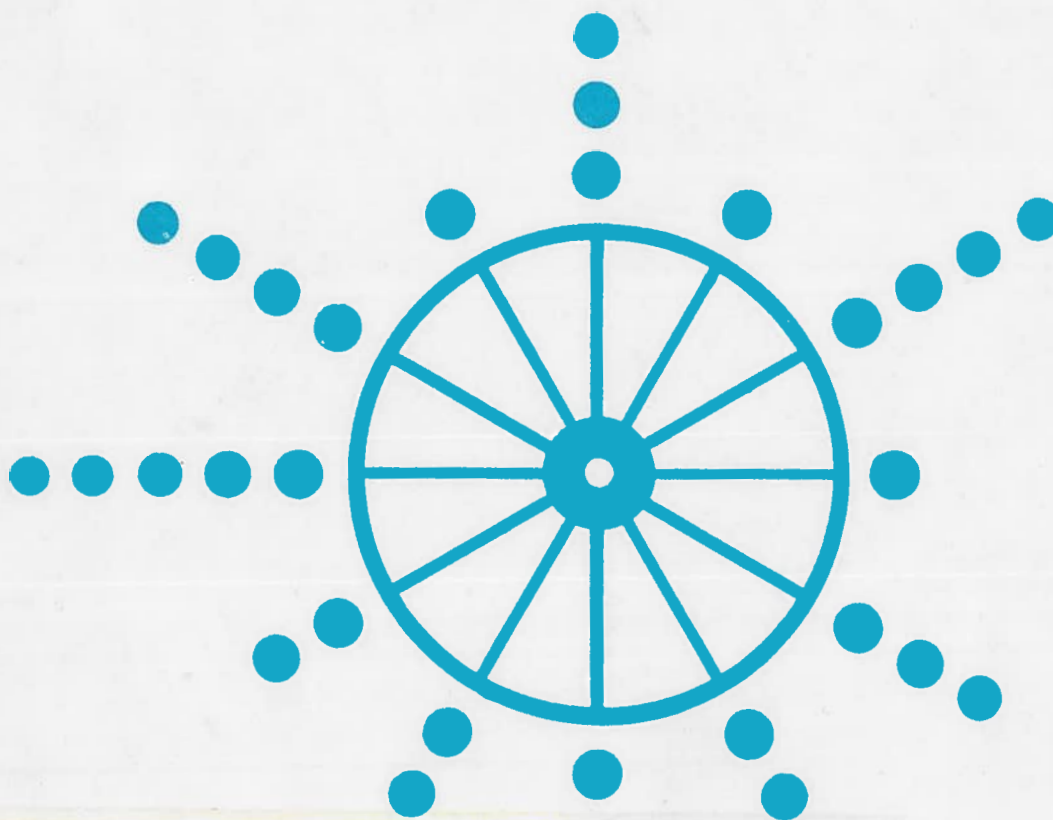




Native Studies 10

Teacher Resource Guide

Societal Structures of Indian, Métis, and Inuit Peoples



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NATIVE STUDIES

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Content Overview

Each unit consists of an introduction, suggested evaluation techniques, the list of Generalizations, the Data Sheets List, teacher resource sheets (sample lessons), and an Appendix containing supplemental Data Sheets as designated by an asterisk (*).

Page

- 3 • Unit One - Spiritual Life
This unit deals with ceremonies, symbols and philosophy.
- 61 • Unit Two - Family Life
This unit deals with: housing; traditional values and social roles; effects of the fur trade upon families and nations; and factors affecting the family today.
- 149 • Unit Three - Political Life
Traditional governmental structures and philosophy of leadership are discussed as well as the evolution of self-government models. Important political documents and declarations are presented in both the Student and Teacher Resource Guide.
- 329 • Unit Four - Economic Life
Traditional economies are discussed. The fur trade and its effects are followed by more recent economic development initiatives, including government programs and private training facilities available today.
- 431 • Unit Five - Educational Life
Traditional values and roles in Indigenous societies are examined. A chronological survey follows, discussing aspects of the residential and industrial school period, the day school period and recent declarations on education by Indigenous groups. Government and Treaty documents are presented as well as the Indian and Métis Education Policy from Kindergarten to Grade XII (Saskatchewan Education, 1989).
- 521 • Unit Six - Social Life
This unit offers a traditional and modern presentation of Indigenous arts and the philosophies behind them. SECTIONS (rather than Generalizations) of the unit discuss: Philosophy of the Arts; Games and Competition; Story-Telling; Music and Singing; Dance; and Indigenous Artists and Personalities.
- 668 • Supplemental Resources



NATIVE STUDIES 10

UNIT ONE: SPIRITUAL LIFE

Unit One: Spiritual Life

Introduction

This unit deals with the spiritual philosophy of the Indian nations residing in the plains region. It is designed as an introduction to important components of this topic; it is not a definitive description of spiritual beliefs. **The major objectives of the unit are, firstly, to develop an understanding that spirituality is a pervading force throughout Indian life, and secondly, to introduce some important components of the philosophy and activities as they relate to Indian peoples' worldview.**

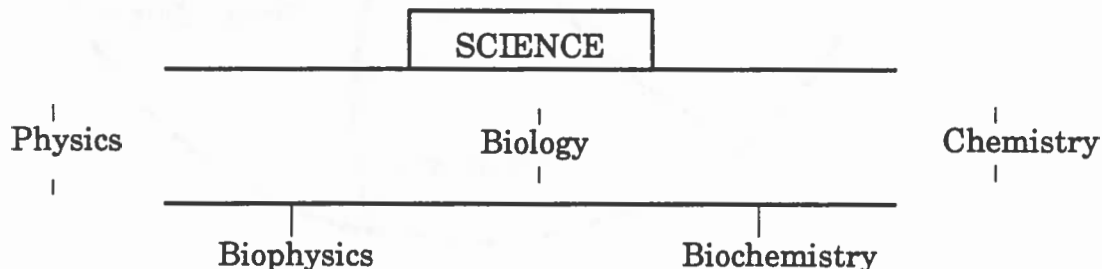
This unit is the first in a series of six units dealing with the social organizations of the plains Indian nations. The philosophy of spirituality is discussed first because it provides a framework for the following units. An understanding of the concepts and generalizations of this unit is necessary to understand and correctly interpret the information in the following units. Materials that follow support and develop these key concepts.

The term religion does not adequately represent the meaning of the beliefs and practices dealt with in the following unit. It suggests compartmentalization which is inappropriate for the Indian worldview. The preferred terminology refers to the topic as Indian spiritual life and spiritual beliefs.

Western society generally divides human activity and knowledge into the following: (incomplete listing, example only)

History	Science	Politics	Religion	Culture and Art	Economics
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These are further divided as follows:

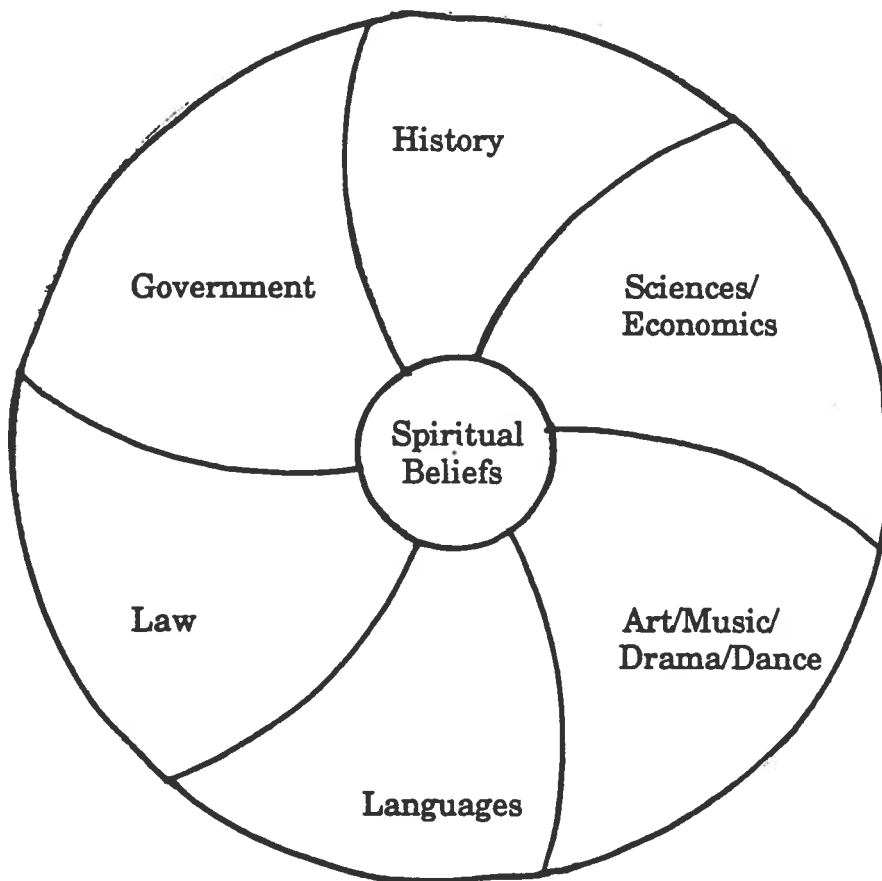


This representation may bring clarity to many, but for others it can bring

This representation may bring clarity to many, but for others it can bring alienation. A person may not be able grasp a concept of the whole. Some of the subdivisions go beyond people's personal experiences and may not mean anything to them. Many individuals get locked into seeing the world only from the perspective of one or two of the subdivisions.

Indian peoples describe their societies as a circle or an integrated whole. Everything has a place. When new things come into the circle, it expands. This idea is represented by the Medicine Wheel. The Medicine Wheel best illustrates the Indian spiritual philosophy. In Western society things are more compartmentalized, making integration more difficult.

In traditional Indian spirituality, the circle is a representation for history, science, politics, culture, art and economics. To speak of these things outside of a spiritual framework is not possible. The following visual represents the perspective of the plains Indian nations on human activity and knowledge.



The material presented on the spirit powers, vision quests, medicine bundles, and ceremonies is limited. The intent is to present materials as an introduction so the students might gain some insights into their importance and the significance and pervasiveness of spiritual beliefs. By no means does the material give any depth of understanding. The intent is to avoid going into any depth in these areas. There are aspects of spirituality which are only to be discussed by the appropriate people who have been granted this knowledge.

It is strongly suggested that there be prior consultation with the Aboriginal community, reserve education committee and that Indian and Métis spiritual leaders and Elders be invited to participate as "guest lecturers" during this unit. They may deal with the components in a much more HOLISTIC manner, and in greater depth. There is an appropriate protocol to be used in approaching Elders. Investigate the protocol which exists in your community.

There is no question that Aboriginal spiritual beliefs and practices give meaning and direction to all activities in traditional Indian cultures. These beliefs and practices have just as much meaning and power today as they had in the past. This message must be learned directly and clearly as the student activities unfold. Modern developments are not inconsistent with Indian spiritual beliefs. Traditional beliefs and medicines, and a holistic approach to understanding reality is presently being reasserted as Aboriginal peoples investigate their cultures. Western European specialists and institutions are also increasing their investigations of Aboriginal beliefs and ceremonies.

Some teachers may be hesitant about dealing with this topic because of their uncertainty, lack of understanding and information. This position is appreciated. However, one cannot understand Indian cultures without an insight into Indian spiritual beliefs. Treat the topic with the respect, and dignity that every group gives to its most important religious and spiritual beliefs. By treating the topic with true respect and following the selected readings you will ensure that the objectives for this unit are met.

Spiritual Life

Evaluation

The main objectives for this unit are located in the Curriculum Guide. Evaluation of this unit may consist of content tests using the questions provided in the Teacher Resource Guide. Suggested activities and possible assignments may also be used. Participation in classroom discussion and group interaction should be a large percentage of the student's evaluation. Independent research skills and community interaction are other factors for consideration.

Written assignments such as journal entries, essays, classroom reports presented as seminars, stories and poetry may be collected as classroom or school projects, and placed in the school's resource centre for the information of other students.

Visual assignments may be done as classroom, school, and community projects.

Summative topics for evaluation may be:

- A summary of what I have learned about Aboriginal spirituality.
- The value of Aboriginal spirituality in contemporary technological society.
- The code of ethics and desirable human behaviours in Indian peoples' spiritual philosophy.
- Determine the key issues and concerns of your community and society and apply Indian Spiritual philosophy to create solutions. What process is necessary?
- Investigate the similarities and differences among the religions and spiritual philosophies of several cultures.

Unit One: Spiritual Life

Generalizations

- Generalization 1: The concept of a single all powerful Creator is fundamental to Aboriginal spirituality. All things are the works of the Creator, therefore there is a harmony and unity among all Creation - land, animals, plants.
- Generalization 2: Plains Indian life is one in which spiritual beliefs are woven throughout all parts of the social structure and observed in conjunction with every activity.
- Generalization 3: Cycles are fundamental in nature and influence the thoughts of Indian peoples. The circle is one of the most meaningful symbols of Indian peoples and is given expression in the Medicine Wheel. The Sacred Tree is a symbol of Indian spiritual philosophy.
- Generalization 4: Indian peoples of the plains tend to see the structure of this world and the powers that control it as a quaternity. The pipe ceremony and medicine wheel embody the concepts of the Great Circle and the sacred number 4.
- Generalization 5: The intermediaries between the Creator and humans are the spirit powers, 'atayohkanak' (Cree).
- Generalization 6: Some Indian peoples seek to acquire a guardian spirit through a vision. This guardian spirit is a guiding force in their lives and may give them certain capabilities.
- Generalization 7: Spiritual practices have a strong social aspect. The Sun Dance/Rain Dance/Thirst Dance is the most important spiritual event that draws the plains Indian peoples together.
- Generalization 8: Men and women whose spirit helpers prove to be especially powerful become Indian healers. They may have powers to heal, gifts to give guidance, or may perform other significant activities.
- Generalization 9: Many Métis may have adopted a variety of spiritual and religious beliefs.

Unit One: Spiritual Life

Data Sheets List

All sheets marked with an asterisk (*) have been designated as supplemental resource sheets and are to be found in sequential order in Appendix A, at the back of the *Teacher Resource Guide* for this Unit on Spiritual Life.

Generalization #1	The Creator Unity and Harmony of All Things 1:1
Generalization #2	Nakoda Spirituality Interview With Maria Campbell 2:1*
Generalization #3	Power Of The Circle The Circle Camp 3:1 The Circle of Life 3:2 Medicine Wheels Decoded 3:3 The Story of the Sacred Tree 3:4
Generalization #4	The Circle and The Square The Pipe Ceremony 4:1 The Smoking Ceremony 4:2*
Generalization #5	The Spirit Powers Talking To The Owls and Butterflies 5:1
Generalization #6	The Vision Quest The Ceremony 6:1 Hanblecheyapi: Crying For A Vision 6:2*
Generalization #7	The Sun Dance and Medicine Bundles The Rain Dance 7:1*
Generalization #8	Indian Medicine Medicine, Good and Bad 8:1 A Sample of Plant Uses in Aboriginal North America 8:2 Indian Medicines Still in Common Use 8:3* A Medicine Man's Amazing Cure 8:4*
Generalization #9	The Missionaries and the Métis

Generalization #1

The concept of a single, all-powerful Creator is fundamental to Aboriginal spirituality. All things are the works of the Creator, therefore there is a harmony and unity among all Creation - land, animals, plants.

Data Sheets: The Creator
Unity and Harmony of All Things 1:1

Major Objectives:

The students will learn that:

1. The Cree and other plains peoples believed in a Creator referred to as the "Great Spirit", "Great Mystery", "Great Manitou" (Algonkian), and "Wakan Tanka" (Dakota).
2. The Creator is supreme, but not personalized.

Key Questions/Activities:

1. Have students read "The Creator". Ask each student to create a question from the reading and write it on a card. The questions will be pooled and discussed by the whole class.
2. Each student can utilize this lesson as a starting point for beginning their journal writing. Ask students to respond to these two major points developed in this generalization:
 - a. A child should grow up learning the importance of respecting all things in Creation.
 - b. Story-telling by parents, grandparents, and Elders was the manner by which knowledge of the Creator and the interdependence of all things was revealed.

Students should respond to the two statements generally, as well as personally. For example: How does this relate to their own experience? Do they favour this? Can they provide examples from their own lives?

3. Give the students a copy of the following quotation by Chief Joseph of the Nez Pierce nation, and have them discuss the quotation's relationship to Indian spiritual philosophy and the history of European/American/Canadian relations with Indigenous peoples.

"If the white man wants to live in peace with the Indian, he can live in peace. There need be no trouble. Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were made by the Great Spirit Chief. They are all brothers. The earth is the Mother of all people, and all people should have equal rights upon it. You might as well expect the rivers to run backward as that any man who was born free should be contented penned up and denied liberty to go where he pleases. If you tie a horse to a stake, do you expect he will grow fat? If you pen an Indian up on a small spot of earth and compel him to stay there, he will not be contented nor will he grow and prosper... Let me be a free man: free to travel; free to stop; free to work; free to trade where I choose; free to choose my own teachers; free to follow the religion of my fathers; free to think and talk and act for myself -- and I will obey every law, or submit to the penalty."

Hin-mah-too-yah-lat-kekht (Chief Joseph)

Source: Nez Pierce Country: Official National Park Handbook, National Park Service, U.S.D. Dept. of Interior, Washington, D.C., 1983, page 10.

Teacher Information:

The ideal situation would be for students to learn about religious life and spirituality in a traditional manner. In a typical classroom setting this is not possible. However, recognized community leaders and elders can be and should be involved in the presentation of this content. Teachers are once again reminded that the focus of this unit is to teach about key aspects of Indian peoples' spiritual philosophy.

Generalization #2

Plains Indian life is one in which spiritual beliefs are woven throughout all parts of the social structure and observed in conjunction with every activity.

Data Sheets: Nakoda Spirituality
Interview With Maria Campbell 2:1*

Major Objectives:

Students will learn that:

1. Indian spiritual life is not compartmentalized; it is part of every aspect of Aboriginal society.
2. Spiritual truth is revealed in part by various living things. These living things in nature are treated with great respect, and have spirits which communicate with humans through dreams and visions.
3. Indian peoples believe all things in the universe are important and that the universe must be in balance or in harmony. If one thing is missing this balance or harmony is destroyed and affects humanity in adverse ways.

Key Questions/Activities:

1. a. Have students read the two accounts by Chief John Snow. Review who the Nakoda people are and locate their geographic area on a map. Discuss and list for journal entry aspects of Nakoda life in which religious beliefs were incorporated.
- b. In small groups, students will pool their ideas for journal entries obtained from Chief John Snow's discussion on incorporation of religious beliefs in Nakoda life. Utilizing a reverse-weight prioritization technique, or a simple voting procedure, select five major topics to be utilized for individual journal entries. Reverse - weight prioritization is when a smaller value is placed upon the idea that receives the most support. For example,

idea #1	10 votes	value 1 point
idea #2	8 votes	value 2 points
idea #3	6 votes	value 3 points
- c. Each student is to make a journal entry utilizing the five major points from Chief John Snow's topic on the incorporation of religious beliefs in Nakoda life as they relate to their own personal reality.

2. a. Assign two students to read the Maria Campbell interview aloud to the entire class. The audience is to record the main points.
- b. Utilizing information from the Maria Campbell interview, appoint a recorder for each group to note the main points of the small groups' responses to the following questions:
 1. How does Maria Campbell define spirituality?
 2. What is her theory for the survival of Native spirituality?
 3. List some possible barriers for the future survival of Aboriginal spirituality.

Teacher Information:

The teacher can point out a dichotomy in Canadian society. On one hand, people strive for diversity in dress, personal appearance, housing, and transportation. On the other hand, the government implements policies for sameness. For example, very little recognition, tolerance or preservation of cultural differences, language differences, and social differences was allowed. Only recently has there been change towards promotion of multiculturalism.

In traditional Indian philosophy, everything has life and a spirit. Everywhere one goes, one may encounter these living things with living spirits. One had to take the life of other living things in order to live. When taking the life of another living being, sacred ceremonies and prayers were performed. Certain rules were followed after the kill and special thanks were given to compensate for one losing life in order for another to survive.

Relate the place of the eagle in Indian spiritual beliefs to the students. Today eagle feathers remain sacred. They are taken only for ceremonial use. They signify a level of achievement and learning that a person has attained. Discuss how this way of seeing the universe, with plants and animals having equal or more importance than humans, contrasts with the present Euro-Canadian model of the universe in which man is master. Note that many non-Indian people practise similar "ecological" or balanced ways.

The notion of balance and harmony will be dealt with again in later generalizations.

Generalization #3

Cycles are fundamental in nature and influence the thoughts of Indian peoples. The circle is one of the most meaningful symbols of Indian peoples and is given expression in the Medicine Wheel. The Sacred Tree is a symbol of Indian spiritual philosophy.

Data Sheets:

Power of the Circle
The Circle Camp 3:1
The Circle of Life 3:2
Medicine Wheels Decoded 3:3
The Story of the Sacred Tree 3:4

Major Objectives:

1. Students will learn that the Indian peoples believe that the power of the world works in cycles.
2. Students will gain further insight into the power of the circle and further understanding that the circle is fundamental to Indian philosophy.
3. Students will understand that the Medicine Wheel has powerful symbolic meaning in the spiritual philosophy of Indian peoples.
4. Students will understand that the Medicine Wheel and Sacred Tree are symbols of the universe, with all things in balance and harmony.
5. Students will understand that the circle camp is a very meaningful expression of Indian philosophy, and binds all living beings to the Great Spirit.
6. Students will understand that ceremonies and rituals have great importance, bring meaning and power to life, and contribute to the unity of all peoples.
7. Students will realize the dual spiritual and astronomical functions of Stone-Age monuments and the similarities of the Indigenous peoples that built them.

A

Key Questions/Activities:

1. Indicate to students that the circle signifies harmony and balance; a beginning and an end; a continual rebirth. All living things are caught up in a cycle. This is especially true for those who are closely attuned to the rhythm of nature.

2. Highlight for students some aspects of the environment which are cyclical in nature, some as:

Regarding the Year: spring, summer, autumn, winter.

Regarding the Day: dawn, daylight, twilight, night.

Regarding Life: birth, childhood, adulthood, death.

Regarding the Webs of Life: plant nutrients, grass, buffalo, human beings.

Regarding the Four Great Winds: North, South, East, West.

3. At this time you might note that in the circle there are colours and animals associated with the four directions. The four colours associated with the Four Directions in the Cree tradition are: East - yellow, South - blue, West - white, North - red. The animals associated with the Four Directions in the Cree tradition are: East - eagle, South - mouse, West - bear, North - buffalo.

4. Compare Indian symbols and rituals with Christianity or other religions. There are similarities such as the concepts of the major human virtues like love and sharing. Both wine in Christianity and tobacco in Indian philosophy are used as sacraments in rituals.

