September 2015

Feathers In The Wind

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Jasmine Pickner at the World Championship Hoop Dance

Heard Museum, Pheonix Arizon

Two-time world champion hoop dancer Jasmine Pickner-Bell, her native name being Good Road Woman of the Crow Creek Sioux, told The Epoch Times, "There are pictographs of hoop dancers on the walls of caves along the Cheyenne River. Hoops were traditionally made of willow with an under-layer of natural tobacco. Now hoops are made from plastic with electrical tape," Pickner-Bell said, laughing.

"Years ago, we were born out of the Black Hills, and we loved to see the hoop-both man and woman. We start with one hoop: yourself. First you have to learn to dance with yourself," she said. "Some of the formations were handed down through our family.

I learned from my older and younger brothers before they died. Luke, my husband, will drum. Without the heartbeat, without that drumbeat, there is no dance." she continued. "There are about 200 hoop dancers in the U.S. and Canada. There are only four women.

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"Like the grasses showing tender faces to each other, thus should we do, for this was the wish of the grandfathers of the world."

~ Black Elk

Quote Source: Goodreads

The Oka Crisis - 25 Years Later

We just wanted to let everyone at the OMFRC know our nephews have both completed two years of college. Without the generous help they received through the Metis bursaries they would never have had this opportunity. Both boys had all fees paid at the college, three quarters of their rent, plus their travelling expenses and moving expenses were also taken looked after.

Sincerely,
Nancy and Jim

American-Indian Thanksgiving Foods Of Yesteryear Have A Place On Today's Table

There were no forks on that first Thanksgiving table in 1621. Instead, the Pilgrims and American-Indians shared cups and spoons and used knives and their fingers to eat.

There was no cranberry sauce, and historians seriously doubt that turkey was on the menu.

When the Pilgrims landed at Plymouth Rock in 1620, they saw a barren landscape that seemed most inhospitable. They settled into American-Indian villages that had become ghost towns because of smallpox, and they planted crops in the American-Indians' abandoned fields.

Had it not been for Squanto, the lone surviving Pautuxet Indian, the Pilgrims surely would have starved to death. Squanto gave them corn, teaching them how to plant it the American-Indian way: four kernels of corn in a mound of earth along with the head of a fish.

One year later, the Pilgrims had their first meager harvest and set aside a day of thanksgiving after a period of near starvation.

Chief Massasoit of the Wampanoags was invited to the feast, and he brought with him 90 braves, their faces and bodies painted for the celebration. It was these American Indians who searched the fields and woodlands for the food needed for the feast.

That first Thanksgiving, which reportedly lasted three days, began as a breakfast and ended with a surprise.

Mohawk Grand Chief Serge Simon, left, shakes hands with Oka Mayor Pascal Quevillon after ceremonies marking the 25th anniversary of the Oka crisis Saturday, July 11, 2015 in Kanesatake, Que. THE CANADIAN PRESS/Ryan Remiorz
Image 4 of 4

Did you know that the month of September is the 25th anniversary of the end of the Oka Crisis? It is hard to believe that time has passed so quickly. Not only has a generation been born since Oka, the memories of those who lived it, or watched it from a distance, have somewhat faded. When we speak to Indigenous students on campus, it is easy to see that many only recognize Oka as a conflict. They are not aware of the significance of Oka to all Indigenous peoples. As it is the 25th anniversary of the conflict, perhaps it is time to take a moment to reflect on that significance.

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Authors : Christine, and her brother Trevor Shoniker, reflect on the significance of the Crisis and its impact on all Indigenous peoples, including the Metis. Christine and Trevor were raised in rural Ontario. Home is by Lake Couchiching in Severn Township. Presently they are both studying at Carleton University in Ottawa. Christine Shoniker is 21 years old, in her 4th year of study in the Bachelor of Social Work program. Trevor Shoniker is 20 years old, in his 3rd year of study in Biology and Health Sciences. They are active volunteers in their community, and both have travelled overseas to work with Indigenous children in Kenya and Guatemala. They share a particular interest in Indigenous history, culture and recent events, particularly with respect to the Metis. This is the first in what will be a series of their contributions.

