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Ambassador



Copied from the Ripple Effects newsletter

A member of the Ahtahkakoop Cree Nation has been named Canada's ambassador to Vietnam, Deborah Chatsis, 48. She was born in British Columbia, but the family moved back to Saskatchewan when she was young. She received a bachelor of science in mechanical engineering and bachelor of law degrees at the University of Saskatchewan. She went on to obtain a master of laws degree from the University of Ottawa, and an international law degree from Harvard University.

Christmas Shopping

Having trouble deciding what gifts to buy? Each year at this time we find many of our members buying OMFRC memberships for their family members. If you are thinking of doing the same, don't put it off for much longer. Allow time for us to process the applications in time to beat the Christmas mail rush.

Applications can be taken over the phone at 1-613-332-4789.



1859 Indian Head Cent



International Volunteer Day December 5th

International Volunteer Day is very special to the OMFRC as it gives us an opportunity to thank the many volunteers who generously donate their time and energy to the organization. Most of our members don't realize how many volunteers are hard at work behind the scenes to keep our organization growing and thriving. Our organization wouldn't exist without our volunteers.

We have over fifty people doing family research which enables us to add to our aboriginal records on a daily basis. Our special thanks to Colette Hadley who has been with us the longest and does amazing work for us.

Other volunteers answer the phones, do filing and more generalized types of research for us. Still others contribute regularly to our newsletter. A special thanks to Spencer Alexander in this regard. Spencer is not shy in presenting the issues that are important to First Nations and Métis peoples. Dr. Chris Ashton regularly contributes medical articles relating to aboriginal peoples for our newsletter. Dorothy McBride in Elliot Lake answers the phone for us when our administrator is unable to. Paul Allaire keeps us up-to-date on aboriginal events and news.

We can't forget to thank our administrator, Lynn Haines. The number of hours Lynn works each week is amazing. She is always willing to go that extra mile to help any of our members who contact her. Lynn puts in more hours per week than anyone else in the organization.

Members are probably not aware of the contributions of our board of advisors. A special thanks to Bill Lawson of the Elliot Lake Woodland Métis Tribe who has a wealth of knowledge on aboriginal issues. Shane Moad of Australia gives us a unique perspective and doesn't hesitate to give his honest views on the issues. Shane is involved in aboriginal issues in Australia.

To all our volunteers, Thank You! The OMFRC couldn't function without your contributions.

To our members: If you contact the OMFRC, remember that you are dealing with a volunteer. They deserve your thanks.

they gathered in villages near the rivers, and in winter they set up hunting camps in the interior. Deer, moose, seal and salmon were staples of the Innu diet, and porcupine meat was considered a delicacy. Following a successful hunt the Montagnais would celebrate with a feast called *Mokushan*. The accompanying drumming and songs were dedicated to the animal's spirit. The Innu are a spiritual people, whose culture is focused on their relationship to the animals they hunt. To kill an animal is considered an act of respect as the animals have spiritual power, and allow themselves to be killed.

The Montagnais quickly established relations with Europeans based on the fur trade, abandoning a number of traditional practices to concentrate on trapping fur-bearing animals. By the mid-1900s the fur trade quickly began to decline and the Montagnais gradually began to settle in permanent villages, one of the last Canadian Aboriginal groups to do so. More recently the economic survival of many Innu is closely related to regaining rights to the salmon fishery. Over the course of the past century forestry and mining operations as well as hydro-electric projects have disrupted the traditional ways of life for the Montagnais.

Sponsors: Bernardine Greffe, in memoriam Celina & Cyprien Cousineau
The photo and text are from: <http://www.invitationproject.ca/region.php>

Quilt of Belonging – Montagnais (Innu)



Blockmaker Lise Mestokosho used traditional embroidery on caribou skin to express the history of the Montagnais. The *Teueikan*, a sacred musical drum, was stitched in the center of the block. Played only by those men destined to do so, the *Teueikan*

accompanies Innu songs that tell of their dreams, their hunts, their history, and thank the Great Spirit for future good hunting. The crumpled-leather background reflects the great master caribou *Papakassik*, who guides all natural and supernatural laws. The Innu tools of transportation and survival surround the sacred drum. Lise's art illustrates how they travelled the lands and waterways, by canoe and on foot, by snowshoes and sled, harpooning salmon as a dietary staple.

The Montagnais, are an Innu people located in their traditional territory, referred to as *Nitassinan*, which stretches from the Laurentian Mountains to James Bay. They are the most populous Native nation in Quebec. French explorers called the Innu *Montagnais*, meaning "mountaineers." They were also called the *Kebic* tribe, a possible source of the name Québec. The Innu language, *Innu-aimun*, is an Algonquin tongue similar to northern Cree. The Innu have used a strong oral tradition of stories, songs and dance to transmit legends from generation to generation.