- Quickly breaking branches at the end of the Rain Dance and leaving is symbolic of people breaking from their past to live anew.
- Equated to new life in Christ: old things have passed away behold all things have become new.
- 40 poles used in Raindance lodge and 40 is a number used frequently in the Old Testament: the flood of 40 days and nights; the 40 years of wandering in the desert by the Hebrews; Christ fasted 40 days.
- 40 braids of sweetgrass are gathered to be given to an Elder to request a Rain Dance.
- Vision Quest - fasting alone for 4 days, equated with Christ fasting alone for 40 days. Also Christ would often go into the wilderness alone to fast and pray.
- Spirit helpers equated with guardian angels.
- The centre pole of the Dance lodge is referred to as the Tree of Life. In the Scriptures, Christ is referred to as the 'tree of life'.
- Piercing of men symbolic of the men's willingness to suffer for their people. Once pierced their lives belonged to society-at-large and were no longer just their own. Compare with Christ pierced on the cross as a sacrifice for all peoples, and the manhood rituals of various cultures such as circumcision and scarring.

5. Students may discuss differences between Christianity, other religions, and Indian philosophy.

Some Christians believe that one enters the world with inherent sin, the predisposition to do evil, and only through appropriate activities under God can one be absolved and enter into Heaven.

Indian philosophy starts with the premise that a person is good and pure, and this will be manifested in good actions and a good life if they live a life in harmony with Creation. The Great Spirit is in everything. If one is in harmony with everything its spirit will be healthy and will grow. If one is not in balance or harmony with the environment its spirit will be weak and sick. In a manner of speaking the result will be "hell" during life on earth.

6. Have the students read the account by Black Elk, Oglala discussing the "Power of the Circle". As a large group, list all the things that Black Elk stated were in 'circles'. Also as a large group, list other things in nature or life that occur in cycles but were not mentioned by Black Elk.
7. Read the data sheets which discuss the Medicine Wheel and the Sacred Tree. Have the students make note of one aspect from each selection for a journal entry.
8.
 - a. Read "The Circle Camp" and have students obtain evidence in support of the following statement: "The circle-camp is a reaffirmation and embodiment of Indian spiritual philosophy."
 - b. Have each group make a list of the activities in the circle camp which disclose beliefs, ceremonies, traditions, myths, customs and social relationships. Outside sources of information, including interviews, will need to be consulted.
 - c. Utilizing information from the article, ask students to write a poem (e.g., cinquaine or haiku) about the circle camp.
9. Utilizing the lists compiled from reading the "Power of the Circle", ask each group to create a visual representation of the key aspects of a circle through the use of symbolism.
10. Have students work in small groups and conduct research into the spiritual significance of; eagle feathers, tipi poles, round dance, and pipe ceremony. Each group can present its findings in a brief oral presentation to the class.
11. Students may write a paragraph in their journals citing one aspect of circle symbolism which is personally meaningful to them.

12. Students could draw a design for a t-shirt utilizing aspects of symbolism in Indian philosophy. If resources permit, these designs could actually be silk-screened onto t-shirts, or they may be drawn on with fabric crayons or permanent markers.

B

Refer to data sheet 3:3, "Medicine Wheels Decoded".

1. Define or explain the following terms; solstice, equinox, cairn, peripheral, alignment, constellation.
2. Investigate the following stars and constellations, and plot them on a sky chart for the northern hemisphere (summer season); Rigel, Aldebaran, Sirius, Taurus, Orion, Capella. Students may create representations of these constellations and others by punching holes in black construction paper in the appropriate locations. A brief written description of the constellation and its origin may be attached.
3. What did the Medicine Wheels tell the plains peoples and why might it have been important to their economic life and cultures?
4. What is the evidence for Medicine Wheels having both a spiritual and astronomical significance?
5. What do the majority of Medicine Wheels have in common with Stonehenge, which is located upon Salisbury Plain in England?
6. What do the stones, spokes, cairns in a Medicine Wheel represent according to traditional thinking? According to Forbis and Eddy?
7. Write a paper presenting your own opinion of this article.

Possible Assignments:

1. Investigate Stonehenge further. Discover who is believed to have built this massive monument, and the technology required to do so. Read Gerald Hawkins book Stonehenge Decoded, 1965, and write a summary of Hawkins' theory and discoveries. Present this information to the class. This may be a contractual or individual research assignment.
2. Research the origins of the constellations of the northern hemisphere and their importance of meanings to Indigenous, Classical, European and contemporary societies.

3. Build a working sundial or Medicine Wheel as a group, class or community project. Consultations with community Elders and leaders would be wise. Perhaps the traditional ceremony may be practiced in this regard. Check your star alignments on the following dates; April 21'st, June 21'st, September 21'st and December 21'st. What are the astronomical names for these dates and what is their significance? Align cairns for these significant days. This project may be a permanent monument for the school and community.
4. Explain in a brief paper, the similarities among Stone Age computers and theorize an explanation for this. Extra-terrestrial visitations has already been done, and some would say overdone at this point. Create your own theory as to how similar monuments built by numerous distinct peoples, on separate continents all over the world, serve similar religious, spiritual, cultural and astronomical functions.

C

Refer to data sheet 3:4, "The Story of the Sacred Tree".

1. What is the relationship between the tipi, the Sun Dance pole, and the Sacred Tree?
2. In what other religions and cultures are trees used as symbols? Why is the tree an excellent and adaptive symbol?
3. What is represented by the following parts of the Sacred Tree; trunk, branches, bark, leaves, roots, shade, fruit, inner rings?
4. Summarize in a 1-2 page essay the symbolism of the Sacred Tree and its relationship to the Medicine Wheel.
5. Draw, paint or make a collage of the Sacred Tree and all of its constituent parts. Label each part of the Tree and explain what it represents.
6. Create your own symbol for the relationship of humanity to the universe and the Creator.

Teacher Information:

1. Focus upon the symbolism of the drum. When Indian peoples are dancing for recreation, or in celebration, they are in fact participating in actions which reaffirm their spiritual philosophy. The sense of harmony, unity, and the tie to Mother Earth is encompassed within the activities.

As a note of interest, most often non-Indian participants are welcomed into Indian recreational dances, provided they observe appropriate behavior and respect for the event. They too are part of the universe. This philosophy sheds some light on why non-Indian immigrants have been dealt with cordially and on many occasions welcomed to the North American continent.

2. The wheel is a metamorphic tool for explaining the dimensions of human processes and their relationships with each other. There are four points on this circle, representing at different times the four directions (each symbolizing qualities of a complete human being); the four worlds of existence (the mineral, plant, animal and human worlds - all bound in the unity of spirit); the four dimensions of human potentiality (the physical, mental, emotional and spiritual dimensions, all converging at the intersection within us known as human will); the four dimensions of human knowing (action, reflection, interpretation, and understanding, mediated at the intersection of these activities by the world-shaping power of belief and vision). There are other sets of four which could fit in this analytical framework and many yet to be discovered.
3. Everything is equal within the wheel. The animals and the birds as well as all living things have equality in the universe. Their survival and preservation is paramount to humanity's survival. If there is not respect for all living things then there is not respect for oneself. Many Indian peoples believe that if an area is destroyed, marred or polluted the spirits will leave that area. If this pollution continues the animals, birds, and plant life will disappear and the spirits will also leave. The latter is of the most concern as Indian peoples believe that other forms of life have spirits too.
4. Many other cultures, primarily in Asia, have a similar philosophy. There is an attempt to achieve a balance within one's life. The Japanese create immaculate gardens, where they may sit and meditate to achieve a balance. Others retreat to remote areas that have been undisturbed by human activity to meditate and pray and to seek visions to bring their spirits in harmony with the world around them.
5. Inform the students that during the 1880's and especially after 1885, Indian peoples could not leave the reserve without a pass, a form of passport signed by the Indian Agent. These restrictions were instituted in the aftermath of the 1885 conflict and prevented the movement of Indian peoples to ceremonial gatherings at other reserves.

Generalization #4

Indian peoples of the plains tend to see the structure of this world and the powers that control it as a quaternity. The pipe ceremony and medicine wheel embody the concepts of the Great Circle and the sacred number 4.

Data Sheets:

The Circle and the Square
The Pipe Ceremony 4:1
The Smoking Ceremony 4:2*

Major Objectives:

Students will learn:

1. The number four is sacred in plains Indian societies. It symbolizes many things in life and is central to many sacred ceremonies.
2. The meaning of and reasons for the pipe ceremony.
3. The proper handling of the pipe.
4. The ceremonial use of tobacco.

Key Questions/Activities:

1. Compile a list, during class discussion, of the symbolic meanings of the number four.
2. List all unfamiliar terms from "The Circle and The Square" by Lame Deer. These most likely will include; Wakan, Tatuye Topa, hanblechia, Umone, Medicine Bags, peyote ceremonies and sweat lodges. Give students the opportunity to share what knowledge they may have of these terms with the rest of the class. For unknown terms, students should be encouraged to conduct individual research. Students should be aware of the geographic area where these terms are used and the language used.
3. Refer to data sheets 4:1, 4:2*, and information about pipes presented in Unit-6: Social Life. Independent research upon this topic may be required.
 - What is the role of the pipe?
 - Who is allowed to participate in a pipe ceremony?
 - Who is allowed to conduct a pipe ceremony?
 - What are the obligations of a participant?
 - What are the obligations of a pipe holder?
 - How does one receive a pipe?
 - Who is eligible to have a pipe?

- What care is given a pipe in storage?
 - What types of pipes are used in Saskatchewan?
 - Where does the stone come from?
 - Who can make pipes?
 - What are the purposes of the pipe ceremony?
 - How do these purposes illustrate the use of symbolism in the expression of Indian spirituality?
 - What is the pipe made from? What does the use of these materials signify?
 - What is signified by the pointing of the pipe to the four cardinal directions, the sky and the earth?
 - What is the significance of tobacco? What does it represent?
4. In small groups have students design a poster illustrating the significance of the numbers four and seven to the Dakota. The symbolic colors should be utilized.
 5. Have small groups conduct research in respect to the ceremonial uses of the pipe by one of the following major Indian groups: Cree, Anishinabeg, Dene, Nakota, Dakota. They will then make an oral presentation of their findings to the whole class.
 6. Students may share the results of the small group research with each other. They will then record in their journals the major findings from their research. They may then compare the similarities and differences between the pipe ceremony and one of the spiritual ceremonies with which they are familiar.

Teacher Information:

The pipe is used to start all important meetings. It signals that the proceedings are sacred and that they are to be undertaken with respect for all living creatures. All persons are to speak the truth and conduct business in a dignified manner. All agreements spoken are spoken under the Creator and are as binding as signatures on written contracts. The treaties are signed under the sanctity of the pipe ceremony. Treaties are perceived as sacred and must be maintained because of the commitment of the Indian Elders under the Creator. The government was also perceived to be committed to the obligations and responsibilities stated by its representatives under the Creator.

The data sheets give information as to some of the sequences of the movement of the pipe. Basil Johnston notes the following sequence: east, west, north, then south. The other source states that it is presented to the east, north, south, west. It would be interesting to note the local custom in this regard. If the students indicate a deeper interest in this ceremony, they should be encouraged to seek out the assistance of an Elder or a pipe carrier.

Generalization #5

The intermediaries between the Creator and humans are the spirit powers, "atayohkanak" (Cree).

Data Sheets: The Spirit Powers
 Talking to The Owls and Butterflies
 5:1

Major Objectives:

Students will learn that:

1. In plains Indian philosophies, spirits are in everything including non-organic things such as stones.
2. The spirit powers will appear at certain times, such as during vision quests, and reveal certain information and give special assistance to the individual.
3. Spirits may be used for good or evil: they themselves aren't necessarily good or evil. Tricksters such as Nanabush (Anishinabeg) and Wesakechak (Cree) are both good and evil. Wihtiko (Algonkian) is the embodiment of more powerful evil spirits.

Key Questions/Activities:

1. Discuss with students what they understand by the terms spirit powers, supernatural beings and supernatural powers. Determine similarities and differences among their definitions.
2. Students should be asked to locate a trickster story. Several are available on Wesakechak, Raven, Nanabush and Ikwe. Have them analyze the story for moral teachings. As a further activity, students could be asked to identify the ways in which the trickster transmits his message. (Refer to Unit-6: Social Life, Story-Telling Section)
3. Provide students with a copy of an Aesop or La Fontaine fable and have them note similarities and differences with the trickster story analyzed in the previous activity. Teachers should ensure that students note that the trickster is a sacred being, Aesop was a Greek philosopher and storyteller, and La Fontaine was a French poet.

4. Students could consult an Elder, a community person or an older relative to recount any stories they may have about tricksters or spirit powers. These could be written up and shared with the class.
5. Have students write a trickster story based upon the explanation of a natural phenomenon or a moral. These stories may be shared with the class in a display or learning centre, or bound in a book, complete with illustrations.
6. Ask students to make a journal entry about their personal beliefs regarding spirit powers. If they know of any personal experiences, they might like to record these as well.
7. Research the spiritual beings and powers of different cultures. An investigation of folk tales and beliefs will yield information about Classical spirits such as Dryads, Little People (Ireland), Gremlins etc.

Teacher Information:

The beliefs presented in this lesson must be treated with respect. The teacher is encouraged to be aware that it is a traditional belief that spirit powers are not something to be treated lightly. If it is apparent that such a view is held, Elders and Indian community leaders should be consulted.

A further challenge may be the attitude of the community. As previously stated, a resource person with knowledge and experience on this topic should be consulted. If this is not possible, proceed, utilizing the readings. The readings will stimulate interest and questions. Many questions may not be answered. This is the way it should be.

Lame Deer articulates this point very well as follows:

"I haven't told you all I know about the herbs and about the ways of our holy men. You understand that there are certain things one should not talk about, things that must remain hidden. If all was told, supposing there lived a person who could tell all, there would be no mysteries left, and that would be very bad. Man cannot live without mystery. He has great need of it." (Lame Deer, p. 173).

Tricksters such as Wesakechak are a most interesting phenomenon. The trickster myth is found in many Aboriginal societies and those such as the Greeks, the Chinese, the Japanese and in the Semitic world.

The trickster possesses no well-defined fixed form but is generally a figure shadowing the shape of a human being. The trickster is central to many stories or myths which were used to teach moral issues, both good and evil. Laughter, humour and irony permeate everything the trickster does and thus the myths have tremendous audience appeal.

Above all, it is most important to recognize that in Indian spiritual philosophies the trickster-transformers like the spider (Dakota), coyote and raven (Anishinabeg) are conceived as mischievous, sacred beings who may bring harm. Both the inclination to do good and harm are sacred. That is, both are manifestations of the power of the "Great Mystery". Humans strive to work in balance between these two forces.

Generalization #6

Most Indian peoples seek to acquire a guardian spirit through a vision. This guardian spirit is a guiding force in their lives and may give them certain capabilities.

Data Sheets:

The Vision Quest
The Ceremony 6:1
Hanblecheyapi: Crying For A Vision
6:2*

Major Objectives:

Students will learn that:

1. Many young Indian people seek visions.
2. A person may have a vision, or a revelation, which will give a person certain abilities to be used in the future when the time is appropriate.
3. A person seeking a vision might fast or willingly deprive him/herself of basic sustenance, comfort or social contact in order to experience the essence of personal spiritual identity.
4. The vision might be sent as messages through an animal or as signs from wind, thunder, trees or other natural things.
5. The plains Indian peoples believe the Creator is in everything, and everything is created for a purpose.

Key Questions/Activities:

1. Guide students through a thinking exercise. This will provide the students with an opportunity to experience a focussing of their thoughts upon the task at hand. Stress to the students that this is an activity that operates in the realm of their imaginations and is a common device used in meditation and psychiatry.

The vision quest functions in the spiritual realm, as well as the physical, emotional and social realms. The candidates confront their own fears and values, their relationship to the environment, the spiritual realm, the Creator and his or her role in society.

TEACHER GUIDED EXERCISE:

- ° Close your eyes
- ° Imagine yourself, alone, on a journey, walking on a path in a certain type of natural surrounding. E.g. desert, forest, mountains, plains, etc.
- ° Imagine stopping at a fork in the path; one path leads to higher ground, the other path to lower ground along a lake.
- ° You must make a decision as to which path you are going to take - the higher path or the lower path by the lake.
- ° Before you continue on your journey, an animal appears on the path in front of you. It is not ferocious. You ask it which path you should take. The animal tells you.

Debriefing Session:

The following are questions for students and teachers to share with each other.

- ° What type of terrain were you in?
 - ° What decision did you make as to which path to follow? Why?
 - ° What type of animal did you imagine on the path? What are the characteristics of such an animal that you are aware of?
 - ° Was the advice of the animal the same as your own decision? (Possible comparison to guardian spirit.)
 - ° Do you see yourself as having similar qualities to the animal that appeared on the path?
2. Read the poem "The Road Not Taken" by Robert Frost. Relate the poem to this exercise and discuss the symbolic meaning, metaphor presented by this poem. Check first with the Grade 12 English teacher.
 3. In groups, discuss and summarize the readings on the vision quest and produce a written statement of what the vision quest is.
 4. Students could be assigned a mini-essay on one of the following topics:
 - Where and how might a person receive a vision or sign? Develop the idea that Indian peoples respect all things of the creation because all things have spirits and one never knows when these spirits might bring power.

- What preparations are made by and for those undertaking a vision quest? Develop the idea that this quest is a sacred endeavour. Ceremonies of purification and prayer are undertaken prior to the quest. They are performed with utmost care, attention and reverence. At the completion of the vision quest the revelation is interpreted by the Elders whose knowledge and experience is deeply respected.
- Do young women seek a vision? Give evidence to support this. How does their quest differ from that of the young men?

Teacher Information:

1. The topic of visions and vision quests may be a new concept for students. The explanations given in these accounts will stimulate more questions than the teacher may be able to answer. The ideal would be to have a resource person who would offer a firsthand account about their personal vision or an explanation of some of the matters brought up in a discussion of this topic.

It is crucial that the students understand that the vision quest continues to be very important to the plains Indian peoples.

2. The vision quest is the most important individual spiritual right for a plains Indian person. It is the ultimate example of the North American Indian practice of actively seeking spiritual experiences. Indian spirituality promotes the idea that no person can accomplish anything of value solely on human initiative. Assistance is usually obtained through a vision, an experience that has the effect of placing the recipient in a relationship with powers greater than human. Typically, visions are actively sought and come as a result of prescribed activity designed to facilitate such experiences.
3. The vision quest is one of the principal means whereby individuals seek to determine the meaning of life. In plains Indian cultures this meaning is inextricably connected to the meaning of the universe itself.
4. Differing views exist in relation to women and the vision quest. The Anishinabeg believe that because a woman already has the gift to bear children she is already complete and did not have to seek a vision, although she was still free to seek a vision if she so desires.

5. Basil Johnston writes:

"For women there was no such comparable obligation to seek a vision. Any obligation that might have pre-existed was removed by the first of mothers, who gave birth to men and completed the cycle of life and time, creation, destruction and re-creation. By this act, a woman was complete in herself. A woman, by giving life, fulfilled the first portion and requisite of being; man had to give meaning to that gift of life. But a woman was free to quest for a vision."

(Johnston, Ojibwa Heritage, p. 121)

Generalization #7

Spiritual practices have a strong social aspect. The Sun Dance, Rain Dance, Thirst Dance is the most important spiritual event that draws the plains Indian peoples together.

Data Sheets: The Sun Dance and Medicine Bundles
 The Rain Dance 7:1*

Major Objectives:

The students will learn that:

1. The Sun Dance is a sacred ceremony conducted when many different groups gathered together in the summertime.
2. The Sun Dance ceremony evolved on the plains and was a new ceremony based on former traditions and ceremonies.
3. The Sun Dance is an opportunity for different bands and groups to visit, renew ties, and conduct annual business.
4. There are special preparations and behaviours required of those who have made a pledge or vow.
5. Some men and women practice deprivation, discomfort, and infliction of pain as a test and a testament, during the Sun Dance.
6. The Sun Dance is called the Thirst Dance or Rain Dance by some plains Indian peoples.
7. Extensive advance preparations are necessary, some taking nearly a year.
8. The Sun Dance is a group effort. It is necessary for all to petition the Great Spirit, and therefore, the Sun Dance is a major integrating mechanism for plains societies.
9. There are specific daily activities in the Sun Dance ceremony.
10. During the last day, the piercing ceremony is the most important part of the proceedings, followed by gift-giving.

Key Questions/Activities:

Have students read the data sheets. Discuss the following questions:

1. Why do you think the Sun Dance is held during late June or early July?
2. The Sun Dance is a relatively new ceremony. Explain, noting the underlying reasons for the evolution of this new ceremony.
3. What is the main basis or foundation for the Sun Dance?
4. Although the main reason for the Sun Dance is to fulfill a vow, what secondary activities are undertaken at this time?
5. What are some of the behaviours required by participants making the vow?
6. What activities form the main part of the Sun Dance?
7. There are variations in the Sun Dance Ceremony. Note two or more of these variations.
8. What is a Rain Dance? According to Chief Piapot, what reasons are given for holding the Rain Dance?

Possible Assignments:

1. In small groups have students investigate the above questions in greater detail. Divide the group into four and assign each group two questions. Each group is to research and prepare a written/oral/visual report for the information of the other group members. Students could be provided with space to set up a learning centre with any materials and information that they are able to gather in response to the questions.
2. Individuals, with a sincere desire to do so, are welcome to participate in a Sun Dance if proper protocol is observed. A formal request is necessary and prior knowledge of the significance is essential. A sincere interest and inquiry to an Elder or a respected participant knowledgeable about this ceremony is most often well-received.
3. Ask students to contemplate what vow they might make prior to experiencing a ceremony. Have students enter their "vow" in their journals and to diagram the entire process involved with a ceremony, from beginning to end, noting the significant aspects of each step pictorially.

4. Students could interview someone who has been involved in a Sun Dance, Rain Dance, Thirst Dance to determine what personal meaning the Dance has for them.
5. If students have had personal experience with a Sun Dance, Rain Dance, Thirst Dance they could be encouraged to share the experience orally with the whole class or in a written account.
6. The Sun Dance and Potlatch were banned by the federal government. Investigate who was responsible for this action, why it was done, when it was done and what the effects upon the Indian peoples' lives and cultures were. (Refer to Unit-3: Political Life)

Teacher Information:

1. It should be emphasized that the segment of plains Indian cultures that was based upon the horse and buffalo lasted for approximately one hundred years, a relatively short period in the history of a people. It should also be noted that the majority of popularized descriptions of Indian peoples in the media deal with the cultures of this period. The Sun Dance is yet another ceremony, arising from this period in time, that is commonly depicted inaccurately.
2. The Sun Dance is the most important communal rite in plains tradition. Perhaps it can be best portrayed as a more elaborate version of the vision quest, the most important individual rite. Lame Deer says:

"I told you of hanblechia, the vision quest, one man, alone by himself on an isolated hilltop, communicating with the mystery power. Well, the Sun Dance is all the people communicating with all the mystery powers. It is the hanblechia of the whole Sioux nation."
(Erdoes and Lame Deer, p. 199)
3. Much of the symbolism of the Sun Dance deals with the relationship of all things in and through the Creator. The ceremony makes extensive use of such symbols as the circle, the Medicine Wheel, the sacred pipe, and the number four, all of which refer to the principle powers of the world. The sun is the focus of the ceremony, a symbol of the Creator. The vision sent by the Sun, the goal to which each dancer aspires, represents an insight into the interrelatedness of all creation, with emphasis on the place of humanity and individual within this system of sacred relationships.