Supreme Court Set to Hear Metis Rights Case In Fall Session

The responsibilities the federal government has to "Indians" could be vastly expanded under a case soon to be heard by the Supreme Court.

Historians say the Pilgrims and American-Indians dined on roast venison, duck, stuffed goose, lobsters, clams, bass, watercress, leeks, corn, bitter wild plums and dried fruit. A wine made from wild grapes was served.

The surprise came when one of the American-Indian braves disappeared into the woods and returned with a bushel of popped corn, a wondrous new food for the Pilgrims.

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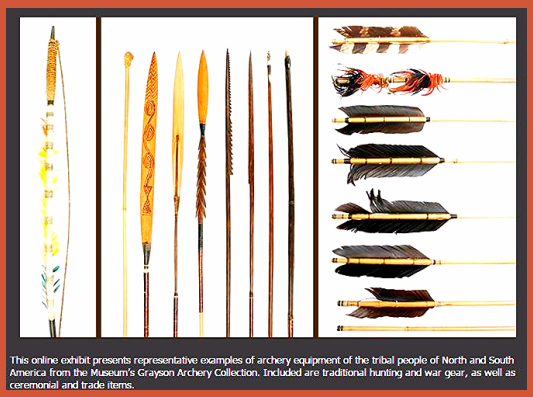
Photo Source: Native American Music and Songs Facebook Share Nov. 2012

Story of Native North American Archery

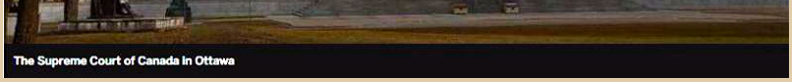


This online exhibit presents representative examples of archery equipment of the tribal people of North and South America from the Museum's Grayson Archery Collection. Included are traditional hunting and war gear, as well as ceremonial and trade items.

Widespread throughout the Americas at the time of European contact, the bow was employed in hunting and warfare by most peoples of the western hemisphere. Various types of specialized archery equipment were also used for ceremonial purposes, traditional games, and other activities.

The self bow dominated-it is the only form known in Central and South America and in North America east of the Mississippi River-and occurs in a variety of shapes and sizes. Sinew-backed bows were also used by the horse archers of the Plains and by tribes of northern California and adjacent areas. In arctic North America, bows usually were made of one or more pieces of wood, antler, musk-ox horn, or bone that were bound together and reinforced with a complex system of unglued sinew cords.

Native North American bows are often decorated with painted geometric designs. In South America, woven or wrapped plant-fiber embellishments and feather trimmings are typical. Arrows of the Americas vary depending on available materials, function, and the type of bow used. Shafts are of reed or wood with two or three feathers (tangential or radial) for fletching. Stone heads, later replaced by metal ones, are common on arrows from North America, Mesoamerica, and southern South America. The extremely long arrows of the South American rainforests are tipped with several specialized heads, usually made from bamboo or wood. Bag-like quivers of animal skin or woven plant materials were



The Supreme Court of Canada in Ottawa

Canada's estimated 300,000 to 450,000 Metis and non-status Indians want the high court to rule the federal government owes them a fiduciary duty, and that they have the right to be consulted and negotiated with, in good faith, by the government on a collective basis. The legal action, launched by the late Metis activist Harry Daniels and the Congress of Aboriginal Peoples, argues that "a known and identifiable population of Metis and non-status Indians has long been affected by 'political football-buck passing' between the federal and provincial governments."
The case is to be heard Oct. 8, the second day of the court's fall session. The dispute, which began in 1999, resulted in a landmark 2013 Federal Court judgment that declared that Metis and non-status Indians are "Indians" within the meaning of section 91(24) of the Constitution, outlining the responsibilities of the federal government, including to "Indians, and Lands reserved for the Indians."