As nomadic hunter-gatherers, they regularly packed up their birchbark wigwams and other belongings and moved to more favourable hunting grounds. In summer



Acadian Research

Sent to us by Paul Allaire

Marie Rundquist has published "Finding Anne Marie: The Hidden History of Our Acadian Ancestors" an article that describes her initial research into her maternal ancestors' Amerindian family lines in North America. "Finding Anne Marie," originally published on the French Heritage DNA Project websites in English and in French, and in three historical research journals, has fostered an intense interest in exploring Amerindian ancestry in North America and in mitochondrial (mtDNA) and Y-chromosome DNA testing among its readers, and may inspire you to research your own family heritage using these new techniques. A recently-published companion article, "Confirmed C3b Y DNA Results Test the Heritage of Cajun Cousin Keith Doucet", details an Amerindian Ancestry out of Acadia Family Tree DNA project participant's experience with Y DNA testing, with an outcome that leads him, and others to re-assess the origins of his established Acadian surname. Read how Emile Broome coupled traditional genealogy research with mtDNA testing to discover his earliest ancestry in the article "Travel, Teamwork, and mtDNA Test Results add up to Emile Broome's Amerindian Acadian Ancestry."

Marie Rundquist announces the publication of her latest book, *Revisiting Anne Marie: How an Amerindian Woman of Seventeenth-Century Nova Scotia and a DNA Match Redefine American Heritage*. Click to read an editorial review.

You'll find reader reviews here as well:

<http://www.familyheritageresearchcommunity.org/revisitingannemarie.html>

And Stay tuned for an upcoming sequel by Marie Rundquist that completes Anne Marie's story: *Descending from Anne Marie -- A Cajun by Any Other Name: A woman's search for what became of her Mi'kmaq-Acadian heritage in the American South after 1755 reveals how her family's identity was re-shaped by exile and immigration, economic and social pressures, war, pragmatism, and the occasional alligator.*

Follow these links for more information:

<http://familyheritageresearchcommunity.org/Anne-Marie.html>

http://www.familyheritageresearchcommunity.org/doucet_dna.html

http://www.familyheritageresearchcommunity.org/broome_dna.html

http://www.familyheritageresearchcommunity.org/editorial_review.html



Indian Days Dollar

Aboriginal Place Names Q to V

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

Qikiqtarjuaq (Nunavut) – This is an Inuktitut word meaning “big island”.

Quatsino (British Columbia) – This comes from the Kwakwaka'wakw word *koskimo*, which can be translated as “people of the north country”, or “the downstream people” or the people who lived on the other side of the island”.

Quebec – An Algonquin, Cree and Mi'kmaq word meaning “narrow passage in a river”.

Red Deer (Alberta) – This comes from the Cree word *was-kasioo*, meaning “elk river”.

Regina (Saskatchewan) – Regina was known as *kaasasteki*, which is a Cree word that means “pile of bones”.

Saskatchewan – A Cree word meaning “running of the thaw” or “swift current”.

Saskatoon (Saskatchewan) – From the Cree word *misaskwatomin*, which is the name of the Saskatoon berry.

Sheshatshiu (Labrador) – An Innu word meaning “narrow place in the river”.

Shippagan (New Brunswick) – A Mi'kmaq word meaning “duck's passage”.

Temagami (Ontario) – Derived from the Anishinabe word *timiigama*, which means “deep waters”.

Toronto (Ontario) – There are two possible origins, but I believe this one to be correct. From the Huron word *toronton*, meaning “place of meetings”. The other possible origin is the Mohawk word *tkaronto*, meaning “trees or poles in water”. *Tkaronto* means the narrows where Huron and other First Nations drove stakes into the water to create fish weirs.

Tuktoyaktuk (Northwest Territories) – An Inuktitut word meaning “place where there are caribou”.

Tyendinaga (Ontario) – This is a Mohawk word meaning “two sticks tied together”.

Umingmaktok (Nunavut) – This is an Inuktitut word meaning “place of many muskox”.

Vuntut (Yukon) – The Gwich'in word meaning “crow flats”.



Careful!

In October, November and December each year we receive a great many requests to replace lost cards. Unfortunately I don't believe the cards were lost. Most likely wallets and purses were stolen while people were Christmas shopping.

<http://www.opd.ci.omaha.ne.us/crime-information/prevention/crime-prevention-brochures/203> gives the following simple steps to reduce the likelihood of being a victim of a purse snatcher, or pickpocket.