4. Emphasize the length of preparation, the role of the leaders ("holy men")", the prayers, and the proper procedures. This wisdom does not come easily and is in the keeping of a few. The knowledge and those who carry this knowledge are deeply respected. Due to the encroachment of European settlement and practices, it has been a struggle to maintain this knowledge.
5. Today at Sun Dances many give away food, clothing, tools and cash to all attending. Nowadays the person giving the pledge or vow is not always responsible for this give-away. Other participants bring gifts which are put around the sacred pole and then distributed on the fourth day. The gifts are officially regarded as offerings to the supernaturals (spirit powers). People who receive the presents pray for the welfare of the donors and that by means of such prayers divine intervention might occur.
6. The supplying of the provisions for the ceremony is a massive undertaking. In the past the pledgers were responsible for all the ritual needs, food for a week of feasting and the give-away. Ideally, the pledger gives up virtually all possessions in "payment" for this rite. Today all members of the gathering often contribute to ease the leading dancer's burden. In modern times the sponsor of the Sun Dance is not necessarily a participant.

Generalization #8

Men and women whose spirit helpers prove to be especially powerful become Indian healers. They may have powers to heal, gifts to give guidance, or may perform other significant activities.

Data Sheets:

Indian Medicine
Medicine, Good and Bad 8:1
A Sample of Plant Uses in Native North America 8:2
Indian Medicines Still in Common Use 8:3*
A Medicine Man's Amazing Cure 8:4*

Major Objectives:

Students will understand that:

1. "Medicine man" is not an accurate term. Indian languages have different names for various health specialists. Generally, in western Canada, they are referred to as Indian doctors.
2. Indian doctors have special powers which permit them to cure illness and to foretell the future.
3. Special powers which are given one to be an Indian doctor are granted only to certain people who are ready for the responsibility and who are willing to work for it.
4. Herbal remedies and spiritual abilities are used to cure a wide variety of illnesses and ailments.
5. Aboriginal healing is concerned with the whole person: the physical, emotional, mental and spiritual aspects.

Key Questions/Activities:

1. Have students read the materials on Indian Medicine and to compile one question for each data sheet. Collect these questions and use them for class discussion or a content test.
2. Discuss the nature of Indian medicine with the students. Key aspects of this discussion should include:
 - a. The role and function of Indian doctors, yesterday and today.

- b. Perceptions of the concept of treating the whole person, spiritually, physically, emotionally, and mentally.
 - c. Aspects of Indian medicine which students are interested in or aware of.
3. Small groups may have the option of choosing five questions compiled by the entire class, researching answers and presenting their replies in either oral or written format.
4. Small groups may be assigned a major research paper based upon key concepts gleaned from the student readings. Sample research topics might include:
 - Indian Doctors: Past and Present
 - Indian Herbal Remedies
 - A Comparison of Indian Traditional Medicine and European Medicine
 - Contributions of Indian Medicine to Non-Indian Medicine
 - Indian Medicine: Its Uses
5. Each student will be asked to locate a resource which presents information on Indian medicine for the information of the entire class. This resource could be in print, audio, or visual format, and may be produced by the student or published by another source.
6. Indian medicine is said to address the whole person: the spiritual, the emotional, the physical and the mental aspects. Ask students to record their reaction to this concept and determine examples of possible ailments in each area. This is to be done in their journals.
7. From the readings, the class presentations, group research, and from personal experience, have the student draw a brief written comparison of the Indian practice of medicine and present day "conventional" medicine.

Teacher Information:

1. Teachers are advised to develop an understanding of the terms "medicine man" and "medicine woman". The connotations of these terms does not accurately reflect their roles and functions within Indian societies. It should be clarified that among the Indian doctors there are specialists in various fields of medicine: general practitioners, nurses, psychiatrists, herbalists and so on.

2. Indian peoples understand that health is a complex of the body, mind, emotions and spirit. Illness may be caused by neglect or hurt in one or more of these areas. For a cure, one has to deal with each of these areas.
3. The Great Spirit is the "Great Mystery". The Plains Indian traditions assert that all knowledge of the Creator must necessarily be limited. Interpretations must allow for a great range of valid opinions on spiritual matters, since these pertain directly to something which no person can ever fully comprehend. This part might help students to gain insight into Indian medicine.

Generalization #9

Many Métis may have adopted a variety of spiritual and religious beliefs.

Data Sheets: The Missionaries and the Métis
 (Refer to information in Unit-3: Political
 Life, Unit-4: Economic Life, and Unit-5:
 Educational Life)

Major Objectives:

Students will learn that:

1. A majority of Métis joined either the Catholic or Anglican church.
2. The arrival of the Selkirk Settlers, and the amalgamation of the North West Fur Company and the Hudson's Bay Company, precipitated permanent settlements.
3. The Anglican and Catholic missionaries worked closely with the Hudson's Bay Company to use the churches and schools to convert and assist in the agricultural settlements of the Métis people.
4. The Catholic church played a significant role in the life of French-speaking Métis.

Key Questions/Activities:

1. Have students compile a statistical analysis of the religions practised by the Métis. A goal of this assignment is to obtain information about people identified as Métis and to allow students to determine possible investigation procedures, and compile the collected data. Statistics Canada's census may be used as a major source.
2. The students could individually examine their own spirituality and write a journal entry about what religion or spirituality means to them personally. This may be a topic conducive to poetry or prose.
3. Give reasons why the Catholic and Anglican churches have the highest percentage of affiliation of Aboriginal peoples.
4. Why are the figures for the "Native Indian" religious denomination so low?
5. Have students make a journal entry of the most personally meaningful aspect of traditional Indian spirituality for them.

Teacher Information:

1. Religious Affiliation: Statistics Canada, 1981 Census

<u>Denomination</u>	<u>Native Population</u> (Saskatchewan)	<u>%</u>	<u>Non-Native</u> <u>Population</u>	<u>%</u>
Roman Catholic	34,680	58.6	310,010	32.4
Anglican	12,250	20.7	77,725	8.1
United Church	3,420	5.8	263,375	27.5
Penticostal	1,385	2.3	16,435	1.7
Native Indian	430	.7	0	0
Other	3,575	4.3	212,555	22.2
No Affiliation	3,900	6.6	60,255	6.2
Total	59,200	100%	956,440	99.8%

2. Focus upon the fact that when missionaries decide to convert people who are semi-agricultural they achieve greater success. In areas where a transient lifestyle is preserved, so is traditional religion and education. Following the amalgamation of the two fur trading companies, there were large numbers of unemployed fur traders and servants. The Hudson's Bay Company policy was to move them to the Red River where they would obtain religious instruction and education and be under a regular police force and government.
3. The primary method of religious conversion was education. The Anglican and Catholic churches played a major role in the early years of the Red River Settlement. However, later on, Methodists and Presbyterians gained footholds also. Indian and Métis children attended the Industrial and Residential schools. For more information on the operations and effects of these upon Aboriginal peoples. (Refer to Unit-5: Educational Life)
4. It should be pointed out to students that a significant percentage of Indian and Métis peoples are not included in the census for various reasons. However, the census figures should provide a fair representative sample for the purpose of this exercise. Also to be considered is the fact that traditional Indian religious practices were outlawed or banned until 1951.

Native Studies 10

Unit One -- Spiritual Life

APPENDIX A

Supplemental Teacher Resource Sheets

Marked With an * Are In

Sequential Order



Interview with Maria Campbell
(Excerpt) 2:1*

One of the problems of politics has been the whole problem of language and how people react to certain words and concepts. People get nervous about words like spiritualism. They have a certain idea of what that means. The reaction is often that this is a-political or anti-political. Can you explain what you mean by spiritualism?

"When I use the word spirituality, I am talking about knowing my own history as a Métis person. That includes knowing the religious history because when a people is oppressed or destroyed it is done by taking away their spiritual base. For us, as Native people, our spirituality was taken away and a foreign religion was imposed on us. Therefore, something that was vitally important, not only to the individual but also to the family and the community as a whole, was destroyed."

Among tribal peoples or pagan peoples, food, shelter and religious life were all one. Together, they were all the things that made a person and a community strong. If one part was weakened, it weakened the whole community. When you have no more spiritual sense, you are no longer centered and you don't have a clear sense of what is happening to you. It weakens you and if you are weak inside, you become afraid. If you're afraid, you are powerless.

"We're not a hopeless, helpless, powerless people. That is not our history. What caused us to become powerless? How did they take power away from us? They did that by taking away our spiritual base. It's very hard to articulate for me because I know that when I talk to people and I use the word spiritual it often turns them right off. And I know that ten years ago it used to turn me right off because my whole world was political and there was no room in politics for any kind of spirituality."

How widespread is this personal liberation movement?

"I think that a lot of Native people are moving in that direction. Most of us were there. That was our survival over these past 100 years although it was something that had to be underground.

We are so alienated from each other as people. We can talk about holocausts and Reagan bombing us off the earth, but, somehow, when people are going through a spiritual change there is some kind of hope when we get together. Maybe we aren't able to stop things but somehow we're able to deal with them. It's not the blowing up of the earth that people are afraid of, it's the alienation of knowing that if you're feeling this lonely walking around now, what is it going to be like after?"

Is there still a need for leadership to draw people together once they have gone through a spiritual awakening?

"There is always a need for leadership but I think it is for a new kind of leadership. Today leadership means somebody standing at the head, dictating about how we are going to behave. The leadership that will emerge will not be one where someone is speaking for us. It will help us to reach a doorway and then it will change. I'm talking about a circular movement because the linear way has not worked.

When people go through a spiritual change their relationship to everything around them changes. Their responsibility to the whole becomes much more real. Real leaders feel a great sense of responsibility to everyone around them. Old cultures lived with leadership and were quite peaceful. I can't believe it when they tell me that old cultures were barbaric and uncivilized and that progress has educated us. Today, we are much more barbaric. Maybe we drive nice cars and dress well, but our attitude to one another, even within our own groups, reflects no feeling of family or responsibility to each other."

Source: Briarpatch, July/August, 1985. Reproduced with permission from Maria Campbell.

The Pipe of Peace Smoking Ceremony was divinely conceived and conferred upon the ANISHNABEG (Plains Ojibway, Saulteaux) as a memorial commemorating the conflict between the father and Nanabush, the son, and the eventual peace that was declared and observed by EPINGISHMOOK (West). It was a reminder that neither lasting peace nor binding affection are ever attained through vengeance or battle. Underlying the ceremony and its general import was the theme of inner personal peace as the principle of conduct and relationship with the world.

Smoking: a Prayer For Wisdom

The smoking not only served to instill peace and to formalize peace, it was the ritual through which the Anishnabeg paid homage to the Creator and transmitted petitions. Of all the ceremonies of the Anishnabeg, none was as replete with meaning as was the smoking of the Sacred Pipe, embodying understandings, insights, and beliefs about life, being and existence. As a symbolic act the Smoking Ceremony preceded and formed an integral part of every other ceremony and celebration or meeting, as if to give them validity and integrity.

Tobacco, the substance used in the ceremony, was like the pipe, a gift of KITCHE MANITOU. There was no other substance like tobacco in delicacy or fragrance, none more fitting as an incense for the Creator. In its immolation by fire, tobacco imaged death, the mortal end of all worldly beings and existence. Its transformation from leaf to vapour represented the separation of the soul-spirit from its bodily frame. In its passage through the mouth of the celebrant of Kitche Manitou was symbolized purity of intent, truth.

Tobacco was grown by various Indigenous peoples of the Americas prior to contact with Europeans. It was used for religious and medicinal purposes. Following European contact the use of tobacco spread to Europe and eventually extended to all parts of the world. Tobacco was initially adopted by the Europeans because they had learned from the Indians of its usefulness as a medicine for purposes such as an emetic or as a poultice.

Originally, in Saskatchewan, Indians used bearberry leaves (Cree - Kinikinik) (Saulteaux - Sikàkominikwàsin) for ceremonial purposes since the practice of growing tobacco plants did not exist in this part of North America. The inner bark of red willow was also used. In Saulteaux it is known as miskwàpimàkon. Neither the bearberry leaves nor the red willow inner bark contains addictive components. After the arrival of traders, tobacco was mixed with the bearberries or the red willow.

Tobacco was used in sacred pipe ceremonies on specific occasions such as the ratification of treaties and alliances, the reception of strangers and before travelling long distances. It was used to open all important meetings and indicated that proceedings were truthful. Men were to speak sincerely and conduct business in a dignified manner. Agreements were then made in the Creator's sight and were as binding as personal signatures in our modern day world.

The pipe was a rock, the substance of Mother Earth, enduring fire as it endured changes. The pipe stem was of the wood of the Tree of Life, nourishing and sustaining. The feathers adorning the instrument were of the eagle, edifying and aspiring, and the tegument of ermine conveyed the concept of dependence and wisdom. Thus, in the architecture and structure of the pipe were represented the four elements of the world, and the four orders of being; earth, plant, animal and man.

When the ceremony was ready for commencement, the OSHKAUBAEQIS, Keeper of the Pipe, presented the pipe to the celebrant. After lighting the tobacco the celebrant offered an incense of tobacco skyward to the sun, downwards to the earth, and then to the four cardinal points that encompassed his world.

Smoking: an Act of Thanksgiving

The first whiff of incense tendered to the sun represented humanity's concrete public way of acknowledging the existence of a Supreme Being. Though the vapour was tendered to the sun, it was ultimately intended for Kitche Manitou. To the Anishnabeg there was no symbol finer than the sun to represent the power, generosity and fatherhood of Kitche Manitou. As the Anishnabeg conceived matters, all things, light, heat and life originated with Kitche Manitou. For these gifts, man was to give thanks.

The second breath of incense was offered to the rock, the substance of Mother Earth, for her enduring gifts and endowments to mankind. By analogy the earth was woman. Just as woman by unique and singular act of union with man conceived, gave birth, and nourished her offspring, so did Earth by mystical conjunction with the sun, conceive, beget, and sustain all plant life.

Likewise, as children have a place by their mother's side, so men and women too have their places and times on Mother Earth. For the gift of life, place and time, men are to render thanks and acknowledge their indebtedness. The offering of incense to earth was also an act of recognition of the primacy of woman.

As the sun and earth reminded men of the origin of life, so did the cardinal points on the circumference of the earth remind the Anishnabeg of the quality and character of life.

A whisper of incense was offered to WAUBUNANONG, the east, or the Place of Dawning. In the rise of the sun bringing forth a new day, a new life and a new time were imaged in the human order, infancy and youth. These two phases constituted the first two hills in man's struggle for survival and existence.

It is to dawn that men and women look for renewal and regeneration; for it is at dawn that flowers re-open, robins resume their songs and deer awaken. It is not different in the human order. There is similar gladness, though of more intense nature, with the birth of a child regarded by all as the fulfilment of husband and wife. In the infant and youth rested the aspirations and hope of the community, but unlike the physical which matures of its own volition, youth needs guidance to attain character and fullness. If, therefore, youth is to fulfil the wonderful promise of birth, the Elders must give guidance and counsel.

A whiff to the west is given, beyond the horizon. That the dawn which is born fresh must surely terminate in dusk, reflects daily what is true in man's life, that that which commences in frailty, but with hope, gains strength and then fades. Like the sun that rises in the east and traverses the sky to sink behind the western hills, so man's life begins, progresses and ends in death. Man's path of life begins, as it were, in the east and leads ever westward toward Epingishmook (The Place of Falling), the end of man's journey.

The smoker blowing a whiff of smoke to the west symbolically affirmed humanity's ultimate mortal destiny, not in sorrow, nor in fear but with courage. In practice, the deceased was placed upon a scaffold, feet toward the east. Here, in this position, the deceased was left exposed for four days to allow the soul-spirit (CHEEBI) to take its final leave to the Land of Souls, a place of lasting peace.

Smoking: a Preparation for Admittance to the Land of Peace

In the pipe smoking ceremony and in the funeral practices, the Anishnabeg had in a very real way the composite nature of all beings. According to the Anishnabeg, humanity was composed of a corporeal and an incorporeal substance.

As understood, humanity was, during life, to foster the growth of all its powers, to increase the qualities of its inner being and to seek harmony within itself and with the world . A man or woman finding inner and external peace would, it was believed, gain admittance into the Land of Peace. The way of peace was through fidelity to vision in the moral order.

A person having received a vision, and then having lived by its principles is deemed in old age to possess not only some truth but wisdom as well. Consequently, as the evening sun is as luminous as the morning, so is the person of truth, wisdom and peace as essential to life as the person of youth, vigour and strength. Age in a sense is but the fulfilment of the promise of youth. Old age gives wholeness to life: fidelity to vision imparts wisdom, while death gives meaning to life.

To the north, KEWATIN, a whiff. To the people of the north, life was an ordeal, often depicted as comprised of Four Hills and drawn on sacred scrolls as a path with many digressions. Physically and morally, life was difficult. Life was a struggle from infancy to youth through adulthood into old age. Many children were born, few survived. It was no different in youth where survival seemed assured and the future shining with promise. Youth was as frail. Adulthood was hardly stronger, no less immune from sickness, injury or pain than were the first two stages. Adulthood simply meant more burdens, greater risk. Those surviving the first three stages of life and attaining the final phase, old age, face other hardships, blindness and deafness perhaps, but frailty assuredly. From beginning to end, all are subject to illness, injury, hunger, thirst, and death. Those who survive and live through all four phases of life are deemed to have lived the full life, a gift of Kitche Manitou.

The final whiff of smoke was given toward the south, ZHAWANONG. After winter, there is summer: after labour, rest. Happiness follows sadness: day succeeds night, and in discouragement there is hope. The south represented hope and the fulfilment of aspirations, as it was the source of spring and summer, when all things in the world are renewed.

From the first smoker, the sacred pipe is passed on to all those taking part in the ceremony. Each enacts the thanks giving as each personally makes the petition. Only after everyone has partaken in the smoking and has instilled into his inner being the mood of peace, may other ceremonies commence and receive validation. Such was the pre-eminence of The Pipe of Peace smoking.

Source: Johnston, Basil H., TAWOW, Volume 6, No. 1, Stoddart Publishing, 1978.

The "Crying for a Vision" ritual, like the purification rites of the INIPI, was used long before the coming of our most sacred pipe. This way of praying is very important, and indeed it is at the center of our religion, for from it we have received many good things, even the four great rites which I shall soon describe.

Every man can cry for a vision, or "lament"; and in the old days we all -men and women- "lamented" all the time. What is received through the "lamenting" is determined in part by the character of the person who does this, for it is only those people who are very qualified who receive the great visions, which are interpreted by our holy man, and which give strength and health to our nation. It is very important for a person who wishes to "lament" to receive aid and advice from a WICASA WAKAN (holy man - Dakota), so that everything is done correctly, for if things are not done in the right way, something very bad can happen, and even a serpent could come and wrap itself around the "lamenter."

You have all heard of our great chief and priest Crazy Horse, but perhaps you did not know that he received most of his great power through the "lamenting" which he did many times a year, and even in the winter when it is very cold and very difficult. He received visions of the Rock, the Shadow, the Badger, a prancing horse (from which he received his name), the Day, and also of WANBLI GALESHKA, the Spotted Eagle, and from each of these he received much power and holiness.

There are many reasons for going to a lonely mountaintop to "lament." Some young men receive a vision when they are very young and when they do not expect it, and then they go to "lament" that they might understand it better. Then we "lament" if we wish to make ourselves brave for a great ordeal such as the Sun Dance or to prepare for going on the warpath. Some people "lament" in order to ask some favor of the Great Spirit, such as curing a sick relative; and then we also "lament" as an act of thanksgiving for some great gift which the Great Spirit may have given to us. But perhaps the most important reason for "lamenting" is that it helps us to realize our oneness with all things, to know that all things are our relatives; and then on behalf of all things we pray to Wakan-Tanka (Dakota) that He may give to us knowledge of Him who is the source of all things, yet greater than all things.

Our women also "lament," after first purifying themselves in the Inipi; they are helped by other women, but they do not go up on a very high and lonely mountain. They go up on a hill in a valley, for they are women and need protection.

Source: Adapted from Brown, Joseph Epes, ed. The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux, University of Oklahoma Press, 1953. Permission to reprint from University of Oklahoma Press.

The Rain Dance 7:1*

Most people think that a Rain Dance is to bring rain. It is not. The Rain Dance is a special ceremony used in various ways. It may be a petition for aid with a member of the family who is undergoing some physical stress such as blindness, or lameness. It may be that the sponsor has experienced some extraordinary good fortune, and he simply wants to give thanks, or the people may have problems to resolve including lack of rain.

The people themselves may even wish to have a wide "expression of community" made, and appeal to others. In any case, the Elders must decide if the proposed Rain Dance qualifies under tradition. When the sponsor's plan is approved, others may then join in, and they may have independent reasons for doing so.

One time a neighbor came to Chief Piapot. He had an ailing son, and wanted to participate in the Rain Dance. The Chief asked him why, and man replied, "I believe in your attitude to the Great Spirit". No one else had been able to help his son, so Piapot agreed, taught him the rituals and preparations, which he followed. The son regained his health, and the man always returned when a Rain Dance occurred.

The central figure of the Rain Dance is a symbolic Thunder Bird. Women are entrusted, in secrecy, with twists of tobacco they form into the shape of the bird. Then 40 braids of sweet grass are wrapped securely around the shape of the Thunder Bird. The braids are burned during thunder storms, when the Thunder Bird is speaking, to invoke protection. Sometimes they are used as incense.

At one time, the next layer of wrapping was a fur, preferably a white one, but when the Hudson's Bay Company started trading on the plains, the Indian peoples considered the fine cloth they sold to be adequate. Called a stroud, it was much in demand. The color is blue, white or red.

The ceremonial objects must have high value, to be worthy of sacrifice. Two yards are required. Still more wrappings secured the stroud, making a large "medicine bag".

Each Rain Dance is regarded as an opportunity to train youth for their future responsibilities, so they are given tasks and duties in the form of training. They are encouraged to become involved with their Elders, especially the medicine persons, to watch and learn what they do, so they in turn can assume these duties.

The meditation of the individual can only take place in a lonely place where the person is under no distraction, on a hill or in a hidden glade in the forest or woodland. The person does not eat or drink while concentrating upon the Great Spirit, seeking guiding revelations. The minimum time is usually three days, but it may be longer until some vision occurs.

The degree of success in this meditation period is reported to the Elders of the camp who make judgments and interpretations of the importance of the experience. They may even send the person back to try again. This preliminary approval of the Elders, however, is important to winning the person a place of honour in the camp.

It is required that a consistent pattern of success assure others of the person's credibility after several attempts during different times in that person's life. That person can then sponsor a Rain Dance. The acceptance of a person's credibility may therefore take years.

The approved candidate meets in council to explain why he/she wants to sponsor the Rain Dance. The candidate must give his/her motives, plans and objectives truthfully and completely. The sponsor must select a person who is placed in position to protect and care for the symbol of the Thunder Bird. That person must never leave it unprotected. It is sacred and must not even be taken into a house that is not clean.

Next, there are four ceremonial pipes, and a second person is appointed to take care of them. The one which the sponsor is to use must be new. It will have a superior position over the others.

