid out of the Province Treasury.... The premiums of bounty following viz:**

**For every scalp of a male Indian brought in as evidence of their being killed as aforesaid, forty pounds.**

**For every scalp of such female Indian or male Indian under the age of twelve years that shall be killed and brought in as evidence of their being killed as aforesaid, twenty pounds.**

*Editor's note: In Canada the term Redskin had a different and less sinister origin. The term originated from published reports relating to explorer John Cabot's encounters in 1497 with the Beothuk people in what is now Newfoundland. The Beothuks decorated their skin with red ochre for ceremonial and spiritual purposes and thus appeared red-skinned to Cabot and his men.*



## Ripple Effects Ltd.

The following was copied from Ripple Effects Ltd's website. The Ripple Effect Newsletter mentioned below is excellent and well worth subscribing to. Our thanks to Paul Allaire who brought this organization to our attention. Paul often sends us useful information and links.

Ripple Effects Ltd. is a company delivering Aboriginal Awareness Training Workshops, Outreaching, Recruitment and Retention of Aboriginal Employment Inclusion Workshops and Aboriginal Consulting Workshops all across Canada for over 25 years. Our clients include the RBC Financial Group, ATCO Electric, Shell Canada LTD., Canada Safeway, De Beers Canada, Encana, CNRL, and dozens more major corporations, government departments and various organizations.



Our one-day sessions are designed for those interacting with Aboriginal governments, businesses and communities. Learn how to build positive trusting relationships to enhance your effectiveness with Aboriginal people. You will learn about history, terminology, treaties, land claims, geography, populations, demographics, political structures, decision-making, cost of the status quo, landmark court cases and so much more. We also address the issues and concerns around outreaching, recruiting, and retention of qualified Aboriginal employees.

Whether you are an executive, a senior manager, in public affairs, supervision, human resource departments, or are contractors, you will find this information of utmost value. By raising awareness and comfort through knowledge we enhance everyone's effectiveness.

Participants will receive a 300-page Aboriginal Awareness reference manual or a 100-page manual for the Aboriginal Employment Workshop. Each seminar can be designed specifically for a particular industry and / or department if so desired.

Our workshops are designed to give you and your organization all the information needed to be most effective in achieving positive results in your relationship building with the Aboriginal community.

Contact Information:

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The Ripple Effect Newsletter is our way of keeping you informed on good news stories that are happening in the Aboriginal Community in Canada. Go to <http://www.ripplefx.ca/home.html> to subscribe. On a monthly basis we archive the latest news headlines across Canada that contain positive news on Aboriginal people and the Aboriginal community. It is our hope that you will see how the Canadian and Aboriginal people are working together to create a stronger community as a whole.

These stories will help you gain an understanding, awareness and knowledge of the Aboriginal people in Canada. In addition, you will be kept up to date on Ripple Effects current services, offerings and initiatives. From time to time we also offers special savings on our workshops exclusive to our Ripple Effect Newsletter subscribers. Sign up today! It is completely free and you are able to unsubscribe at any time.



## Aboriginal Housing in Ontario (including Métis)

The following information was taken from the Ontario Aboriginal Housing website at <http://www.ontarioaboriginalhousing.ca/>. The aim of the Ontario Aboriginal Housing Support Services Corporation is to provide affordable and adequate housing services to urban and rural Aboriginal people in Ontario requiring assistance adequate to their needs at a cost within their means.

### First Nation, Inuit, Métis Urban & Rural (FIMUR) Program Overview

The Ontario Aboriginal Housing Support Services Corporation (OAHSSC) will administer a \$60-million housing program for over 500 low-income Aboriginal households living off-reserve and outside of the Greater Toronto Area (GTA) as a result of a Memorandum of Understanding signed April 16, 2009 by the McGuinty government. Capital funding will be provided through new affordable rental units and homeownership forgivable loans.

The target population for housing delivered under the FIMUR program is Aboriginal individuals or families with low- to moderate-income, or those in core housing need. Three priority housing types comprise the program components of this program: affordable rental housing, supportive and transitional housing, and assisted homeownership, with the option to construct new housing stock or obtain and renovate existing stock for re-use as affordable housing. Housing delivered under FIMUR is designed with the goal of long-term sustainability, including the provision of units that are high quality, energy efficient and low maintenance, using materials that are highly durable and resilient in the construction of the housing.