- Get rid of what the thieves are after; in other words, do not carry a purse. Take only what you need; for example, a credit card and a small amount of cash, and put them in a coat or jacket pocket (an inside pocket, if possible).
- An alternative to putting your cash and credit cards in a pocket is to purchase a small lightweight travel pouch and wear it around your neck under your blouse or shirt. These pouches are available for less than \$10.00 and can be found in luggage departments of department stores.
- If you need more room to carry larger items, such as a checkbook, wear a fanny pack in front. Be sure all openings are fastened, and that the belt fastener is worn to the side so someone can't come up behind you and unsnap it, without you knowing.
- If you must carry a purse, use one with a shoulder strap. The best way to wear it is to wear the strap diagonally across your body. Hold your purse firmly in front of your body.
- Carry your house keys in a separate location, such as your coat or jacket pocket, or wear them around your wrist or neck. The reason for this is if your purse is taken, the thief won't get the keys to your house since he will know your address from your identification.
- Never leave your purse unattended in a grocery cart, on a department store counter or in a fitting room.
- When you are riding the bus or sitting in a restaurant, never leave your purse on the seat beside or behind you. Either leave it in your lap or between your feet on the floor.



Something New!

Quite often we have articles that are too big to put in a newsletter. Rather than not use these, we will be implementing special editions of the newsletter on specific subjects.

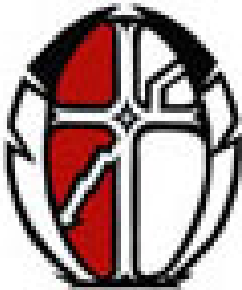




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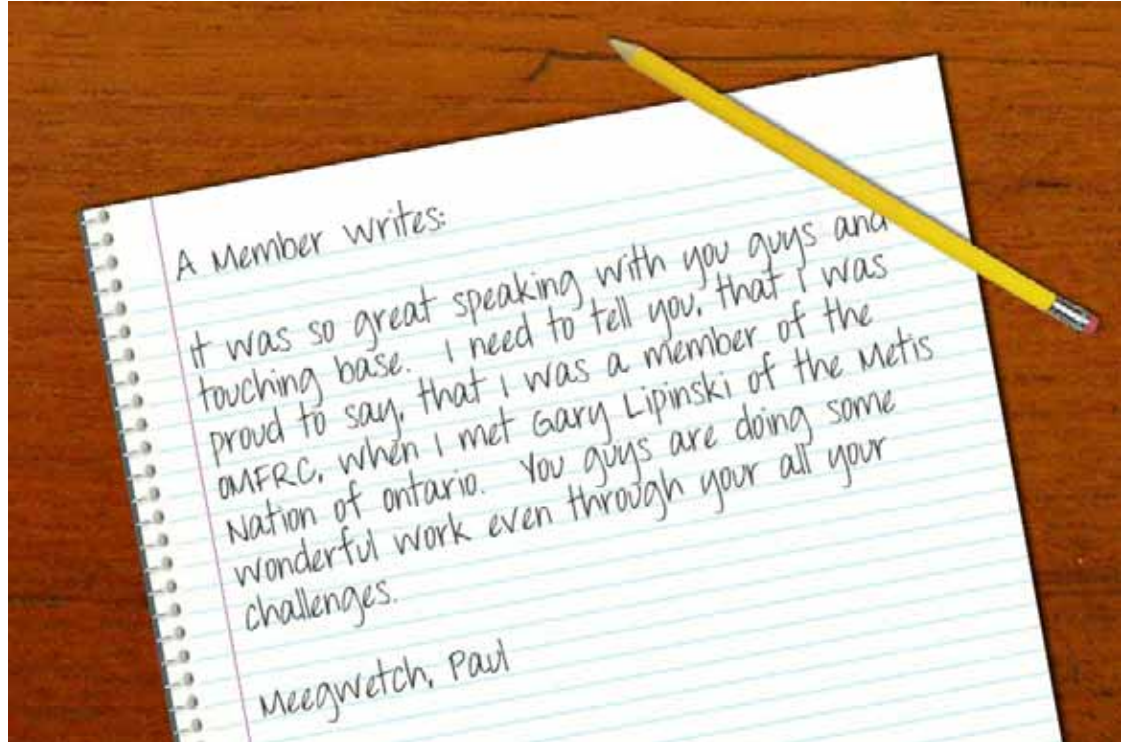
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We're on the Web!

See us at:

www.omfrc.org
www.aboriginalstatus.org



Is Your Membership Coming Up for Renewal?

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.