The scapiwis (new young men, Cree) who cares for them must clean them, purify them in the smoke of sweetgrass and see that they are available any time they are asked for. The movement of the pipe during the ritual, as it passes from person to person will follow the same track as the sun.

The sponsor now needs four Elders to help in the ceremony. If one dies after being selected, the ceremony will be shortened to accommodate the loss. Remember that the preparations take a year, and planning goes on during that time. Obligations of the Elder who died will be carried out by those that remain.

The number four arises in the songs that are sung, one in each season during the year preceding the Rain Dance. Each time the song is sung the medicine bundle must be present. The meeting at which the songs are sung will last all night.

The purpose is to stimulate spiritual qualities in the participants. It is important that great sincerity, dedication and meaning be placed on these songs which are supported by rhythmic beating of the drums.

Abstaining from food or water for a day or longer is important in the sponsor's preparations, but the sponsor is expected to "explain" his/her reasons to the Great Spirit, as a courtesy, since these things from which the sponsor abstains are also provisions for personal well-being. Refraining from their use could be offensive.

The universality of the Great Spirit allows for a broad range of sentiments in how it is approached. Perhaps this is because, at least in the latter day concepts of religion by the Cree, there was no diabolic image, or devil, to be dealt with. All qualities, good or bad, resided with the Great Spirit. The Indian peoples also thanked Manitou for good fortune. Evil was not "caused", it only "happened" and had to be dealt with.

The Rain Dance itself, though sponsored with individual preparations, became eventually something that engrossed the entire Native community. Chief Piapot once said, "Making rain is something that is not in my power. It is not in your power. No one or two can do this. Only the whole community joining together can call upon the Great Spirit to act in pity for us."

The preparation included the appointment of an acolyte (priest), the meditation period, the singing of the four songs, the preparation of the Thunder Bird, taking whistles to services to be blessed, making individual vows and appointing ceremonial delegates for their responsibilities in the ceremony.

When a tree was selected for the lodge pole, its blessing was asked and it was marked with a ceremonial cloth. The sponsor and the helpers ceremoniously cut the tree and brought it to the site of a ceremonial lodge, all the time rejoicing and going through dramatic pantomimes.

Finally, a lodge was built around the tree. In Western Canada, there is a "lodge pole pine," otherwise known as jack-pine, which was usually used for this purpose. The tree was dragged by rope into the centre of the camp by five men on horses. Wedged into the notch of the upright pole were symbols of the moon, the Thunder Bird, the buffalo, cut into smooth bark. They were draped with offerings. Another twenty-eight poles were used for construction of the lodge, plus another 12 for the rafters. Nowadays the centre pole is carried by support sticks, by 8 men on each side of it.

Toward noon of the second sacred day, a ritual meal of rice and raisins was served to men, women and children. Sharing food and tobacco was a traditional sign of good will. Before eating, the sponsor rose and quietly supplicated the Great Spirit. After doing so, the man returned to sit with others, his head bent as in deepest thought, divorced from all but elemental things. When the ritual offerings were made, people returned to their tents to await the completion of the lodge.

When it was ready, the sponsor made an offering of black cloth and tobacco. He prayed: "Oh tree, we ask that you preside over our camp. We have promised to plant you in a new place and to give you many presents, some of which I have here. May you stand firmly in your new home."

After the Rain Dance, the official participants were taken to a sweat-lodge large enough to hold eight men. The Dakota used to call this a wickiup. It was built of forty willows which were bent and bound with willow bark.

The center of the lodge was a hole where eight white-hot stones were dropped. They were "blue stone" which did not crack when heated. Specially formed sticks were used to convey a traditional method of carrying hot stones. Water was thrown on the hot stones to create steam, sprinkled from braids of sweet grass which was also burned to provide incense. Songs and invocations were heard from the sweat house as this final purification took place at the end of the Rain Dance.

The fourth day had little variation in ceremony. The day sometimes went slowly. The farewell address was given by the sponsor.

They might say:

"Hear me, my people, for I speak with a good heart. It does us all good to assemble each summer around our Rain Dance lodge as we have these past few days. We have smoked our pipes, and the rising smoke has carried away all our bad feelings.

Many have given presents to the Great Spirit and those of you who have joined us in prayer will now feel better in your hearts. You have listened to the counsel of your priests. Do not forget what they tell you.

They tell you the Great Spirit is kind, and that is true, for he has given us life and all things necessary to live that life. He has also given you good hearts with which to be kind to one another and feel love for him above. Be forever grateful for that.

Remember, too, that we must never forget the old ways. They are good ways. They are the ways that have been tried and proven by our fathers, in time gone by. The old ways are the ways of strength. Some of you have tried the white man's ways and have failed,...because the white man's ways are not ours.

Remain true to our Indian ways, and we will once more be a strong people. That is what I have seen in a vision in the days I have been with you.

Now as you go home, I wish that you may feel gladness in your hearts and that you will have no trouble over the coming year. What I speak with my tongue, I feel in my heart. Go then to your homes, and may we all join together again next summer to worship in our way."

During the four days the dancers would rest, or leave the dance to visit with friends. The sponsor and acolytes never left the lodge. If they were exhausted, they simply would lie down on the ground to rest or sleep, over the three days. A small sacrificial fire continued inside the lodge. Those who had charge of ceremonial objects would come and go mysteriously during the ceremony.

Another feature of the Rain Dance is gift-giving. The ceremonial gift occurs when the medicine bundle is opened at the conclusion of the event. The tobacco and sweet grass braids were given out as small pieces, to act as talismans (good luck charms or relics) for the travellers. It was a kind of "communion" service, and the symbols were those of life.

Now, with the final prayer by the sponsor, all these things would become but a memory for another year. More than a social event, it was a communal experience based upon a religious concept. It must have been with some degree of sadness that this idealistic religious convention broke up, and each family or group set out for its separate home, in all directions, but they had committed themselves to the ideal, they had experienced it one more time, they had been counselled by their wise men, and they felt refreshed as a result. The spiritual need, which they recognized, had been fulfilled to some degree, depending no doubt upon individual sincerity. They had pleaded to the Great Spirit to assist them with their practical problems. They had given The Great Spirit thanks for good fortune.

*This account does not mention the piercing ceremony that usually takes place on the fourth day. It would appear that the Dance being described occurred during the time this practice was outlawed.

Source: Adapted from W.P. Stewart. My Name is Piapot. Maple Creek: Butterfly Books, 1981, pages 124-133. Reproduced with permission from Butterfly Books, Maple Creek.



Indian Medicines Still in Common Use 8:3*

<u>Plant</u>	<u>Symptom</u>	<u>How Used</u>	<u>How Prepared</u>
Wild Mint (mantha arvonsie)	Headache	Inhalation	Leaves dried crushed; mixed with water and put on hot stones. Fumes inhaled.
Strawberry Stalks (frageria)	Heart Trouble	Drink	Root scraped and then boiled.
Black Currant (ribes hudsonianum)	Diarrhea	Drink	Root boiled.
Honeysuckle (lonicara dicica)	Constipation	Enema	Root scraped, steeped in in hot water; infusion injected.
Lady Slipper (lysius hookeriana)	Stoppage of Urine	Drink	Root boiled.
Mountain Ash (sorbus americana)	Rheumatism	Poultice	Inner bark of trunk, branches or roots crushed, soaked, made into poultice.
Labrador Tea (ladium)	Nose bleed	Sniffed	Leaves dried; powdered.
Any evergreen tree	Cuts	Styptic	Heated gum.
Black Poplar (poulus balsamiera)	Cold	Drink	Inner bark boiled.
Willow	Toothache	Chew	Inner bark.

<u>Plant</u>	<u>Symptom</u>	<u>How Used</u>	<u>How Prepared</u>
Black Spruce (picea marinan)	Sore (scurvy) gums	Drink	Latest growth at spruce tips. Boil.
Plantain	Poison Ivy, Poison Oak, Nettles	Salve	Boil leaves and appl
Seneca Root (Snakeroot)	Cough	Chewed	Root Scraped.

Source: Sealey, Bruce, "Some Aspects of Traditional Indian Medicine," Manitoba Science Teacher. Vol. 24, No. 3., Spring, 1983.

The ritual is colourful and, more important, effective. First the medicine man purifies the room with incense from a burning fungus. The pleasant aroma mingles with smoke from the sacred pipe as it passes from hand to hand. His patient offers symbolic gifts: a square yard of cloth and a pouch of tobacco. While he stands on the cloth, the healer sprinkles the tobacco around him in a ring of protective power. Then, he gives him herbal tea to drink and smears the patient's skin with a foul-smelling solution. Later, they go to the sweat lodge built out of bent willow branches and covered with a tarp. Inside, the shaman chants, prays, and shakes a holy rattle while thick clouds of potent steam rise from white-hot rocks.

To those familiar with the clinical science of drugs, X-rays and organ transplants, medicine man Russell Willier's cure for psoriasis may sound like superstition, but the results, witnessed by a medical team from the University of Alberta, have been remarkable. Dr. Steven Aung, 42, a clinical assistant professor with U. of A.'s department of family medicine, says the Native treatment seems to be more beneficial and have fewer side effects than the regular medical procedure for this disease. Dermatologists (skin specialists) can sometimes control the symptoms, but most patients relapse after a few weeks.

The causes of psoriasis are poorly understood. Some people inherit a predisposition to it, but stress and skin irritants also play a part. The symptoms include itchiness, a thickening of the skin, and ugly red weals. Infection can set in if the patient scratches too vigorously. Conventional treatments include steroids and ultra-violet light, but both have potentially dangerous side effects.

Mr. Willier first came to the attention of the scientific community in 1983. Professor David Young, an anthropologist at the U. of A., was investigating hide-tanning techniques when he discovered the 73-year old Cree was also a shaman, a practitioner of the ancient spiritual medicine found in Aboriginal cultures around the world. Intrigued, Dr. Young arranged for the muscular, jovial healer to treat patients at the university.

Mr. Willier chose to treat psoriasis because its symptoms are so easy to record by video and still cameras. Follow-up tests were performed by the clinical team. Although three of his 10 non-Native patients remained symptom-free a year later, Mr. Willier was dissatisfied. Native patients, he said, had been completely cured. He believed he could do better working on his home territory, the Sucker Creek reserve, 180 miles northwest of Edmonton.

Since then, Mr. Willier has treated four patients. His biggest success: an eight-year old Toronto girl, Sandra, who has remained free of itchy red scales for 18 months. Dr. Young, 51, calls the treatment "multi-factorial" because it deals not only with the physical symptoms, but with emotional and spiritual well-being too. The shaman's explanation, according to Dr. Young, is that the tea forces the disease to the surface of the skin where it is destroyed by the solution. The purpose of the sweat lodge is to lift the scabs and let the solution do its work. The religious component enlists the aid of spirit helpers who give advice and aid with the treatment.

Such holistic cures are gradually gaining credibility with scientists. Dr. Young knows that in China, ancient medical knowledge is being integrated with modern western methods. Even western pharmaceutical companies rely heavily upon traditional lore, he adds. Of the myriad plants which might be sources of useful drugs, scientists tend to concentrate upon those used by shamans and healers. One of Mr. Willier's secret herbs was analyzed at the U. of A. and found to contain three active compounds, and the steam in the sweat lodge is known to leach acetyl salicylic acid (the active ingredient in Aspirin) from the willow branches. Whether those chemicals play a part in the cure is not clear, however.

For Mr. Willier, questions of scientific veracity (truth) are secondary. "He wanted to revitalize Native culture and demonstrate that Native medicine and religion are powerful and do work," stresses Dr. Young. Mr. Willier inherited his medicine bundle (a leather pouch containing dried herbs, the pipe, rattles and other objects of spiritual significance) when he was a young man, but it wasn't till 10 years ago that he began learning about its use.

By asking other Elders if they recognized certain combinations of herbs he discovered what ailments they cure and how they are used. Dr. Young thinks several dozen men are currently practicing on Alberta's 83 reserves, but some of their lore has been lost. The medicine bundles contain only the most important combinations of herbs. Lesser cures, normally handed down by oral history (word of mouth) were lost during the years in which white society suppressed the shamans. Although interest among Indian peoples in their traditional ways is on the rise again, medicine men can still be charged with practicing medicine without a license if they treat non-Natives. Such dangers are not intimidating Mr. Willier though.

Recently, Mr. Willier has set up a non-profit organization known as the Traditional Native Healing Society. The Society has been granted charitable status by the federal government which means tax-deductible contributions may be given by corporations and individuals to promote the work of the Society and create a clinic on the Sucker Creek reserve. The healing centre will start with mobile homes, three sweat lodges and a kitchen.

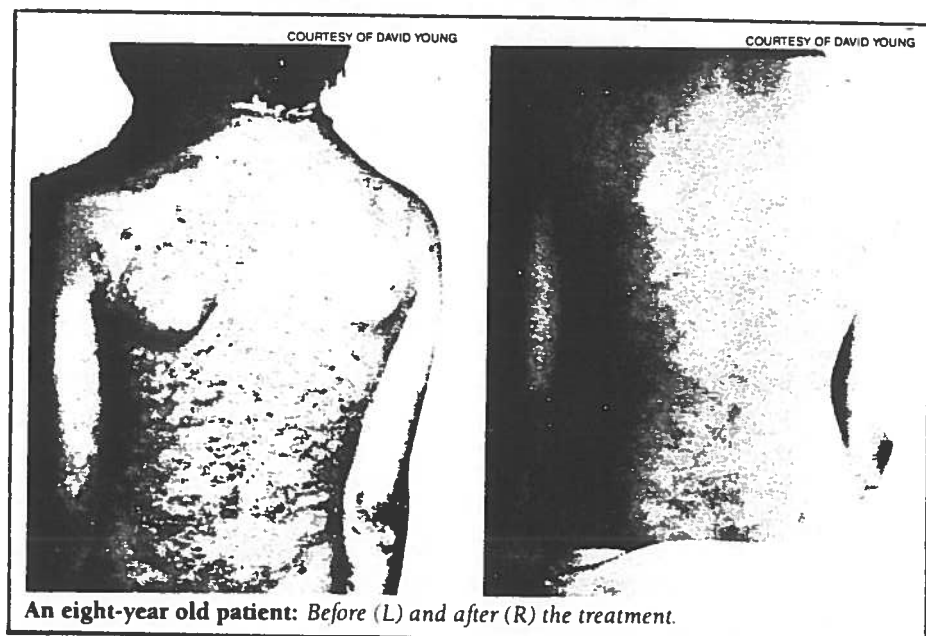
Further information about Mr. Willier, the Psoriasis Research Project, traditional medicine and ceremonies, shamans, and patient case studies is available in the publication Cry of the Eagle: Encounters With a Cree Healer, by David Young, Grant Ingram and Lise Swartz, published by University of Toronto Press, 1989.

Source: This article is reprinted with the permission of Victor Olivier, Editor, and Paul Rogers, Reporter, Alberta Report Newsmagazine, Interwest Publications Limited, Edmonton. The article appeared in the October 3, 1988 issue of Alberta Report. Interwest Publications Limited also publishes Western Report Newsmagazine.

Photographs appear courtesy of Dr. David Young.



Willier: Holistic cures are gaining credibility.



An eight-year old patient: Before (L) and after (R) the treatment.



NATIVE STUDIES 10

UNIT TWO: FAMILY LIFE



Unit Two: Family Life

Introduction

The family is the key social institution of all cultures. It is, in fact, the institution to which peoples owe their humanity. Through time and across cultures the family has been viewed as the first instructor, and the home has been identified as the primary setting for learning basic life tasks. The pervasive influence of the family environment on its members, both young and old, is widely recognized. It is in the family that basic values, skills, and the attitudes required for effective functioning in the larger society are formed.

Although families serve similar functions in all societies, families of each cultural group have distinct and unique characteristics. One major purpose of this unit is to introduce the topic of families and to examine some of the key elements of the families of the Indian peoples and of the Métis of the prairie region. The major focus will be upon the following areas:

- i) what is a family?
- ii) Indian and Métis family structures,
- iii) an introduction of some basic socialization practices,
- iv) courting and marriage customs,
- v) major roles of men and women in a family, and
- vi) origins of the Métis nation.

Some of these topics will be developed further in subsequent units. The unit on Educational Life will have a more comprehensive coverage of socialization practices. It will outline in much greater scope the roles of other family members in the socialization of the children. The unit on Economic Life will add more information on the role of family members in the provision of economic needs. The Political Life unit will present more information about the Métis nation. In dealing with the areas noted, some secondary information will be included. This information will help stimulate student interest and add specific knowledge about important aspects of Aboriginal cultures and Indian and Métis peoples' lives.

- vi) maintenance of motivation for individual and group survival. Spiritual philosophy is deeply involved in this area. One of the functions of spiritual practices is to define and strengthen ultimate values and to define spiritual relationships. The inter-relationship of the religious and the family institution is necessary.

The functional requisites for societal survival are the conditions for its continued existence. The family is most important in performing these tasks; however, other institutions play significant roles in these tasks.

Key Questions/Activities:

1. Discuss one or more of the following questions:

- a. What is a family? Is it a certain number of people? Is it a group of people who have special relationships with each other? Is it a place where children grow up and adults grow old?

Perhaps each student could write two or three statements about "what is a family?" All of the responses might be recorded on a flipchart/chalkboard for all to see. Common ideas might be grouped together and stated on a chart to be posted in a convenient place in the classroom.

- b. Have students describe their own family in a paragraph or two. Have a few volunteers report their descriptions orally for the rest to hear. Try to draw out that each may have quite a different family in size and composition.
- c. What is the purpose or function of a family? or, What do families provide for young people?

- i) Have students brainstorm possible answers to these questions, making a list on a chalkboard or flipchart.

- ii) Sort out the needs (necessities) from the wants (luxuries).

- iii) Categorize the needs into three or more groups. The categories might vary somewhat, however there is a good chance the needs could be labelled economic, social, psychological and spiritual. Other categories such as recreational needs may also emerge.

4. Have the students select, for individual or group work, one of the following:
 - a. Using real pictures of the families of the students, make a collage of family groups. Title the work "Our Families".
 - b. Using pictures from magazines, make a collage of family groups. Title the work "A Family Is...".
 - c. Go through current Canadian magazines and newspapers. Note the extent to which advertisements depict families as consisting of mother, father and children. How many children are usually included? Identify examples of sexual bias and racial stereotypes.
5. Survey your senior high school. What proportion live in extended families? Find examples of societies where extended family systems are the norm. Determine the advantages of this family set-up for each other. Do the same for the other family forms.
6. Investigate your own family tree by using interviews and relevant documentation such as birth, marriage and death certificates. Create a chart for your family tree.
7. What needs does the family provide? Note: Have the students elaborate. You could have the needs noted on a chalkboard and then have the students answer under categories such as economic, social, and psychological needs.
8. Who were the most important teachers for the young? Why? Is this the way it is today? If not, what may the results be?
9. How are children disciplined? Note: Emphasize this form of discipline is very prominent in traditional Cree societies and is often present today. How does it differ from your school or from your home? What are the results of both kinds of discipline? What is the effectiveness of each kind?
10. From the reading, note similarities or differences with your own family traditions and with your own experience.
11. What would be the advantage today of attaching yourself to one who is "a good provider" and "worthy man" or "worthy woman".

Major Objectives:

1. Students will appreciate that the building and putting up of a tipi was not a simple and matter-of-fact enterprise. It takes considerable effort to secure, finish and sew the materials and specific skills to erect it properly.
2. Students will understand the importance of the women in providing most of the economic needs.
3. Students will begin to appreciate that the Cree had an elaborate set of social rules and social etiquette.

Key Questions/Activities:

1. Assign individual students to small discussion groups. Listed below are possible questions.
 - a. Who is responsible for providing shelter for the Cree family?
 - b. What examples of superstition did you note? Do other peoples have similar superstitions? (i.e. Ukrainian and Polish people have the same superstitions in making patchwork blankets).
2. Have the students sequence the steps in the erection of a tipi. Make a student worksheet for the sequencing.

Answers:

- 1 Twelve to twenty buffalo hides were sewn together for a cover.
- 2 Three poles were laid on the ground and lashed together.
- 3 Thirteen poles were laid in the counter-clockwise order.
- 4 The cover was hoisted by the last pole.
- 5 Foot rests were made.
- 6 Cover was pinned together.
- 7 16 tipi poles were spread out to tighten the cover.
- 8 Poles were inserted into the tipi "ear".
- 9 The bottom of the cover was lashed to the ground.
- 10 Insulation of hay may be stuffed into an area to provide warmth in winter.

3. Have students make a note of the major social customs or rules in their respective families. This may be done in their journals.
4. Have students write a short story or account outlining their particular socialization to date.

Teacher Information:

The home of the plains Indian peoples was called a tipi (Dakota: Ti - meaning "dwelling"; Pi - used for).

Possible Assignments:

1. Organize the students into their discussion groups. Use the following questions for a guide.
 - a. Discussion Topic: What happens to the tipi if one of the poles is missing? What happens to a child if one of the elements represented by the poles is missing in his/her life?
 - b. The circle is a powerful symbol. Recall the lessons in the unit on spiritual philosophy. The circle of the tipi to the child is like the medicine wheel to the adult.
2. Have the students construct a model tipi to scale or with poles six feet long. Use canvas for the covering. It can be later used for decoration or demonstration in the program of studies.
3. Have students draw floor plans of their homes detailing how their respective families organize their living space. Who sleeps where? How is work/living space divided? What do these things tell us about our family structures and culture, and about ourselves.

C

Refer to Data Sheets 1:2 , 1:3*, 2:2

Major Objectives:

1. Students will learn that after the disappearance of the buffalo other animals and birds became more prominent in their diet and that considerable effort was needed to keep alive during these years. There were many lean years.

2. Students will learn that the economic needs were often met in a cooperative fashion with all the family members contributing.
3. Students will learn that the Cree didn't waste anything and food was shared with all those who had need. (Refer to Unit-4: Economic Life for information about the uses of the bison)

Teacher Information:

Stereotypes are disputed by the strong evidence presented in this account. This may be brought to the attention of the students. Note the section on the Sun Dance. The opposition to the Sun Dance had a devastating effect on the culture of the plains Indians. (Refer to Unit-3: Political Life, for restrictive amendments to the Indian Act.)

Key Questions/Activities:

1. Have the students note places in the account that indicated that the people were experiencing hard times.
2. Have students note the parts of the account which indicate they shared the food.
3. List all the foods that Marie Osecap notes in the account.

Possible Assignments:

1. Have students draw a map of Saskatchewan and outline in red the areas where Marie Osecap lived. Next outline the rest of the reserves which are located in a 100 kilometer radius of present day North Battleford. Outline those in another colour.
2. Have students locate and research the places where they have lived, what types of work their families' members have engaged in, and what kind of food they have eaten or that their families used to eat.

Major Objectives:

Students will learn that:

1. Inuit families do not vary greatly from an Indian family, in the education of the young and the designation of roles within the family.
2. Europeans see differences between the education of the young, and play. The Indian and Inuit peoples do not make this distinction.
3. Playing with dolls was an essential element in the education and enculturation of Inuit peoples.

Key Questions/Activities:

Refer to Data Sheet 1:4, Inuit Play Dolls.