The FIMUR Housing Program consists of three components:

1. Rent Geared-to-Income (RGI) and Affordable Rental Housing;
2. Supportive and Transitional Housing; and
3. Assisted Homeownership.

### Assisted Homeownership

The Assisted Homeownership component provides down payment and home purchase assistance for primary residences to those individuals and/or families that qualify for a mortgage and do not own a home or have interest in any real estate or those who are no longer able or entitled to reside in a home they currently own. It is not limited to first time home-buyers. The assistance is in the form of a conditional grant which does not have to be repaid provided the successful recipient adheres to the conditions of the program for a period of five years. The maximum grant available is \$30,000.00 per household.

### Applicant(s)

- Self identify Aboriginal individual or family, residing in Ontario (outside of the GTA)
- Must hold Canadian citizenship (provide proof of citizenship with application)
- 18 years of age or older
- Total gross household income cannot exceed the 2008 60th income percentile
- Must be able to qualify for and obtain a conventional mortgage, line of credit, or private mortgage
- Must be applying for primary residence
- Do not own a home, or are not able to reside in a home they currently own

### Client Eligibility

Eligible applicants to the program are Aboriginal people who are looking to purchase their primary residence off-reserve in Ontario. First Nation, Métis, or Inuit people are eligible through self-declaration.

Individuals will be evaluated on a first-come, first-served basis, against the mandatory criteria, and targeted to the identified geographic areas and priority groups. Priority will be given to those who are currently residing in social housing, and families escaping situations of violence.

### Eligible Types of Homes

- New home
- Condominiums
- Resale homes with an acceptable home inspection
- Conversions from non-residential use, that feature a new home warranty
- Mobile homes on owned land
- Not exceeding the average house price for their geographic area

For more information or to have an application package mailed to you please contact:

Kelly Reynolds, Administrative Assistant  
(705) 256-1876 x 206  
Toll free: 1-866-391-1061  
kreyolds@oahssc.ca

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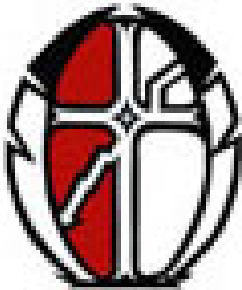


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We're on the Web!

See us at:

[www.omfrc.org](http://www.omfrc.org)

[www.aboriginalstatus.org](http://www.aboriginalstatus.org)



## Aboriginal Place Names A to I

**Arviat (Nunavut)** – This is an Inuktitut word meaning “bowhead whale”.

**Atikokan (Ontario)** – This is from the Anishinabe word atikoganing, which means “place of caribou bones”.

**Baptiste (Ontario)** – The village of Baptiste was named in honour of Chief John Baptiste.

**Batchewana (Ontario)** – This is from the Anishinabe word apijjiwan, meaning “continous flow of a river”.

**Beothuk Provincial Park (Newfoundland)** – The Park was named for the extinct Beothuk First Nations people.

**Brandon (Manitoba)** – This comes from the Anishinabe word bawatikong, meaning “where canoes are pulled up on shore”.

**Caraquet (New Brunswick)** – A Mi'kmaq word meaning “junction of two rivers”.

**Chicoutimi (Quebec)** – A Montagnais word meaning “end of the deep water”.

**Deh Cho (Northwest Territories)** – The Dene word meaning “big river”.

**Fort Assiniboine (Alberta)** – This is from the Cree word meaning “those who cooked by dropping hot stones in water”.

**Gaspé (Quebec)** – A Mi'kmaq word meaning “end of extremity”.

**Gitwinksihlkw (British Columbia)** – A Nisga'a word meaning “people of the lizard's place”.

**Gwaii Haanas National Park Reserve (British Columbia)** – Gwaii Haanas is Haida, meaning “islands of wonder”.

**Herschel Island (Yukon)** – The Inuktitut traditional name is Qikiqtaruk, meaning “it is an island”.

**Inuvik (Northwest Territories)** – An Inuktitut word meaning “the place of man”.

**Iqaluit (Nunavut)** – This is an Inuktitut word meaning “place of fish”.

## 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.