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widespread throughout the Americas. Combined bowcase and quiver sets were common, especially among the horse archers of the Plains and adjacent areas. The arrows of tropical South America are usually carried in the archer's hand because their length make quivers impractical. Poisoned heads, however, are often carried separately in small tube-like containers.

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New Submissions

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 either through the Newsletter or Facebook?

If you have something you would like to add to future issues we would be happy to consider it; please call or email putting Facebook or Newsletter material in the subject line!

omfrcinfo @ gmail.com

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Ontario Metis Family Records Center

We're on the web!
See us at:

www.aboriginalstatus.org
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Mi'kmaq Youth Create New Music At Aboriginal Youth Songwriting Camp

Ryan Googoo, Nevada Pierro, Tevin Nicholas and Talon Simon perform a hip-hop song they created at the Aboriginal Youth Songwriting Camp/Photo by Stephen Brake

Hip-hop artist Wally Bernard says his older brother encouraged him to take part in the 2015 Aboriginal Youth Songwriting Camp last weekend.
"It's something you should do," Bernard recalls. "Try it out, right, because songwriting is important to keep going."
Bernard, 24, from Membertou First Nation, was one of seven Mi'kmaq youth who participated in the songwriting camp which was held at the Ovens Natural Park near Lunenburg, N.S. September 25-27.

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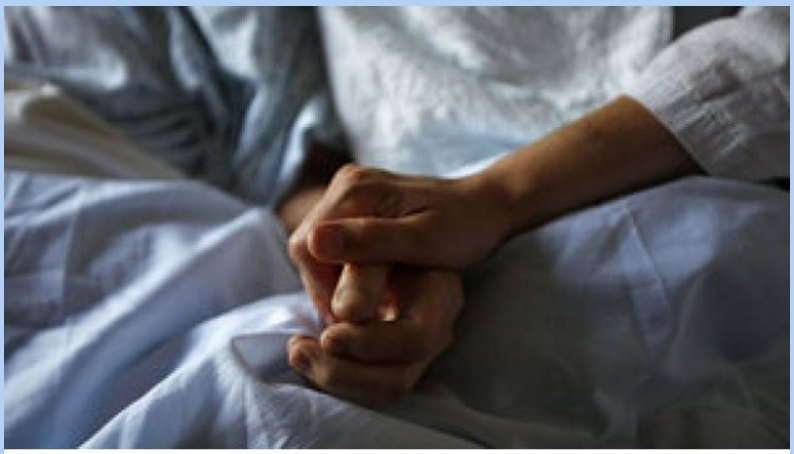
Palliative care poor in First Nations communities, Researcher Says



Despite a growing preference among Canadians to die at home, Professor Mary Lou Kelley of Lakehead University says this is simply not an option on many First Nations reserves in Canada. (Shaun Best/Reuters)

It's something many Canadians take for granted, but choosing to live out their last days at home is not an option for many First Nations people according to a university researcher studying the issue.

Mary Lou Kelley, a professor at Lakehead University in Thunder Bay, says that federal health care dollars that would help First Nations people receive end-of-life care at home have not kept up with the increasing demand.

Kelley has been studying the issue for the past five years, and says there have been some improvements when it comes to delivering these services.

The articles in this Newsletter are the opinions of the authors and not necessarily those of the producers of The Feathers In the Wind Newsletter.

However, the biggest hurdles are jurisdictional ones.
Although provinces feel an obligation to step in and provide adequate health services for other citizens - even those in rural and remote communities - she says they don't believe they have to do the same for First Nations people.

"The way forward is definitely partnerships between different levels of government," she said. "The provinces need to realize that First Nations citizens are citizens of the province too."

Kelley says her research has shown that local care providers along with experts provided by higher levels of government can provide very effective care plans that allow First Nations peoples to spend their last days at home.

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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.

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