1. At what age did doll play begin? What do you think were the reasons for this?
2. What similarities do you notice between traditional Inuit play with dolls, and the doll play of children today? What are the differences?
3. What did the dolls represent? Why? What functions did they serve in the education of the child and socialization within the family and community?
4. What skills were learned from the creation of and play with dolls? How do we learn these things today? Which do you think has greater value for the child, family and culture? Explain.
5. How did the dolls represent the realities of Inuit and family life? What kinds of play were done with the dolls? Have you witnessed this kind of play within your own family or among other children?
6. How do you feel about the fact that only one doll has survived the traditional Inuit family period? What does this tell you about the evolution of cultures and the encroachment of foreign peoples?

Possible Assignments:

1. Examine dolls from your own family and friends and attempt to identify what the dolls represent and what may be learned from them. How do they relate to the culture and its values? Do they present a racial stereotype? Why? What kinds of dolls would serve the same functions as the traditional Inuit dolls?
2. Make a doll out of material, papier maché, wood or other materials, which accurately reflects the dress, values and behaviour of your family and culture. What research did you have to do? Who does your doll represent? Can other students guess this?

Generalization #2

The extended family unit is the main social unit of the Indian and Métis peoples. Relatives often build their homes close together to create a social and economic community.

Data Sheets: My Extended Family: Louise Moine
 The Extended Family of the Plains
 Peoples 2:1
 The Bison Hunt 2:2

Major Objectives:

1. Students will gain further understanding of the role of grandparents and women in the family.
2. Students will gain more insight into traditional male and female relationships.
3. Students will appreciate and understand the need and the many benefits of the extended family.
4. Students will gain an understanding of the role played by the extended family in one economic endeavour, the bison hunt.
5. Students will be introduced to the importance of the bison and the horse.
6. Students will be introduced to the unit of social organization known as the band, which is predominantly one extended family.
7. Students will be introduced to the concept of leadership in traditional plains societies.

Teacher Information:

Matrilocal society: involves the husband leaving his family of orientation to take up residence with his wife in the locale of her family.

Patrilocal society: under patrilocal residence the bride leaves her family of orientation and lives with her groom in the same dwelling with, or adjacent to, his family.

Taboo: something that is strictly forbidden.

The role of leadership and the horse will be developed further in Unit-3: Political Life and Unit-4: Economic Life respectively.

Key Questions/Activities:

1. Have students discuss and answer the following questions.
 - a. What role did grandparents play in the family of the Plains Cree?
 - b. How does the role played in the account differ from the role of grandparents in families today? Why? What may be the results? You may refer to any older family member or extended family member.
 - c. In your opinion did the women have an equal or subordinate role in the family? Give evidence to support your answer.
 - d. What were the economic advantages of a large extended family?
2. Refer to Data Sheet 2:2, The Bison Hunt. Have the students explore the following points in a large group discussion.
 - a. Why did the Indian peoples break up into small family groups during the fall, winter and spring periods and congregate in large groups only during the summer? Perhaps you might have the students hypothesize on this.
 - b. What role did each of the following family members have in a bison drive?
 - 1) older men
 - 2) young men
 - 3) honoured young men
 - 4) all men
 - 5) women
 - 6) children
 - c. "Horses became the focus of strategies to achieve the good life". Write this on the chalkboard. Have the students explain what this means in their own words.
 - d. The last lesson we discussed was the issue of the women having an equal or subordinate role. What was your position? What is your position now? Why?
 - e) What did you learn about leadership in traditional plains cultures? How did this differ from non-Indian leadership that you are familiar with?

Possible Assignments:

1. Have students do further research on Poundmaker (Cree), and Chief Crowfoot (Siksika).
2. Have the roles of men and women changed in society over the last century? Last decade? If so, how have they changed? Why have they changed?
3. List all of the families near Louise Moine that were definitely related to her.

Answer: Parenteaus, Fayants, Whitefords, Pritchards, Laroques, Trotters.

4. Knowing what you do about the extended family in the Plains Indian cultures, what role do you think the extended family may have played in the life of Louise Moine?
e.g. 1) grandparents may have looked after the child;
2) the cattle and horses may have been looked after in a communal fashion;
3) it gave children a sense of security, they always knew who they were.
5. Conduct a community, class and/or school survey. What proportion of students live in extended families? What proportion live in nuclear families? Report to the class.
6. Find examples of societies where extended family systems are the norm. Describe one of these societies in a short formal report citing sources.
7. Describe the extended family formation and one or more other family forms. Determine the advantages of each family set-up.
8. Taking into account all the information available on family types, what family form would be most suitable for the present. If you think that these family groupings are not adequate, what type of family do you envisage for the present? For the year 2000? Consider factors such as the birth, marriage, and divorce rates, and economic and career pressures in society today.
9. Discuss the roles of family members such as aunts, uncles, grandparents, etc.
 - a) To what extent do you have similar ideas?
 - b) To what extent do you differ in your interpretation of these?
 - c) How do you account for this?
 - d) Where do people get their ideas about what a certain role should be?

10. Have the students talk with an elderly person of their choosing, a family member if possible.

- i) Have them recall and relate their favorite story.
- ii) Have them relate to you what are the most important things they have learned or the most important lessons for you, based on their lifelong experiences.
- iii) Find out what problems the older person faces now that he or she did not have in years gone by.

It may be possible to collect this information together and categorize certain segments. This information can be recorded and shared.

Generalization #3

Families moved according to the seasons, ceremonials, and the migrations of game animals. Indian and Métis peoples were also dispersed by fur trading patterns, the encroachment of European settlements and warfare. (Refer to Unit-4: Economic Life)

A

Data Sheets: Cree Hunting and Fishing
Moving Camp 3:1*

Major Objectives:

1. Students will gain further insight into the common pattern of large meetings during the summer and small family groups during the winter.
2. Students will learn that during the big gatherings there was a governing structure with leaders (head men), soldiers and rules of conduct.
3. Students will learn that men and women had specific duties to perform to keep the household operating well.
4. Students will learn that both women and men worked co-operatively in the collection of food and capture of animals.
5. Students will learn about the specific techniques and skills necessary to provide food for the family.

Key Questions/Activities:

1. From the account and from previous readings, answer the following questions:
 - a. Why did the bands or families come together for a large gathering?

Answers - fun, recreation
- ceremonies
- meet people and courting
- establish ties and reaffirm family bonds
- share or redistribute wealth
- pass on collective knowledge.
 - b. Why did people return to smaller gatherings in the fall and winter months?

Answers - bison broke up into smaller groups and were easier to find
- the smaller groups had more autonomy by themselves than within the larger group
- other game found close by, whereas when there was a large campsite of hundreds, game would soon be depleted.

c) What do the following Cree words mean:

Shakanapi - leather laces or cord used for tying up things

Okimaw - head man or leader

Kisiskatchiwan - fast flowing water (basis for word Saskatchewan)

Pitikonikana - a round boat made of buffalo skins.

2. The large groups had strict discipline with a governing body, policy, and rules of conduct. Note that three or four places in the account inferred this was the case. The governing body and rules of conduct will be developed in depth in Unit-3: Political Life.
1. Consider at least one of the following questions to be answered in group discussion. You may wish to refer to the Indian Act and Band Membership regulations. These and other documents are available from Indian and Northern Affairs Canada.
 - a. Briefly describe the governing structure of the camp.
 - b. Research the governing structure of a "band".
 - c. Describe the governing structure of an "extended family".
 - d. Describe the governing structure of a "band" today.
 - e. Define the terms "camp", "band" (historical and contemporary), "extended family", "nuclear family", "kinship", "elders", "camp" or any other terms used to describe familial and political roles in the topic being covered.

Possible Assignments:

1. Have the students outline their own roles and responsibilities in their families and school. How do these roles and responsibilities differ from those of the camp and the band? How are they similar?

B

Indian and Métis family members assume different, yet interdependent roles which help the family function as a social group.

Data Sheets: Refer to Generalization #3,
(Refer to Unit-3: Political Life and
Unit-4: Economic Life data sheets)

Teacher Information:

In the woodlands and barren lands most of the peoples' energy was devoted to hunting food. In the Plains, with the aid of horses, food was much easier to get and thus the Plains peoples could be said to be wealthier. They had considerable time to pursue other activities. As a result their social systems including artwork and crafts were often complex.

It has been stated that "Indians live for today, they do little preparation for the future". Find examples where this stereotype is disproved. (Eg. making pemmican, smoking fish, freezing fish in a cache.)

Another commonly held belief, especially of those who have little experience in providing food for themselves, is that hunting is really quite easy, even a form of leisure activity. Give evidence to support or contradict this stereotype.

Contradictory facts:

- 1) hard work and energy to gather materials and build pound
- 2) gather material for all forms of traps
- 3) make a fish trap
- 4) make a raft and cache
- 5) smoke fish
- 6) gather berries and preserve them
- 7) track and carry game
- 8) collect proper materials and make bows and arrows

The buffalo hunt story is most likely quite true - similar feats have been documented by non-Native observers on the Plains. The one about the moose could involve some exaggeration. The point is that a number of Indian peoples developed a high level of skill in hunting. Secondly, every group has a very skillful few and a few who have little skill. Dion states on the second page "not every man was capable of going out to kill as he liked".

Key Questions/Activities:

1. Have the students make lists of what the men did and what the women did. Emphasize that the main enterprise was to obtain food.

<u>Men</u>	<u>Women</u>	<u>Both</u>
<ul style="list-style-type: none">. hunt/track. take care of horses. help with heavy work	<ul style="list-style-type: none">. look after tipi. get fuel and water. cook. mend/sew. watch over the children. slicing/drying of meat. beadwork	<ul style="list-style-type: none">. tanning hides. beating dry meat to make pemmican. involved in the buffalo pound. fishing

2. An activity might be to have students collect chokecherries and crush and dry them to see the energy and time and difficulty involved. This is especially so if they have to use rocks for this activity, not metal pots and other modern equipment. The students might try to make a functional bow and try their skills at hitting a target at 20 metres or so. (This may be done as an individual activity.)
3. Students may undertake an art or craft project to be conducted under a simulated environment. That is to say, it can be done only after school, after chores or other work, and after all other homework assignments are completed. It would be useful to have students maintain a project journal describing research, planning, construction of product and the conditions in which they worked. Include a deadline for the project and a set of guidelines for the quality of the product. This may be done as a small group activity.

Generalization #4

Inter-marriage during the fur trade was the result of natural attraction supported by policies of the fur trading companies.

Data Sheets: The Emergence of the Métis
 (Refer to Unit-3: Political Life
 Refer to Unit-4: Economic Life)

Key Questions/Activities:

Students will learn:

1. The main reason for the union between the Indian women and traders was rooted in the fur trade industry.
2. The Indian women played a critical and influential role in the development of the fur trade.
3. From its roots in the early fur trade industry the unions between Indians and Europeans grew, resulting in a large population of Métis in the West.
4. The Northwest Company recognized the Métis as a distinct group at an earlier time than did the Hudson's Bay Company.
5. Métis women rather than Indian women, came to be considered "superior" partners for the fur traders.
6. Prejudice and discrimination against Indian peoples by the English grew during the fur trade area.
7. Métis men and women often received different training and education which affected their future opportunities considerably.

Teacher Information:

The phrase "à la façon du pays" translates into "the fashion (custom) of the country". The marriages were based on the Indian customs noted earlier. The Hudson's Bay Company frowned on such marriages but later retreated from its original stand through force of circumstances. (The North West Company made "mixed-marriages" its policy. Advantages in competition and economic viability were the result.)

The prevailing attitude was one of the English being superior to the Indian. This attitude grew despite the influence and importance of such marriages within the company, particularly when European women started immigrating to the West with their husbands.

Different names were used to describe the Métis. The French term "Metis" is itself derived from a Latin word meaning "mixed"; this is the case also for the Spanish term "mestizo" which was used to describe Spanish-Indian descendants. The English tended to use "half-breed" as did the Scottish and Irish. The French also used the term "bois-brûlés" which means "burnt wood"; this may have been in reference to the skin colour which was darker for the Métis than the French.

"Métis" came into wider and more prominent use as a national term during the struggle between the Hudson's Bay Company and "mixed-blood" free traders during the 1840s.

"Home Guard" referred to those Indians near the forts who were loyal to the fur trading company there. In addition to supplying provisions to the traders, the Home Guard Indians often served as guides and interpreters to other nations further inland and some became "middleman" traders.

The North West Company had "freemen" which meant the workers were more or less independent, whereas many Hudson's Bay Company employees were indentured servants who were locked into service with the Company for definite periods of time. The North West Company was a consortium of traders headquartered in Montreal who freely interacted with the Indian nations with whom they traded.

The Hudson's Bay Company, on the other hand, was owned by a governing committee headquartered in London, England. The Hudson's Bay Company initially forbid contact with the Indian peoples for other than fur trade exchanges and provisioning.

Key Question/Activities:

1. What was the main reason for French and English men to marry Indian women?
2. What role did the Indian women play in early fur trade activities? Later activities?
3. Why did "mixed blood daughters" become more valued as marriage partners than Indian women?
4. What was so unique about the new cultural group that distinguished them from both Indian and European peoples?

- . A blend of both cultures, not Indian or European.
 - . Ideally suited to the activities of the fur trade industry.
 - . Spoke both Indian and European languages and in some cases developed specific dialects of their own which were a blend of both.
 - . Equally at home in European customs, clothing, lifestyles as well as those of the Indian peoples.
 - . Adapted customs of both groups and developed a new cultural lifestyle.
5. Focus upon the idea of ethnocentrism. Find one or two examples of this in the article. (eg. "the ideas and habits of civilized life") Ethnocentrism is a belief in the superiority of one's own group and in the inferiority of another's group. Others' cultural practices are judged by one's own cultural standards.

Guide questions:

- a) What does "ideas and habits of civilized life" mean?
 - b) Is this used in reference to Indian or European peoples? Why?
 - c) How does the Eurocentric view account for the treatment of Indian women? Métis women? European women?
6. Shift the focus to the view of male and female roles.

Guide questions:

- a) Why was the Métis population seen as small or insignificant?
 - b) What differences were there between the education of the Métis girls and boys? Why?
7. Discuss, record and report to the class on:
- a) Does ethnocentrism exist today?
If so, explain and give examples.
 - b) Is there a difference in the education of boys and girls today? Give reasons to support your answers.

Generalization #5

Courting and marriage customs were varied among various Indian and Métis peoples and have evolved over time.

A

Data Sheets: Marriage
 High Horse's Courting 5:1*
 Siksika Lodge Tales 5:2*

Major Objectives:

Students will learn that:

1. The institution of marriage, above all, was a bond between families involving large gift exchanges.
2. Being a worthy person from a good family was very important in the choice of a marriage partner.
3. Courtship was very subtle with little direct interaction between the potential marriage partners.
4. Some "head men" had more than one wife in order to maintain the household in an appropriate manner.
5. There were specific rules concerning behaviour between sexes and in-laws.
6. The man had a dominant position in the marriage.
7. Divorce was a simple matter; however, the results sometimes weren't so simple.

Teacher Information:

It's important to dispel the myth that wives were bought. Marriage arrangements were to seal the bond between families.

Discuss the similarities to many marriage ceremonies today where the bride's and groom's families celebrate with many gifts given. Discuss the major differences in terms of family obligations that were traditional with parents making most of the arrangements.

Possible Assignments:

1. In assigned groups, discuss and illustrate some aspects of domestic life in traditional Cree societies. Discuss this with a focus upon change over time and the effects of Christianization upon male and female roles.
2. Respond in written form to these questions.

Why was divorce uncommon even though it was easy? How would families receive it? What would the woman do? In what ways is this the same today? Why? In which ways is it different? Why?

B

Major Objectives:

1. Students will learn that the emotions of love and reactions of an individual's love are universal.
2. The concept that "the most important issue in the marriage proposal was whether you were worthy or not", will be reinforced.

Key Questions/Activities:

Refer to Data Sheet 5:1*, High Horse's Courting.

1. What word does Black Elk, Oglala use to describe or to illustrate High Horse's feelings towards this particular woman? Find two other parts of the passage that describe High Horse's condition. Answer: "He went around with his head hanging down as though he might just fall down and die any time" and "it looked as though he would starve even if he did not drop over dead sometime".
2. Why doesn't the young woman's father accept the four horses that High Horse brings? Answer: He wants the boy to show he is worthy. (It might be appropriate to review the previous account about the role of war and horse raiding in gaining prestige.)
3. Have students answer the following question. They may then share their group's responses with the entire class.

What would be the equivalent of being worthy today?

Possible Assignments:

1. The students may prepare a one-page paper on:

- a) What characteristics would you look for in a possible mate? Why are these characteristics important to you?

OR

- b) In order to be worthy of a good mate, what characteristics does the student have to develop? How might these characteristics be developed or improved?

C

Major Objectives:

1. Students will review that marriage was an arrangement between families which strengthened bonds among the families.
2. Students will learn that Siksika customs in courting and marriage were similar to those of the Cree.
3. Students will learn that the Siksika had very strict discipline for the protection of marriageable young women and severe punishment for adultery.

Key Questions/Activities:

Refer to Data Sheet 5:2*, Siksika Lodge Tales.

1. How were marriage proposals handled among the Siksika?
2. Were they similar or different to those among the Cree? How so?
3. As seen from the parents' perspective, what was the main object of the marriage?

Possible Assignments:

1. **Family Role Survey:** The purpose of this activity is to attempt to bridge traditional and contemporary family roles, and illustrate the evolving nature of family customs. Ask students to respond to each item by indicating that they agree, that they are undecided, or that they disagree. The teacher, along with the students, may expand the scope of this survey, and subsequent questions.

- a) I think that wives should do the cooking and cleaning and husbands should provide the family with money.
 - b) Husbands and wives have equal responsibility to provide economic support for their families.
 - c) Women who work to support their families have no responsibility to help around the house.
 - d) If the woman has the ability to earn a higher income than the man, she should work and he should stay at home.
 - e) A wife should work only if there is a definite economic need.
 - f) A husband should work only if there is a definite economic need.
 - g) Raising children is more a mother's job than a father's.
 - h) The government should pay the parent (father or mother) to stay at home to care for the child.
 - i) The wife should take full responsibility for care of children so the husband can get the rest needed to do his best at work.
 - j) Disciplining children is primarily the father's job.
 - k) Before they marry, couples should decide whether they will have children.
 - l) Couples do not need to marry to live together.
2. After they have completed the survey, have students pair up with a class member of the opposite sex and discuss their responses to each item. Remind students they must give each other sufficient time to discuss and respond to the propositions. Tabulate the responses, ensuring that the students can provide reasoned support for their opinions. Ensure that respect is shown by students for the opinions of others..

Fine-Day is talking about an era prior to the 1850s. Mandelbaum was talking about a later era. Be careful to note to the students that Mandelbaum is an anthropologist, and his source may only be one band or group, not the whole Cree nation. Fine-Day spoke the language, Mandelbaum did not; misinterpretation may have occurred through translation or misunderstanding.

Emphasize it was both the man and the first wife who chose the subsequent wives.

There were definite separations of sexes in European societies with the women having no place in adult male affairs. The end result of sexes and in-law relationships would have been the same although the taboos may not have been as strict.

Focus upon the fact that divorce was not common because of the families' judgment in arranging the unions, and that many unions were based on love and friendship. Note that the family members would intervene in a situation where their family members were treated poorly.

Key Questions/Activities:

1. There are accounts dealing with courting, marriage and divorce among the Cree. You could have groups of students each read one account and then begin the discussion. If time permits all students should read each account.
2. These guiding discussion questions may be used.
 - a) Who most often initiated the marriage proposal?
 - b) How was the proposal presented?
 - c) Could the man's family initiate the marriage?
 - d) What actually constituted the marriage ceremony?
 - e) How is the marriage ceremony different or similar to marriages today?
 - f) Quite often the men and women courted and chose one another because of love. How were they able to do this?
 - g) Fine-Day notes that traditionally virginity was very important. Mandelbaum notes "Virginity was not of much great concern". Why is there a difference of opinion?
 - h) Why did some men have more than one wife? Was it necessary to have more than one wife, and if so, why?
 - i) There were specific rules of behaviour to follow regarding interaction with sisters, brothers and in-laws. Recall or find the passages that outline these relationships.
 - j) Were there such rules in non-Indian societies? Which ones? And why?
 - k) Divorce was a simple procedure. Explain. Compare this practice to the customs today.

3. Conduct interviews with couples who have been together for a long time. Tape or record their answers to the following; share them with the class.

- i) how they met and courted one another
- ii) the role of their families in determining their partners
- iii) the degree of similarity in background and interests
- iv) what were you looking for in a partner?
- v) the type and size of marriage ceremony and celebration if there was one
- vi) their views on marriage and co-habitation today
- vii) their views of the roles of male and female partners.

4. Conduct interviews with recently paired couples and record their answers to the items noted above. Compare the results from the two different groups.

5. Research information on:

- i) the rate of divorce in Canada and other parts of the world
- ii) percentages of working women, wives, and mothers
- iii) common law, marriage, and divorce customs around the world
- iv) laws regarding divorce in contemporary Canada.

Canada census statistics, 1981, 1986, would be useful.

Generalization #6

Family life has been affected by many factors including the fur trade, missionaries, disease, legislation and economic developments. (Refer to Unit-3: Political Life for relevant legislation such as the Indian Act, and Bill C-31, and Unit-4: Economic Life.)

A

Data Sheets:

Coming of the Whiteman
Chief Piapot's Dialogue With Father Hugonard 6:1*
Quite English In Her Manner 6:2*
Stop Stealing Our Children: Poverty is the Problem 6:3
Indigenous Children in the Child Welfare System 6:4
Excerpts From Spallumcheen Indian Band By-Law No. 2-1980 6:5*
Project Opikihiwawin 6:6*
The Unmet Needs of Indian and Métis Elderly 6:7*

Major Objectives:

Students will learn that:

1. The fur trade industry made a significant impact on the family structure of Indian families.
2. Indian peoples initially encouraged marriage between Indian women and European fur traders. The practice was an economic one which produced social benefits as well.
3. The Cree took on many different roles with the evolution of the fur trade.
4. The Cree and Métis became boatmen as well as canoists.

Key Questions/Activities:

1. Why did the Indian peoples look favourably upon a marriage with the fur traders?
2. What benefits or short term gains did the Indian families receive from such marriages?

3. What were some possible long term effects of such marriages on the Indian family.

- . became more dependent on one sector of the family for food and trade supplies
- . became dependent on European goods
- . were responsible for children of marriages if the fur trader departed to other parts of the country or returned to Europe
- . later, selected children, often boys, of Indian-European marriages were removed from their Indian families and taught European customs, beliefs, and values which conflicted with Indian practices.

Teacher Information:

Refer to Unit-4: Economic Life, Generalization #6 data sheets. Utilize the maps which refer to the fur trade and the spread of disease. Both the French and the English were pushing west, and the Cree were in the middle.

The Cree were better able to maintain this position of trading in the middle, because they had access to abundant supplies of English arms and ammunition. Having a superior military position, the Cree and Nakota were able to push into new territories and bring about large scale national movements. See Introduction to review these movements. After 1750 the European traders began to bypass the Cree and Nakota as middlemen. The Cree then began to turn to other pursuits such as the provisioning of pemmican and becoming canoists for the traders.

Key Questions/Activities:

1. What goods did the Cree trade with other nations before the Europeans?

- . tobacco from the Huron and Iroquois nations near Lake Ontario and Lake Erie.
- . stone for pipes from the Great Lakes area and southwest of the Great Lakes area.
- . shells for ornaments which reached all the way from the coasts.
- . copper and metals from various other regions.
- . other goods that were needed.

2. What were the activities of the middlemen?
How did their lifestyle change compared to before they became middlemen? What role did the Cree first play?
Why were they suited to such endeavours?

3. As the Cree became middlemen what were the effects upon:
 - i) the Cree;
 - ii) the other Indian nations;
 - iii) eventually upon the wildlife?
4. When the Cree middlemen were bypassed by the English what role did the Cree begin to fill?

Possible Assignments:

1. Interview members of families, asking them:
 - i) What do they think are the outside influences in society which have the greatest effect on the family?
 - ii) How is the family affected?

A more comprehensive interview question guide may be developed with the students.

2. There were a number of main canoe routes from:
 - i) the Hudson Bay to the northwest,
 - ii) from Montreal to the northwest.

Have students research these routes and make maps/murals indicating the main water routes and posts along the water routes.

3. Have the students plot the trip from Edmonton to the Mistahi-sipi (Athabaska River) and down the river. (Alternate routes may be selected.)
4. Have students provide a written response to the following questions.
 - . What was the common weight to be carried on a portage?
 - . What other work needed to be done as one transported goods on the Athabaska River.
 - . What were the wages? What is your opinion on such arrangements? Was it European or Indian in origin?
 - . On what date was Kissing Day held?
 - . Why did the Cree adopt it so readily according to the account?
 - . What other inroads did the newcomers make into the life of the Cree?

5. The students can select any of the points covered to expand upon. This can include research, a display project such as mapping, or in writing a fictionalized, accurate account of life during the period under study.

B

Major Objectives:

The students will learn that:

1. The nineteenth century missionaries were ethnocentric: they believed in the superiority of European society and culture.
2. The missionary had a profound impact on Aboriginal cultures.
3. The missionaries' most direct influences were through the attack on Indian spiritual beliefs and practices and through formal education.
4. The missionaries and governments often had complementary or similar objectives which meant the Indian peoples were to adapt to European lifestyles.
5. The missionaries' paternalistic attitude often undermined their good intentions and efforts.

Key Questions/Activities:

Refer to Data Sheets "Coming of the Whiteman", 6:1*, 6:2*.

1. Based on Unit-1: Spiritual Life, discuss the following.
 - a. What aspect of Indian culture sustained the greatest attack? Explain why this attack on Indian spiritual beliefs would have such a profound impact on Indian life.
 - b. The missionaries often dealt with the Indian as if they were children. What term do we use to explain this behaviour? What is the long term effect of such treatment? Why didn't they allow for the fostering of leadership skills and self reliance?
 - c. Education was often responsible for creating divisions in Indian families. Explain this process whereby the division was created. What implications does it have for today? (Refer to Unit-5: Educational Life.)

Teacher Information:

Re-introduce the concept of ethnocentrism and paternalism. Perhaps definitions might be derived from discussion and noted. Have students note words that signify the missionaries were ethnocentric in their attitudes towards the Aboriginal cultures.

At this time one might ask students to hypothesize about the underlying causes of ethnocentrism. This discussion might lead to the conclusion that often the ethnocentric behaviors are unconscious, that is they are done matter-of-factly. The aim is to raise these behaviours in one's consciousness so one is aware of these attitudes and actions and also to be aware of the effects of these actions upon peoples of other cultures. A discussion upon how value judgements are formed, and the effects of these judgements upon individuals, communities, nations and races would introduce concepts such as autonomy, racism, and human justice.

Develop the theme of the "self-fulfilling prophecy". People will tend to fulfill the expectations held about them. Point out that paternalism was the government's policy towards Aboriginal peoples. The Indian Act and the Department of Indian and Northern Affairs were legislative and organizational outcomes of this paternalism. "The Indian cannot look after his affairs, therefore the government must look after them for the Indians". This is a root cause of most difficulties Indian peoples are experiencing to this day.

Possible Assignments:

1. Debate the following statements.

- Christianization was necessary for the Indian peoples. It provided them the means with which they can be successful in Canadian society.
- It was necessary to lead them to salvation and save their souls. They did not know of God and what God demands.

2. Answer one of the following:

- The more the Indian peoples accepted the values that came with Christianity the weaker the Indian peoples family unit became. Explain.
- Why would the missionaries want the Indian peoples farming in permanent settlements?
- The settlement on reserves often had a profound effect upon the family. Explain.

Major Objectives:

1. Students will be introduced to a major difference between spiritual beliefs of the plains Indian peoples and Christian beliefs.
2. Students will gain more insight into the missionaries' strong belief in the superiority of the Christian religion and the methods used to gain converts.
3. Students will be introduced to an example of Indian humour and how it is often used to diffuse friction between Indian and non-Indian peoples.

Key Questions/Activities:

Refer to Data Sheet 6:1*, Chief Piapot's Dialogue With Father Hugonard.

1. Review the article with the students. You may wish to use the following guide questions,
 - Why did Piapot not want to accept Christianity?
 - How did Father Hugonard try to influence Piapot to accept Christianity?
 - How did Piapot resolve the obvious major difference in beliefs?

Possible Assignments:

Emphasize that a religion or a particular spiritual worldview may be central to the existence of cultures. If the spiritual beliefs are changed the culture also undergoes considerable change. Piapot understood that there are different ways and beliefs and each gives meaning and strength to their respective peoples. Neither way is necessarily the right one; it depends wholly upon who you are and your cultural traditions.

1. Have students skim through resource books dealing with the missionaries and their relations with the Indian and Métis peoples. Have the students note:
 - i) words and phrases of the missionaries which describe the behaviour, character or life of the Indian and Métis peoples;

ii) the students should classify these words or phrases as either:

- a) supportive of Indian and Métis peoples,
- b) neutral,
- c) ethnocentric,
- d) paternalistic, or
- e) not applicable.

2. Have students debate on the following statement:

"The missionaries had a very positive impact on the development of the Indian and Métis nations in the West."

D

Major Objectives:

Students will learn that:

- 1. The coming of the missionaries had a profound detrimental impact upon Métis women in the fur trade society.
- 2. The more acculturated a Métis woman became the more dependent and confined became her life.
- 3. The missionaries were a major influence in promoting racism in Rupert's Land.
- 4. Education of Métis women was underlined by racist, ethnocentric, sexist and social class motives.

Key Questions/Activities:

Refer to Data Sheet 6:2*, Quite English In Her Manner.

- 1. Have students derive the meaning of the following phrases and words used in the account:

- (i) "quite English" and "upholders of civilization"
- (ii) "manners and morals of young Victorian ladies"
- (iii) "acculturation"
- (iv) "sound Christian education"
- (v) "refined English education"
- (vi) "ornamental branches of education"
- (vii) "barbaric and heathen notions"

2. Write the following quotation down for all to see:

"Every vestige of the sexual freedom to which Indian women had been accustomed was to be stamped out; chastity, it was impressed upon young mixed-blood women, was the greatest virtue and responsibility".

Is the first section of the statement accurate? Refer to the section on marriage and courting. Evidence there contrasts with this statement. There is no evidence whatsoever to question the morals of Métis women, however, there is ample evidence that the European male had very little worry about establishing a marriage with more than one Indian woman if circumstances allowed it. Focus upon the statement "Incoming traders, feeling free to ignore the marital obligations implied by the 'custom of the country' increasingly looked upon Native women as objects for temporary sexual gratification, not as wives."

The question might be asked:

Were the missionaries directing their attention to the wrong place when they concerned themselves with the morals of the peoples of the "new land"?

3. Write the following on the chalkboard or flipchart as a focus for beginning a discussion.

"Giving their daughters a refined English education, they hoped, would be sufficient to overcome the taint of their mixed blood".

- a. What does this mean exactly? What were the goals of the people promoting this policy? Why were class distinctions now more important than they were earlier? Why was Indian blood now a detriment?
- b. Contrast this with the contributions the Métis women made in the early stages of the fur trade economy. The account stated "With her dual heritage, the mixed-blood woman possessed the ideal qualifications for a fur trader's wife".

4. Focus upon the statements: "A good wife ... must be docile and obedient to her husband" and "A well bred lady ... (be) of conciliating disposition and mild temper."

The focus here is to contrast this with the male and female relationships in Indian societies. The Indian cultures are often berated because the Indian men considered the women to be in a subservient position. This, as we have seen, can be debated, but there is no question that the behaviour of men towards women in European society was not beyond reproach. The only time the women had a close to equal footing with European men was when the "marriage à la façon du pays" was at its peak.

5. Have the students read through the article and locate and list phrases and words which might be evidence of (i) racism, (ii) sexism, (iii) ethnocentrism, (iv) self-interest.
6. Students may select one of the activities below for further work in this area.
 - a) Define sexism, racism and ethnocentrism. Explain its effects on the victims of these beliefs (during the period under study).
 - b) How does racism, sexism or ethnocentrism manifest itself today? Give examples and explain. (Interviewing may be conducted.)
 - c) In what ways can these beliefs be changed or eliminated? Give concrete examples of solutions.

Teacher Information:

Racism, sexism and classism are based upon the belief that one's own race, sex and class are superior; this belief is expressed by the denial of another's rights by certain social and economic practices. It is more than prejudice: it is having and using the power to exercise prejudice. (Adapted from Council on Interracial Books For Children.)

The focus will be to bring out the racism and social class bigotry that seemed to be part and parcel of the civilization missionaries were demanding, and secondly, to point out that this resulted in degradation of the female sex and Aboriginal peoples.

Refer to Data Sheets 6:3, Stop Stealing Our Children, 6:4 , Indigenous Children in the Child Welfare System, and 6:7*, The Unmet Needs of Indian and Métis Elderly.

Major Objectives:

Students will learn that:

1. Adoption and apprehension of Aboriginal children by non-Aboriginal peoples and institutions has attacked the integrity of the family, the cultures and futures of Indian and Métis communities.
2. Indian and Métis peoples are in the forefront of developing community cultural programs and services to deal with child welfare and support of the family.
3. The intrusion of the Canadian child welfare philosophy and bureaucracy has amounted to cultural genocide for Aboriginal peoples.
4. Statistics of child apprehension across Canada reveal the cultural racism and ethnocentrism of the dominant society.
5. The key factor in the child welfare issue is the disadvantaged status of Aboriginal peoples in Canada, in other words, poverty.
6. The limited economic and educational opportunities of reserves and isolated communities, has created a dynamic surge of urbanization which in turn creates social and economic problems for Aboriginal peoples.
7. The child welfare system has created what has become known as the "Apple Syndrome" which is when Aboriginal children lose their sense of identity, family, community and culture. This defeats the original motives for the adoption or apprehension, and in the end, it is the child who suffers and the culture which dies.
8. Aboriginal peoples are regaining control of their own children and future.

Key Questions/Activities:

1. Are Indigenous peoples over-represented in Child welfare statistics provincially and nationally? What are the statistics? What does this show?

2. What is the most frequent reason given for the apprehension of an Aboriginal child? Why is this the case? What would alleviate the problem for Aboriginal peoples and child welfare agencies?
3. When did the greatest number of apprehensions and adoptions of Aboriginal children occur? Why?
4. What are the consequences of poverty affecting Aboriginal children?
5. What are the effects of urbanization upon the Aboriginal person and the city?
6. Identify some key initiatives and agreements which have allowed Aboriginal peoples to regain control of their own children.
7. What were the recommendations of the report by the Canadian Welfare Council and the Canadian Association of Social Workers made in 1947?
8. What amendments of the Indian Act in 1951 and 1985 aggravated the child welfare problem? Explain.
9. What conflicts in jurisdiction arise in the area of child welfare and Aboriginal peoples? Explain.
10. What happened to the child apprehension rate in British Columbia between the years 1955 and 1964?
11. Do you believe that child welfare policy is part of a deliberate policy of colonization and assimilation by the dominant society? Explain.
12. Briefly summarize any one of the following agreements and programs.
 - a. the Spallumcheen By-Law
 - b. the Siksika Agreement
 - c. the Canada-Manitoba-Indian Agreement
 - d. the Sandy Bay Project
13. Define the following terms: temporary ward; permanent ward; custody by agreement; out of province; temporary ward; juvenile delinquent act; probation; handicapped children's services.
14. Combine the statistics from tables 1 to 8 into one table which focusses upon the numbers and percentages of Aboriginal children in custody, provincially and nationally.

15. What value statements are made in the Siksika By-Law? What effects of child apprehension and adoption are recognized within the By-Law? How does the By-Law define "extended family"? Who may be designated a legal guardian within the band? When would a child be in need of protection? How long may the child be held before a hearing? How is judgement upon the child's custody reached? Is there an appeal process?

F

Refer to Data Sheet 6:7*, "The Unmet Needs of Indian and Métis Elderly".

Major Objectives:

Students will learn that:

1. The needs of the Indian and Métis elderly are especially acute.
2. In the Fall of 1985, the Saskatchewan Senior Citizens' Council met with the Minister of Social Services to undertake a major study of Saskatchewan's Aboriginal elderly.
3. A variety of problems and issues have been identified which are specific to Indian and Métis elderly in Saskatchewan.

Key Questions/Activities:

1. What were the objectives of the study and how large was the sample taken and from where? What problem arose regarding jurisdiction? How do you think this affected the study? Has the federal government done a similar study on reserves in Saskatchewan? If not, why not?
2. What were the percentages of Status, non-Status and Métis peoples? Is this an accurate representation or sample within Saskatchewan? Explain.

3. What did the study conclude on the following issues?

- a. educational opportunity
- b. use of English as a second language
- c. employment for people aged 50-60
- d. income and disposable income
- e. private home ownership, and subsidized housing
- f. single person households (and with incomes below the poverty line)
- g. reasons for residential movements, and urbanization (from reserves to cities)
- h. state of health, incidence and types of problems and diseases
- i. need for assistance care, and type of assistance needed most

Native Studies 10

Unit Two -- Family Life

APPENDIX A

Supplemental Teacher Resource Sheets

Marked With an * are in

Sequential Order



I can remember when my little brother Joe was born. We were staying at my grandmother's house. It was early October and we were outdoors playing our favourite game on a hill close by. This was a game where we placed little rocks side by side pretending to make rooms and left open space for doorways. Someone called us to come and see something. So we all ran down the hill into the house and there was this tiny baby laying beside my mother. Being an inquisitive creature I naturally asked where the baby had come from. My grandmother said that a little rabbit had delivered it to the house. I told her that I hadn't seen any rabbits around, so she said that this one had come from the cellar.

Like most settlers, our first shelter was a log cabin, built of logs and clay in the usual way. The roof had boards nailed over the logs and then covered with tar paper, and over this, chunks of soil were placed side by side. Through the summer months the weeds grew and flourished on the roof and thus kept the soil from drifting. The first cabin was on the west side of a little brook that originated from springs in the coulee and flowed down by the cabin.

Dimly, I remember, when the new cabin was being built, how I got playing in the clay which was mixed with grass to chink up the logs. This one was on the east side of the brook, closer to the little hill, where a dug-out was constructed sort of like a root cellar, only this had an upright door, to facilitate going in and out. All perishable foods such as milk, cream, butter, meat and vegetables were kept in the dugout.

The furniture in the cabin was mostly homemade, except for the stove, table and chairs. The wooden floors were bare save for the braided rugs my mother made. Our clothes were kept in trunks or boxes and the boxes were usually kept under the bed. I believe most of the beds were bought, but the mattresses and pillows were made of feathers, as my father was a great duck hunter. Although we raised our own beef, we still used all types of wild meat, like deer, antelope and ducks. Whenever we had fresh meat through the summer, my mother sliced it up into thick pieces and hung it up to dry in the sun on piles my father put up. It dried quite fast on a warm day and this dry meat kept indefinitely. It was usually placed in a clean grain bed, as it had to have air to keep it dry. Instead of bread we had bannock; I could say that we grew up on this type of bread. Even when we were travelling, my mother would make 'galette' as we called it. She would cook it in a dutch oven in an open fire.

Most of the settlers in the valley had the same type of cabins. No one was actually poor, neither was anyone too well off. Necessities were all that mattered to them and as they lived simply, they managed to have what was required.

There was no such thing as sowing crops going on in those early years. The main occupation throughout the summer months was haying. Generally there was always plenty of grass to cut in the valley. All that was needed was a hay mower, to cut the grass, a hay rake to rake it into a pile, and a hay rack to haul it away and pile it in a stack. Each outfit was of course pulled by a team of horses. Hay stacks were placed close to the barn or not too far away in the field. Sometimes if there was surplus, some of it was sold to buyers who needed it for feed.

Source: Moine, Louise, Remembering Will Have To Do,
Saskatchewan Indian Cultural College,
Saskatoon, 1979.

Reproduced with permission from Louise Moine.

BANNOCK OR BISCUITS (Adapted from: Lake of the Woods Milling Company, 23rd Edition)

Procedure:

This activity should begin as a group activity with the teacher or another adult as the demonstrator. Small groups of pupils can then make the recipe on their own.

Activity:

Materials needed:

2 cups flour
4 teaspoons baking powder
1 teaspoon salt
1/4 cup shortening (fat from cracklings)
2/3 cup water

Method:

Blend all ingredients, except the water, until the size of small peas. Add water and quickly stir until just mixed. Turn out on a flour-sprinkled board, pat smooth and place in a pan. It can be baked on top of the stove or in the oven at 450° for 10 minutes. For biscuits pat the mixture smooth to 3/4" thickness. Cut into 2" squares and bake on an ungreased sheet.

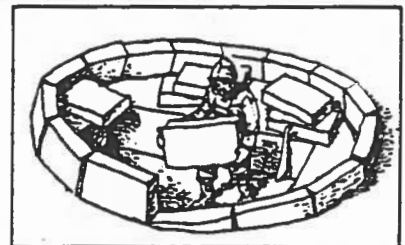
The Snowhouse: A Temporary Winter Dwelling

Contrary to popular belief, only certain Eskimos built snowhouses, and even these peoples did not use the shelters as permanent dwellings. The snowhouse was used exclusively in the central Arctic, and there only as a temporary base during the winter seal-hunting season. As these drawings of a Netsilik snowhouse show, its construction was fairly simple. The blocks of which it was made held together only if they came from a layer of snow that had fallen in a single storm and had frozen into a solid sheet. The builder's first task was to find such a layer, by testing the snows with an antler probe about four feet long. Once he found the cohesive level, he cleared away the surface snow with his shovel and, with a snow knife, drew a circle anywhere from 9 to 15 feet in diameter, to outline the house. Standing inside this circle, he cut the blocks—each about 20 by 24 by 4 inches—and placed the first row along the round outline. Each of the succeeding rows is set progressively farther in, and the blocks are pressed together to ensure a close fit. As he worked, his wife plastered the exterior with fine, soft snow. When the last small block at the top had been laid in place—about an hour later—the man cut a hole in the wall about two feet from the bottom, through which his wife entered after handing in the family belongings. Now he closed the hole and dug another, connecting the house to the porch he now constructed. At the other side of the porch—domed, like the house—he built a corridor, into which he cut the door to the outside. Next, he hacked out a ventilation hole in the ceiling and, a few days later, cut a window in the wall and inserted a pane of clear, freshwater ice to admit light.

AMERICA'S FASCINATING INDIAN HERITAGE, copyright (c) 1978 The Reader's Digest Association, Inc. Reprinted by permission.



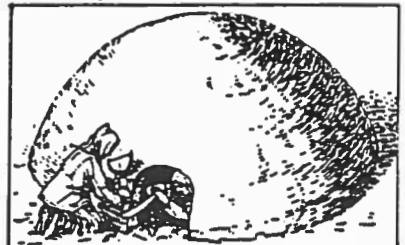
Cutting blocks for a snowhouse, the builder stands inside the circle that outlines the dwelling to be constructed.



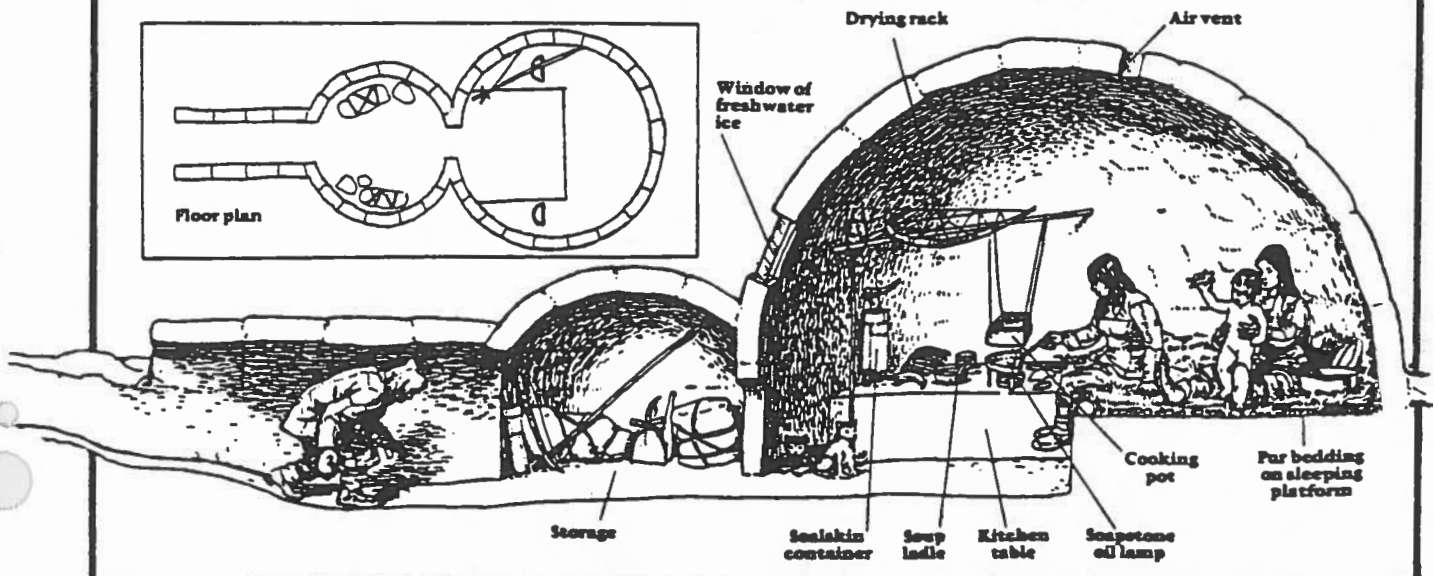
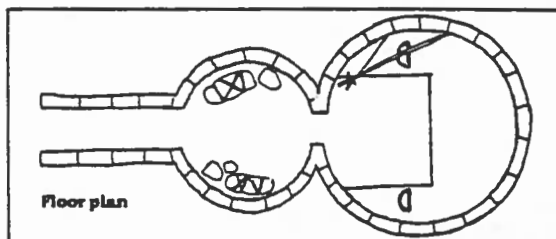
Placing blocks in ever-shorter, spiraling rows, he creates the characteristic dome-shaped snowhouse shelter.



Finishing the house, the builder sets the last blocks in place as his wife plasters the exterior wall with soft snow.



Moving into the house, the wife hands the family goods in through a hole her husband has cut in the snow wall.





Big gatherings never lasted very long, for the reason that dancing and fun got stale, and the strict discipline tended to keep the people on edge and even resentful of the idea of supervising a large village. The head men and the soldiers were ever alert for any changes in the general temperment of the people or signs of unrest and would never allow any unruly developments to get out of hand.

They held a short conference every morning. A favoured young man or two were usually allowed to sit in on these meetings to give them a fair idea as to what the following day would bring. Thus two young warriors might make their plans accordingly. They may decide that each would pass the word to a few friends who had previously expressed their desire to be included in the next expedition to enemy territory.

The party would be composed of ten men only and no more. Each man was to pull out alone as soon as he got ready and strike out due south. They were to travel light and on foot, and to avoid contact with others. Their wives, the only ones to know, would of course, have to be depended upon to keep silent.

As each man walked quietly away from camp he had to listen for the call which would bring the group together. Finally one long wail of the wolf was heard coming from a distant rise. There was no reply but before long nine men were sitting around the organizer of the tour whom they automatically accepted as their leader. Here they made final preparations by doing up their light packs properly.

Each had at least two extra pairs of moccasins, a length of soft shakanapi, a lariat, and very little else except his gun or arrows. The leader outlined their course of travel. There was to be a steady march until sun up, and like the wolf they imitate, they would eat when they killed.

In camp early the next morning the crier announced the usual need for a change of surroundings. The head man had decided that if the people so desired they could move to a new campsite and thus continue their celebration, or else scatter out to their various stamping grounds, to replenish the larder and gather more buffalo hides.

Should it be advisable to break camp now the people would be informed in plenty of time as to where the fall meeting would take place. The medicine dance would come when all plants were ripe and at that time the Ghost Dance--The Give-away Dance-- and other events pertaining to the autumn gatherings would be held.

The Crier tells of several young men missing from their various homes and advises against anyone trying to follow them since they had already travelled all night and would be far away by this time. The announcer lauds the people for their good behaviour during the long celebration and expresses his hope that the next big gathering would be blessed by Manitou.

In a short while the first outfit to pull out heads for the north. This group had thus decided for the rest that it is time to break camp. There were no long drawn conferences, no visiting to decide whether or not to disperse. In some cases many families stayed together the year round. They were governed by an okimaw or head man, who never insisted on the rigid supervision as carried out in the big villages. These men were usually good wise leaders; they were highly respected by their followers.

The wives of the young men who had taken the war trail decided to follow one of the larger bands and remain together until their husbands returned, when they could then drift to join their own groups. All of these girls carefully removed the layers of ashes from the fireplace of their various camps, and then traced the direction they were going. The ashes were replaced to form a light covering over the maps. Thus when the men returned to the old campsite, they would know exactly which way to head from there; an inconspicuous sign had been prearranged to mark the exact location of each individual fireplace.

The Bush (Woodlands) Cree are presently homeward bound after joining in the buffalo hunt on the prairie and their participation in the Thirst Dance and mid-summer celebrations. They form quite a large party and of necessity must travel slow. Not all of them have horses, their main beast of burden being the ever-dependable husky dog. These old standbys are loaded with a plentiful supply of dried buffalo meat and fats. The women all have large packs on their strong backs; children and older men also carry their share. The many tent poles they have had to drag around have been discarded and left behind. We see some elderly ladies almost covered by the whole hard dried buffalo hides carefully rolled so they will hold their straight smooth surface and be ready for use when needed.

The young men travel light for their job is to furnish fresh meat along the way. This group usually starts out ahead of the main party and remains at a distance where they know they can be easily reached by their people. They prepare a camp and have plenty of fresh roasts which are keenly enjoyed by their folks on their arrival.

There is not much danger of our friends being waylaid by enemy patrols so they travel happily along. They go to sleep at night with a sky for a roof. The dogs feed contentedly on the remains and left-overs of the kill, and the whole outfit is refreshed and ready the next morning for another day's journey.

No great obstacles are encountered until the river Kisikatchiwan is reached. This really presents a formidable barrier for the water is high. There were not many recognized crossings of this large stream in the West, and it was never considered wise to attempt a hurried crossing at the close of the day; better by far to wait till morning. Camp is made on the shore and preparations completed for the morrow.

In the wooded areas dry timbers if available are felled and small rafts built on which to carry home effects across. The leader boats made of dried hides were of course the best. They were called pitikonikana because of their almost round shapes. One whole buffalo hide properly braced with bent willows would carry a sizeable load and they floated lightly over the water.

When all is ready the young children are placed in these little contraptions together with food, clothing and tents, and two ends of a length of rawhide cord are fastened securely to one end of the boat. This forms a loose harness which the head of the household, or whoever is going to pull the load across, throws over one shoulder and around his body. As he begins to wade in, he dips both hands in the water and rubs his arms vigorously then takes a little water and presses this into his nostrils. His followers do the same.

There are always three or more people clinging to the sides of these rawhide boats. This, however, is not a hindrance to the leader but actually a help since almost every Native could swim like a fish. Strings are attached at intervals around the boat, the ends of these being held firmly between the teeth, enabling the swimmers on the sides to pull a good share of the load. Anybody getting tired could always relax and float easily along.

The young men and boys cross with the horses and are the last to go over. No one ever thought of riding a horse across unless he was absolutely helpless in the water. The easiest way was to swim by the side of the horse, hanging lightly by its mane or a cord tied loosely around the horse's neck.

The dogs' packs are removed and they swim across unhampered and free. When the river was low, crossing it was not so arduous and sandbars were welcome resting places.

The caravan having successfully reached the opposite shore, makes ready to disperse to their various stamping grounds. The little boats are dismantled and the rawhides folded up to as small bundles as possible for easier carrying. They have served one purpose and when the final objective is reached they will be properly tanned and put to many other uses. The travois is rebuilt so it will fit snugly on either side of the horse to eliminate the danger of the long ends getting caught by trees since we are now nearing wooded country.

Source: Dion, Joseph F., My Tribe The Crees, Calgary:
 Glenbow Museum, 1979, pages 18-21.

Reprinted with the permission of the Glenbow Museum.

High Horse's Courting 5:1*

You know, in the old days, it was not so very easy to get a girl when you wanted to be married. Sometimes it was hard work for a young man and he had to stand a great deal. Say I am a young boy and I have seen a young girl who looks so beautiful to me that I feel all sick when I think about her. I can not just go and tell her about it and then get married if she is willing. I have to be a very sneaky fellow to talk to her at all, and after I have managed to talk to her, that is only the beginning.

Probably for a long time I have been feeling sick about a certain girl because I love her so much, but she will not even look at me, and her parents keep a good watch over her. I keep feeling worse and worse all the time; so maybe I sneak up to her tipi in the dark and wait until she comes out. Maybe I just wait there all night and don't get any sleep at all and she does not come out. Then I feel sicker than ever about her.

Maybe I hide in the brush by a spring where she sometimes goes to get water, and when she comes by, if nobody is looking, then I jump out and hold her and just make her listen to me. If she likes me too, I can tell that from the way she acts, for she is very bashful and maybe will not say a word or even look at me the first time. So I let her go, and then maybe I sneak around until I can see her father alone, and I tell him how many horses I can give him for his beautiful girl, and by now I am feeling so sick that maybe I would give him all the horses in the world if I had them.

Well, this young man I am telling about was called High Horse, and there was a girl in the village who looked so beautiful to him that he was just sick all over from thinking about her so much and he was getting sicker all the time. The girl was very shy, and her parents thought a great deal of her because they were not young any more and this was the only child they had. So they watched her all day long, and they fixed it so that she would be safe at night too when they were asleep. They thought so much of her that they had made a rawhide bed for her to sleep in, and after they knew that High Horse was sneaking around after her, they took rawhide thongs and tied the girl in bed at night so that nobody could steal her when they were asleep, for they were not sure that their girl might really want to be stolen.

Well, after High Horse had been sneaking around a good while and hiding and waiting for the girl and getting sicker all the time, he finally caught her alone and made her talk to him. Then he found out that she liked him maybe a little.

Of course this did not make him feel well. It made him sicker than ever, but now he felt as brave as a bison bull, and so he went right to her father and said he loved the girl so much that he would give two good horses for her, one of them young and the other one not so very old. The old man just waved his hand, meaning for High Horse to go away and quit talking foolishness like that.

High Horse was feeling sicker than ever about it; but there was another young fellow who said he would loan High Horse two ponies and when High Horse got some more horses, why, he could just give them back for the ones he had borrowed. Then High Horse went back to the old man and said he would give four horses for the girl, two of them young and the other two not hardly old at all, but the old man just waved his hand and would not say anything.

High Horse sneaked around until he could talk to the girl again, and he asked her to run away with him. He told her he thought he would just fall over and die if she did not, but she said she would not do that; she wanted to be bought like a fine woman. You see she thought a great deal of herself too. That made High Horse feel so very sick that he could not eat a bite, and he went around with his head hanging down as though he might just fall down and die any time.

Red Deer was another young fellow, and he and High Horse were great comrades, always doing things together. Red Deer saw how High Horse was acting, and he said: "Cousin, what is the matter? Are you sick in the belly? You look as though you were going to die." Then High Horse told Red Deer how it was, and said he thought he could not stay alive much longer if he could not marry the girl pretty quick.

Red Deer thought awhile about it, and then he said, "Cousin, I have a plan, and if you are man enough to do as I tell you, then everything will be all right. She will not run away with you; her old man will not take four horses; and four horses are all you can get. You must steal her and run away with her. Then after a while you can come back and the old man cannot do anything because she will be your woman. Probably she wants you to steal her anyway."

So they planned what High Horse had to do, and he said he loved the girl so much that he was man enough to do anything Red Deer or anybody else could think up. So this is what they did.

Late that night they sneaked up to the girl's tipi and waited until it sounded inside as though the old man and woman and the girl were sound asleep. Then High Horse crawled under the tepee with a knife. He had to cut the rawhide thongs first, and then Red Deer, who was pulling up the stakes around that side of the tipi, was going to help drag the girl outside and gag her. After that, High Horse could put her across his pony in front of him and hurry out of there and be happy all the rest of his life.

When High Horse had crawled inside, he felt so nervous that he could hear his heart drumming, and it seemed so loud he felt sure it would awaken the old folks, but it did not, and after a while he began cutting the thongs. Every time he cut one it made a pop and nearly scared him to death. But he was getting along all right and all the thongs were cut down as far as the girls's thighs, when he became too nervous, his knife slipped and stuck the girl. She gave a big, loud yell. Then the old folks jumped up and yelled too. By this time High Horse was outside, and he and Red Deer were running away like antelope. The old man and some other people chased the young men but they got away in the dark and nobody knew who they were.

Well, if you ever wanted a beautiful girl you will know how sick High Horse was now. It was very bad the way he felt, and it looked as though he would starve even if he did not drop over dead sometime. Red Deer kept thinking about this, and after a few days he went to High Horse and said: "Cousin, take courage! I have another plan, and I am sure, if you are man enough, we can steal her this time." And High Horse said: "I am man enough to do anything anybody can think up, if I can only get that girl." So this is what they did.

They went away from the village alone, and Red Deer made High Horse strip naked. Then he painted High Horse solid white all over, and after that he painted black rings around High Horse's eyes. High Horse looked terrible. He looked so terrible that when Red Deer was through painting and took a good look at what he had done, he said it scared even him a little.

"Now," Red Deer, "if you get caught again, everybody will be so scared they will think you are a bad spirit and will be afraid to chase you."

When the night was getting old and everybody was sound asleep, they sneaked back to the girl's tepee. High Horse crawled in with his knife, as before, and Red Deer waited outside, ready to drag the girl out and gag her when High Horse had all the thongs cut.

High Horse crept up by the girl's bed and began cutting at the thongs, but he kept thinking, "If they see me they will shoot me because I look so terrible." The girl was restless and kept squirming around in bed, and then a thing was cut, it popped. So High Horse worked very slowly and carefully. He must have made some noise, for suddenly the old woman awoke and said to her old man: "Old man, wake up! There is somebody in this tipi!" But old man was sleepy and didn't want to be bothered. "Go to sleep and don't bother me." Then he snored some more.

High Horse was so scared by now that he lay very still and as flat to the ground as he could. Now, you see, he had not been sleeping very well for a long time because he was so sick about the girl. And while he was lying there waiting for the old woman to snore, he just forgot everything, even how beautiful the girl was. Red Deer who was lying outside ready to do his part, wondered and wondered what had happened in there, but he did not dare call out to High Horse. After a while the day began to break and Red Horse had to leave with the two ponies he had staked there for his comrade and girl, or somebody would see him, so he left.

Now when it was getting light in the tipi, the girl awoke and the first thing she saw was a terrible animal, all white with black stripes on it, lying asleep beside her bed. So she screamed and the old man yelled. High Horse jumped up, scared almost to death, and he nearly knocked the tipi down getting out of there.

People were coming running from all over the village with guns and bows and axes, and everybody was yelling. By now High Horse was running so fast that he hardly touched the ground at all, and he looked so terrible that the people fled from him. Some braves wanted to shoot at him, but the others said he might be some sacred being and it would bring bad trouble to kill him.

High Horse made for the river that was near, and in among the brush he found a hollow tree and dived into it. After a while some braves came there and he could hear them saying that it was some bad spirit that had come out of the water and gone back in again. That morning the people were ordered to break camp and move away from there, so they did, while High Horse was hiding in his hollow tree.

Now Red Deer had been watching all this from his own teepee and trying to look as though he were as much surprised and scared as all the others. When the camp moved, he sneaked back to where he had seen his comrade disappear. When he was down there in the brush, he called, and High Horse answered because he knew his friend's voice. They washed off the paint from High Horse and sat down on river bank to talk about their troubles.

High Horse said he never would go back to the village as long as he lived and he did not care what happened to him now. He said he was going to go on the warpath all by himself. Red Deer said: "No, cousin, you are not going on the warpath alone, because I am going with you."

So Red Deer got everything ready, and at night they started out on the warpath all alone. After several days they came to a Crow camp just about sundown, and when it was dark they sneaked up to where the Crow horses were grazing, killed the horse guard, who was not thinking about enemies because he thought all the Lakotas were far away, and drove off about a hundred horses.

They got a big start because all the Crow horses stampeded and it was probably morning before the Crow warriors could catch any horses to ride. Red Deer and High Horse fled with their herd three days and nights before they reached the village of their people. Then they drove the whole herd right into the village and up in front of the girl's tipi. The old man was there, and High Horse called out to him and asked if he thought maybe that would be enough horses for his girl. The old man did not wave him away that time. It was not the horses that he wanted. What he wanted was a son who was a real man and good for something.

So High Horse got his girl after all, and I think he deserved her.

Source: Neihardt, John G. Black Elk Speaks: Being the Life Story Of a Holy Man of the Oglala Sioux. Lincoln: University of Nebraska Press, 1961.

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As a rule, before a young man could marry, he was required to have made some successful expeditions to war against the enemy, thereby proving himself a brave man, at the same time acquiring a number of horses and other property, which would enable him to buy the woman of his choice, and afterwards to support her.

Marriages usually took place at the insistence of the parents, though often those of the young man were prompted by him. Sometimes the father of the girl, if he desired to have a particular man for a son-in-law, would propose to the father of the latter for the young man as a husband for his daughter.

The marriage in the old days was arranged after this wise: The chief of one of the bands may have a marriageable daughter, and he may know a young man, the son of chief of another band, who is a brave warrior, of good character, sober-minded, steadfast, and trustworthy, who he thinks will make a good husband for his daughter and a good son-in-law. After he has made up his mind about this, he is very likely to call in a few of his close relations, the principal men among them, and state to them his conclusions, so as to get their opinion about it. If nothing is said to change his mind, he sends to the father of the boy a messenger to state his own views, and ask how the father feels about the matter.

On receiving this word, the boy's father probably calls together his close relations, discusses the matter with them, and, if the match is satisfactory to him, sends back word to that effect. When this message is received, the relations of the girl proceed to fit her out with the very best that they can provide. If she is the daughter of well-to-do or wealthy people, she already has many of the things that are needed, but what she may lack is soon supplied. Her mother makes her a new cowskin lodge, complete, with new lodge poles, lining, and back rests. A chief's daughter would already have plenty of good clothing, but if the girl lacks anything, it is furnished.

Her dress is made of antelope skin, white as snow, and perhaps ornamented with two or three hundred elk tusches (canine teeth). Her leggings are of deer skin, heavily beaded and nicely fringed, and often adorned with bells and brass buttons. Her summer blanket or sheet is an elk skin, well tanned, without the hair and with the dew-claws left on. Her moccasins are of deer skin, with parfleche soles and worked with porcupine quills. The marriage takes place as soon as these things can be provided.

During the days which intervene between the proposal and the marriage, the young woman each day selects the choicest parts of the meat brought to the lodge, the tongue, "boss ribs," some choice berry pemmican or what not, cooks these things in the best style, and, either alone, or in company with a young sister, or a young friend, goes over to the lodge where the young man lives, and places the food before him. He eats some of it, little or much, and if he leaves anything, the girl offers it to his mother, who may eat of it. Then the girl takes the dishes and returns to her father's lodge. In this way she provides him with three meals a day, morning, noon, and night, until the marriage takes place. Everyone in camp who sees the girl carrying the food in a covered dish to the young man's lodge, knows that a marriage is to take place; and the girl is watched by idle persons as she passes to and fro, so that the task is quite a trying one.

When the time for the marriage has come, in other words, when the girl's parents are ready, the girl, her mother assisting her, packs the new lodge and her own things on the horses, and moves out into the middle of the circle about which all the lodges of the tribe are arranged and there the new lodge is unpacked and set up. In front of the lodge are tied, let us say fifteen horses, the girl's dowry given by her father. Very likely, too, the father has sent to the young man his own war clothing and arms, a lance, a fine shield, a bow and arrows in otter-skin case, his war bonnet, war shirt, and war leggings ornamented with scalps, his complete equipment. This is set up on a tripod in front of the lodge. The gift of these things is an evidence of the great respect felt by the girl's father for his son-in-law. As soon as the young man has seen the preparations being made for setting up the girl's lodge in the centre of the circle, he sends over to his father-in-law's lodge just twice the number of horses that the girl brought with her, in this supposed case, thirty.

As soon as this lodge is set up, and the girl's mother has taken her departure and gone back to her own lodge, the young man, who, until he saw these preparations, had no knowledge of when the marriage was to take place, leaves his father's lodge, and, going over to the newly erected one, enters and takes his place at the back of it. Probably during the day he will order his wife to take down the lodge, and either move away from the camp, or at least move into the circle of lodges; for he will not want to remain with his young wife in the most conspicuous place in the camp. Often, on the same day, he will send for six or eight of his friends, and, after feasting, will announce his intention of going to war, and will start off the same night. If he does so, and is successful, returning with horses or scalps, or both, he at once, on arrival at the camp proceeds to his father-in-law's lodge and leaves there everything he has brought back, returning to his own lodge on foot, as poor as he left it.

We have supposed the proposal in this case to come from the father of the girl, but if a boy desires a particular girl for his wife, the proposal will come from his father. Matters are managed in the same way.

This ceremony of moving into the middle of the circle was only performed in the case of important people. The custom was observed in what might be called a fashionable wedding among the Siksika. Poorer, less important people married more quietly. If the girl had reached marriageable age without having been asked for as a wife, she might tell her mother that she would like to marry a certain young man, that he was a man she could love and respect. The mother communicates this to the father of the girl, who invites the young man to the lodge to a feast, and proposes the match. The young man returns to answer at the time, but, going back to his father's lodge, tells him of the offer, and expresses his feeling about it. If he is inclined to accept, the relations are summoned, and the matter talked over. A favorable answer being returned, a certain number of horses that the young man or his father, or both together, can spare are sent over to the girl's father. They send as many as they can, for the more they send, the more they are thought of and looked up to.

The girl, unless her parents are poor, has her outfit, a saddle horse and pack horse with saddle and pack saddle, parfleches, et cetera. If the people are very poor, she may only have a riding horse. Her relations get together, and do all in their power to give her a good fitting out, and the father, if he can possibly do so, is sure to pay them back what they have given. If he cannot do so, the things are still presented; for, in the case of a marriage the relations on both sides are anxious to do all that they can to give the young people a good start in life. When all is ready, the girl goes to the lodge where her husband lives, and goes in. If this lodge is too crowded to receive the couple, the young man will make arrangements for space in the lodge of a brother cousin, or uncle, where there is more room. These are all his close relations, and he is welcome in any of their lodges, and has rights there.

Sometimes if two young people are fond of each other, and there is no prospect of their being married, they may take riding horses and a pack horse, and elope at night, going to some other camp for a while. This makes the girl's father angry, for he feels that he has been defrauded of his payments. The young man knows that his father-in-law bears him a grudge, and if he afterwards goes to war and is successful, returning with six or seven horses, he will send them all to the camp where his father-in-law lives, to be tied in front of his lodge. This at once heals the breach, and the couple may return. Even if he has not been successful in war and brought horses, which of course he does not always accomplish, he from time to time sends the old man a present, the best he can.

Notwithstanding these efforts at conciliation, the parents feel very bitterly against him. The girl has been stolen. The union is no marriage at all. The old people are ashamed and disgraced for their daughter. Until the father has been pacified by satisfactory payments, there is no marriage. Moreover, unless the young man had made a payment, or at least had endeavored to do so, he would be little thought of among his fellows, and looked down upon as a poor creature without any sense of honor.

The Siksika take as many wives as they wish; but these ceremonies are only carried out in the case of the first wife, the "sits-beside-him" woman. In the case of subsequent marriages, if the man has proved a good, kind husband to his first wife, other men, who thought a good deal of their daughters, might propose to give them to him, so that they would be well treated. The man sent over the horses to the new father-in-law's lodge, and the girl returned to his, bringing her things with her. Or if the man saw a girl he liked, he would propose for her to her father.

Among the Siksika, there was apparently no form of courtship. Young men seldom spoke to young girls who were not relations, and the girls were carefully guarded. They never went out of the lodge after dark, and never went out during the day, except with the mother or some other old woman. The girl, therefore, had very little choice in the selection of a husband. If a girl was told she must marry a certain man, she had to obey. She might cry, but her father's will was law, and she might be beaten or even killed by him if she did not do as she was ordered. As a consequence of the severity, suicide was quite common among the Siksika girls. A girl ordered to marry a man whom she did not like would often watch her chance, and go out in the brush and hang herself. The girl who could not marry the man she wanted, was likely to do the same thing.

It is a common belief among some of those who have investigated the subject that the wife in Indian marriage was actually purchased, and became the absolute property of the husband. I have talked this subject over many times with young men and old men of a number of tribes, and I cannot learn from them, or in any other way, that in primitive times the woman was purchased from her father. The husband did not have property rights in his wife. She was not a chattel that he could trade away. He had all personal rights, but he could not sell her to another man.

All the younger sisters of a man's wife were regarded as his potential wives. If he was not disposed to marry them, they could not be disposed of to any other man without his consent. Not infrequently, a man having a marriageable daughter formally gave her to some young man who had proved himself brave in war, successful in taking horses, and, above all, of a generous disposition. This was most often done by men who had no sons to support them in their old age.

It is said that in the old days, before they had horses, young men did not expect to marry until they had almost reached middle life, from thirty-five or forty years of age. The first woman a man marries is called his "sits-beside-him wife". She is invested with authority over all the other wives, and does little except to direct the others in their work, and look after the comfort of her husband. Her place in the lodge is on his right-hand side, while the others have their places or seats near the door-way. This wife is allowed at informal gatherings to take a whiff at the pipe, as it is passed around the circle, and to participate in the conversation.

In the old days, it was a very poor man who did not have three wives. Many had six, eight, and some more than a dozen. I have heard of one who had sixteen. In those times, provided a man had a good-sized band of horses, the more wives he had, the richer he was. He could always find young men to hunt for him if he furnished the mounts, and, of course, the more wives he had, the more robes and furs they would tan for him.

If, for any cause, a man wished to divorce himself from a woman, he had but to send her back to her parents and demand the price paid for her, and the matter was accomplished. The woman was then free to marry again, provided her parents are willing.

When a man dies, his wives become the potential wives of his oldest brother. Unless, during his life, he has given them outright, horses and other property, at his death they are entitled to none of his possessions. If he has sons, the property is divided amount them, except for a few horses which are given to his brothers. If he has no sons, all the property goes to his brothers, and if there are no brothers it goes to the nearest male relatives on the father's side.

Although a woman, all her life, was subject to someone's orders, either parent, relative, or husband, a man from his earliest childhood was free and independent. His father would not punish him for any misconduct, his mother dared not. At an early age he was taught to ride and shoot, and horses were given to him. By the time he was twelve, he had probably been on a war expedition or two. As a rule in later times, young men married when they were seventeen or eighteen years of age; and often they resided for several years with their fathers, until the family became so large that there was not room for them all in the lodge.

· There were always in the camp a number of boys, orphans, who became the servants of wealthy men for a consideration; that is, they looked after their patron's horses and hunted, and in return they were provided with suitable food and clothing.

Source: Grinnell, George Bird. Blackfoot Lodge Tales: The Story of A Prairie People.
Lincoln: University of Nebraska Press, 1962.

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Chief Piapot's Dialogue
With Father Hugonard 6:1*

Piapot (1816-1908)

Chief Piapot spoke five languages fluently, Dakota, Nakota, Anishinabeg, Cree, and Peigan. He was a man of determined will who led his people for more than sixty years. Until he was nine years of age, Kisi-Kawawasan Awasis (Flash in the Sky Boy) lived with the Dakota.

"Flash-in-the-Sky-Boy" also gained a nick-name from his Cree companions because of taking something intimate away from the Dakota, a knowledge of their life-style and belief, their "secrets". They called him "a hole in the Dakota", something extracted or removed from them when he breached their culture. The phonetic spelling of this nick-name is Payepot.

As Payepot, or Piapot, grew into manhood he gained reknown among his people as a warrior, horse thief and medicine man. He sat at council in the Rattler's Tipi, for those who were bravest. His reputation spread as a rainmaker. Chief Piapot's philosophy, or attitude toward religion of the white man is well documented in this conversation between him and the Oblate Father Hugonard: ("Seeing the Unseen")

"Payepot's two youngest sons were nearly school age and the priest urged that they be placed in school and brought up in the ways of the white man. 'My son', said Payepot, 'my oldest boy', will be coming here soon. The other one, when he is old enough, he will come too.'

Ah, that is good', said the priest. 'You know, my elder Brother, you are getting old.* We are going to teach your children our religion. They will be telling you how good is our religion. You should take our religion also.'

My Younger Brother', Payepot replied, 'you want to teach me your religion. Do you know the Great Spirit made that country where you came from and planted you there and gave you this religion? The Great Spirit gave you a land over there, and people who grew up there got this religion. Then something got into your head to come to this country, my country, for God gave me this country and all these Indians. The paleface gets so greedy, having a foothold in this country, he wants to own the whole country'.

*Piapot was then about 80 years of age.

'Well, I want you to try to understand my religion', said Father Hugonard, 'because that's the only way that you will see God'.

'Ah, my Younger Brother, you have nice ideas, but you don't know the first thing of what our forefathers taught us'.

'Your religion will just lead you down to the devil where you will be burned forever', said the priest.

'My Younger Brother', said Payepot, 'you are foolish, you are only a child. You are trying to scare me. In your country, I think you are using that same method, fear: You try to work it on me. I am too old for that. You can't scare me. You are using that method of fear among Frenchmen and you have them so fixed in your hands they dare not open their mouths for fear they are going to hell. What is hell? We have no such thing in our religion'.

'That is where you are heading for', said the priest.

'Well', said Payepot, with a gleam of his sardonic humor, 'you will have to show me the way.'

But Payepot liked Father Hugonard and he disliked arguing about Religion. 'Well', said the old Chief, 'We'll go fifty-fifty.'

'Fine, I'll teach you to pray and teach you our history', said the priest.

'No, nothing of the kind', said Payepot. 'I know my history, you know yours. We'll meet half way.'

How do you mean? said Father Hugonard, 'Meet half way?'

'My younger Brother, you are going to take half my beliefs, and I'll take half of yours. Eventually, I guess, we will go the same place.'

There was silence for a little while. Then Payepot continued. 'You could be wrong. The Indian religion could be right. I will keep two strings to my bow.'

Source: W.P. Steward, My Name is Piapot, Butterfly Books, Maple Creek, 1981, pages 46-47.

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The coming of settlement to Rupert's Land was to have a profound effect upon fur-trade society, for it created a base for the introduction of the basic tenets of civilization, agriculture, Christianity and education. Significantly, a new and powerful agent for social change appeared in the person of the missionary.

In 1818, a Roman Catholic mission had been established in Red River under the auspices of Lord Selkirk to minister to the growing French-Canadian and Métis population. Two years later the Hudson's Bay Company, with help of the Church Missionary Society, sent the Reverend John West to colony to attend the spiritual needs of the Protestants.

The attitudes brought by the clergy, who viewed themselves as the upholders of civilization, were to have far-reaching impact upon the women in fur-trade society, especially the rising "mixed-blood generation". Fur-trade officers, most of whom were Protestant, looked to the Church of England missionaries to assist them in providing the education needed to equip their daughters with the manners and morals of young Victorian ladies. A number of "mixed-blood" girls were to receive praise for becoming "quite English". This process, however, had the unfortunate consequence of making them, like their white counterparts incredibly vulnerable and dependent upon male protectors. In reality, the more acculturated* a "mixed-blood" woman became, the more she lost her independence and purpose.

In the changing social climate of nineteenth-century Rupert's Land, with the old customs of fur-trade society coming under attack, "mixed-blood" women became increasingly exposed to sexual exploitation. In the name of morality, the missionaries denounced marriage "à la façon du pays" (custom of the country-common law) as being sinful and debased. While they eventually succeeded in gaining widespread recognition for the necessity of church marriage, this attack on fur trade custom ironically had a detrimental effect on the position of Aboriginal women. The double standard arrived with a vengeance.

Incoming traders, feeling free to ignore the marital obligations implied by the "custom of the country", increasingly looked upon Aboriginal women as objects for temporary sexual gratification, not as wives. The women, on the other hand, now found themselves being judged according to strict Victorian standards of female propriety (proper behaviour). It was they, not the traders, who were to be held responsible for the reputation of immorality in Rupert's Land because promiscuous tendencies were supposedly inherent in their Indian blood! Racism now began to pose a serious threat even to the acculturated "mixed-blood" women.

*acculturation - the process of acquiring the behaviours and standards of a different cultural group.

The arrival of the missionaries placed the question of schooling in Rupert's Land upon a whole new footing, and the Colony of Red River provided the centre for their educational activities. The missionaries considered a sound Christian education to be the key to the salvation of the rising generation, a means of erasing "barbaric and heathen notions" from the minds of the children. With regard to the Aboriginal female population, it was considered essential that they should be acculturated to the ways of civilized women.

In 1842, Miss Mary Alex, a recent immigrant from Guernsey, made a start at a boarding school for girls, but this project was curtailed within the year by her marriage to a Company clerk. Little real progress was made in Protestant female education until the arrival of the Church of England missionary William Cockran and his English wife Ann. In the summer of 1827, Mrs. Cockran set up a boarding school for girls to which quite a number of Company officers sent their daughters. Catholic education for girls began in January 1829 when Bishop Provencher prevailed upon Angelique and Marguerite Nolin, the educated "mixed-blood" daughters of Jean-Baptiste Nolin, who had come from Sault St. Marie to open a school.

The Protestant missionaries, in particular, expressed much optimism about the beneficial effects of Christianity upon "mixed-blood" girls:

"Experience has taught the (Church Missionary) Society the influence which female education is calculated to produce in an uncivilized country....

The females in question are never likely to see any country but this; in the course of time they will be disposed of in marriage to persons in the service and thus stationed in different parts of the country, and may we not hope that thus we shall have female missionaries by and by throughout the Indian territories."

Although spiritual training was considered of the utmost importance, the clergy also recognized that the education of Aboriginal females must have a strong practical element. As one observer lamented, "the household duties performed to the wishes of the labouring classes elsewhere are almost unknown among the half breed caste of this land." In the early 1830's, the Cockrans endeavoured to meet this need by establishing a day school where Mr. Cockran would be able to teach the "mixed-blood" girls of Red River how to be good housewives.

This process would involve training in domestic skills such as cooking and sewing, and the inculcating of "proper wifely attitudes". A good wife must be cleanly and industrious in her habits and docile and obedient to their husband. Above all she must be sexually pure. Every prestige of the sexual freedom of which Indian women had been accustomed was to be stamped out; chastity, it was impressed upon young mixed-blood woman, was their greater virtue and responsibility. According to contemporary British sentiment: "A woman who has once lost chastity has lost every good quality. She has from that moment all the vices."

William Cockran despaired of the officers' wish to make their daughters "ladies all at once", but the other church of England missionary, David Jones, whose English wife May had come out to join him in 1829, was more prepared to cater to their class aspirations.

In 1832, the Joneses founded the Red River Academy, a boarding school for boys and girls where a superior education could be obtained for the cost of thirty pounds per annum. A governess from England was to be imported to teach the girls, and the discussion over the qualification underscored the officers' desire to turn their daughters into British ladies. Jones would have been satisfied with a woman of "matured Christian experience", but the officer insisted that she should be able to teach "the ornamental as well as the useful branches of Education; in short an accomplished well-bred lady, capable of teaching music, drawing, of conciliating disposition and mild temper." Governor Simpson also recommended that two respectable English women servants be sent out "as we consider it very desirable that the young ladies should have as little discourse with the Native women in this country as possible."

(Refer to Unit-5: Educational Life for further information on this subject)

Source: Van Kirk, Sylvia, Many Tender Ties: Women in Fur-Trade Society, 1670-1870, Watson & Dwyer Publishing Ltd., Winnipeg.

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Excerpts From
Spallumcheen Indian Band By-Law
NO. 2-1980 6:5*

1. RECOGNIZING the special relationship which exists among band members to care for each other and to govern themselves in accordance with the five basic principles of Indian government:
 - i) WE ARE ORIGINAL PEOPLE OF THIS LAND AND HAVE THE ABSOLUTE RIGHTS TO SELF-DETERMINATION THROUGH OUR OWN UNIQUE FORMS OF INDIAN GOVERNMENTS (BAND COUNCILS).
 - ii) OUR ABORIGINAL RIGHT OF SELF-DETERMINATION THROUGH OUR OWN UNIQUE FORMS OF INDIAN GOVERNMENTS ARE TO BE CONFIRMED, STRENGTHENED AND EXPANDED OR INCREASED, THROUGH SECTION 91(24) OF THE BRITISH NORTH AMERICA ACT.
 - iii) OUR INDIAN RESERVE LANDS ARE TO BE EXPANDED TO A SIZE THAT IS LARGE ENOUGH TO PROVIDE FOR THE ESSENTIAL NEEDS OF ALL OUR PEOPLE.
 - iv) ADEQUATE AMOUNTS OF LAND, WATER, FORESTRY, MINERALS, OILS, GAS, WILDLIFE, FISH, AND FINANCIAL RESOURCES ARE TO BE MADE AVAILABE TO OUR INDIAN GOVERNMENTS ON A CONTINUING BASIS AND IN SUFFICIENT QUANTITIES TO ENSURE DOMESTIC, SOCI-ECONOMIC SELF-DETERMINATION FOR PEACE, ORDER AND GOOD GOVERNMENT OF INDIAN PEOPLE.
 - v) OUR INDIAN GOVERNMENTS (BAND COUNCILS) OR LEGISLATURES ARE TO HAVE THE AUTHORITY TO GOVERN THROUGH MAKING LAWS IN RELATION TO MATTERS COMING WITHIN SPECIFIED AREAS OF JURISDICTION THAT HAVE BEEN DEFINED BY OUR PEOPLE.

AND RECOGNIZING OUR AUTHORITY TO CARE FOR OUR CHILDREN
WITHIN THE TERMS OF THE INDIAN ACT R.S.O. 149 S.81

The Spallumcheen Indian Band finds:

- a) that there is no resource that is more vital to the continued existence and integrity of the Indian Band than our children.
- b) that an alarmingly high percentage of Indian families are broken up by the removal, often unwarranted, of their children from them by non-band agencies.

- c) that the removal of our children by non-band agencies and the treatment of the children while under the authority of non-band agencies has too often hurt our children emotionally and serves to fracture the strength of our community, thereby contributing to social breakdown and disorder within our reserve.

- 2. In this by-law, unless the context otherwise requires:....

"Extended Family Member" shall be defined by the law and custom of the Spallumcheen Indian Band and shall be a person who is the Indian child's grandparent, aunt or uncle, brother or sister, brother-in-law or a sister-in-law, niece or nephew, first or second cousin or step-parent. "Family" means the unit within which the Indian child is a permanent member and usually resides.

"Indian Custodian" means any person who has legal custody of an Indian child under custom or under this by-law or whose temporary physical care, custody and control has been transferred by the parent of such a child.

"Parent" means any biological parent of and Indian child or any Indian person who has lawfully adopted an Indian child, including adoptions under tribal law or custom.

"Child Custody Proceeding" shall mean and include:

- a) any action relocating an Indian child from the home of his-her parents, extended family member, or Indian custodian placement in another home.
 - b) and the maintenance of the Indian child in the home of the Indian custodian.
 - c) and the return of the Indian child to the home of the Indian child's family.
- 3. a) The Spallumcheen Indian Band shall have exclusive jurisdiction over any child custody proceeding involving and Indian child, notwithstanding the residence of the child.
 - b) the Provincial Court shall transfer proceedings to the jurisdiction of the Indian Band where the proceedings involve the placement of an Indian child or the termination of parental rights to an Indian child.
- 4. a) The Band Council shall see that the Provisions of this by-law are carried out and may exercise such powers as are necessary to carry out this by-law including:

- b) The Appointment of such persons to act on behalf of the Band Council in the performance of any of the duties under this by-law as the occasion may require, and
 - c) The making of such regulations as, from time to time may be necessary to carry out the provisions of this by-law including but not limiting regulations:
 - i) governing the creation of special programs designed to aid in any child custody proceeding and in fulfilling the purposes of this by-law.
 - ii) governing the expenditure of band money designed to aid in any child custody proceeding and fulfilling the purposes of this by-law.
 - iii) governing the conduct of Indian children, Indian guardians, parents, or extended family members, or any person acting on behalf of any band member in a child custody proceeding which may be necessary for the proper working of this by-law.
5. The Chief and Council shall be the legal guardian of the Indian child, who is taken into the care of the Indian Band.
6. The chief and Council and every person authorized by the Chief and Council may remove an Indian child from the home where the child is living and bring the child into the care of the Indian Band, when the Indian child is in need of protection.
7. An Indian Child is in need of protection when:
- a) a parent, extended family member or Indian guardian asks the Indian Band to take care of the child;
 - b) the child is in a condition of abuse or neglect endangering the child's health or well-being, or
 - c) the child is abandoned, or
 - d) the child is deprived of necessary care because of death, imprisonment or disability of the parents.
8. A person who removes an Indian child from his/her home may place the child in a temporary home, to be chosen at the discretion of the person removing the Indian child.
9. A person who removes an Indian child form his/her home shall within seven days bring the Child before Chief and Council.

- 10 Before deciding where the Indian child should be placed, Chief and Council should consider and be guided by Indian customs and the following preferences.
 - i) The wishes of the Indian child, whenever, in the opinion of Band Council, the child is old enough to appreciate his/her situation.
 - ii) Where-ever possible, help should be given to rebuild the family of the Indian child.
 - iii) In the absence of placement with the family, a preference for placement shall be given in this order to:
 1. a parent
 2. a member of the extended family living on the reserve
 3. member of the extended family living on another reserve, although not a reserve of the Indian Band
 4. a member of the extended family living off the reserve
 5. an Indian living on a reserve
 6. an Indian living off the reserve
11. The chief and Council shall place the child in a suitable home.
12. Any Band member or any parent of the Indian child's extended family Indian guardian may review the decision made by the Band Council to remove the Indian child from his/her home or the placement of the child by Band Council.
13. The person seeking a review shall notify in writing Band council at least 14 days before the next band meeting.
14. Upon receiving the written notice to review, Band council shall put the question before the Indian Band at the next general Band meeting.
15. The Indian Band, by majority vote of the Band members attending at the General Band meeting shall decide on the placement of the Indian child. The decision of the Indian Band shall be governed by the considerations stated S. 10 of this by-law.
16. The Chief and Council shall ensure that the child's family be advised of important changes and events in the life of the child while the child is in the care of the Band.

17. The Chief and Council shall ensure that an assistance programme be established from time to time, which may be necessary to facilitate the stable placement of an Indian child.
18. The Indian child, the parent, member of extended family or Indian guardian may, at any time seek a decision from band Council concerning the return of the Indian child to his/her family, or the removal of the Indian child to the home of another Indian guardian.
19. Upon receiving written notice of an application to return or remove the Indian child, the Band council shall consider the placement, guided by the consideration under S.10 of this by-law to return the Indian child to his/her family or maintain the Indian child with the Indian guardian or place the Indian child in another home.
20. Any Band member, parent, member of the child's extended family or Indian guardian may review Band council's decision under s. 19 of the by-law.
21. The person reviewing shall notify Band Council in writing at least 14 days before the next General Band Meeting.
22. Upon receiving written notice to review, Band council shall put the question before the Indian Band at the next General Band Meeting.
23. The Indian Band by majority vote of the Band Members attending the General Band Meeting, shall decide on the placement of the Indian child. The decision of the Band shall be made and governed by the consideration under s.10 of this by-law.

This by-law was passed by a unanimous vote of Band Members at a General Band meeting held April 22, 1980 held at the Timber Creek Council Hall and a unanimous vote of Band Council, taken at that General Band Meeting.

The By-Law appears as Appendix C, Native Children and the Child Welfare System, by Patrick Johnston, published by James Lorimer and Company, 1983.



Project Opikihiwawin: A Cross-Cultural
Adoption/Foster Child Support Program 6:6*

Opikihiwawin (Ō-pē-kē-hē-wah-win) is Cree for "to nurture; to help grow". Parents and families with adopted Aboriginal children often discover that love and care alone are not enough to provide for the healthy development of their children. There are special responsibilities in choosing to raise Aboriginal children in non-Aboriginal families and in communities where the children are very much in the minority.

Project Opikihiwawin was formed to respond to the needs of such families who seek cultural supports for their children. Through parent support groups, cultural activities for children, support groups for teens, and family events, the Project offers:

- dialogue with the Aboriginal community
- opportunities for cultural learning in open meetings
- dialogue on racism, urban Aboriginal issues, the history of Aboriginal peoples in Manitoba
- special events such as sleigh rides, a pow-wow, pot-luck suppers, and an annual camping experience on a reserve.

Services are provided within the city of Winnipeg and within a 60 mile radius of Winnipeg if requested by families and/or agencies.

Background:

In the late 1970's, the United Church through its "Ministry with Native People" in Winnipeg, recognized the need for Aboriginal awareness raising opportunities for church congregations in the Winnipeg area. This was put into action through a program for adults and children using the theme "Celebrating Our Differences". Among the attendees were three families that had adopted Aboriginal children.

The first initiative by the parents was to approach the "Ministry with Native People" for assistance in 1979. The ministry responded positively and technical help was provided through the use of a ministry resource person from 1979 to March 1984. Initially Sister Margaret Hughes was assigned and later, the present Co-ordinator of the Project, Mrs. Verna McKay. Parents formed a support group and by June 1983, there were two groups in existence, meeting on a regular basis to address their common concerns. Currently, there are approximately 85 families involved.

When the Winnipeg Foundation declined in 1983 to fund the Project because it was church-based, the parent support group established an independent board, and identified itself as "Project Opikihiwawin", separate and apart from the church ministry. In January, 1989, the Project received interim funding from the Manitoba government, Department of Community Services. In April, 1989, the Project was granted enough funds for a one-year base budget. The money is administered through Children's Home of Winnipeg.

This information is adapted from material provided by Mrs. Verna McKay, Co-ordinator of Project Opikihiwawin, Winnipeg.

The Unmet Needs of Indian
And Métis Elderly 6:7*

Executive Summary

Of the provinces, Saskatchewan is second only to Manitoba in the proportion of its population which is of Native ancestry. Over the last several years, increasing recognition has been given to the complex series of problems facing Canada's Native peoples, yet little research has been conducted to define the unique needs of the Native elderly.

In the Fall of 1985 the Saskatchewan Senior Citizens' Provincial Council met with the Honourable Gordon Dirks, then Minister of Social Services, to present their concerns on the situation of the province's Native elderly. Included in this presentation was a proposal to undertake a comprehensive research study on the unmet needs of Indian and Métis elderly in Saskatchewan.

Mr. Dirks directed the Council to take their proposal into the public, and it quickly gained the support of organizations and educational institutes representing the Indian and Métis peoples, as well as concerned federal, provincial, and municipal government departments. By the end of 1985 the province granted the Senior Citizens' Provincial Council full funding for the study.

Four formal research objectives were set:

- i) To identify the unmet needs and concerns of Indian and Métis elderly in off-reserve settings in Saskatchewan.
- ii) To understand how these needs differ from those of other seniors.
- iii) To promote an understanding of how the unique needs of the Indian and Métis elderly can best be supported by culturally-appropriate policies, program design, and service delivery.
- iv) To produce a resource document which will include information which will be of use to Indian and Métis organizations, program administrators, and policy and decision makers.

For the purpose of the study, "Indian and Métis elderly" were defined as Status Indians, Non-Status Indians, and Métis who are age 50 and older. Jurisdictional considerations limited the project to 'off-reserve' locations. In southern Saskatchewan it was determined that the study should primarily focus on the needs of the urban Native elderly and the centres of Regina, Saskatoon, Prince Albert, North Battleford, and Fort Qu'Appelle were chosen as the survey sites. In total, 412 interviews were obtained in these centres. A sample of 64 interviews was also obtained from 11 communities throughout northern Saskatchewan.

SAMPLE CHARACTERISTICS:

South Sample (412 respondents)

- ° 39% male; 61 % female
- ° 59% age 50 to 64; 28% age 65 to 74; and 13% age 75 and over
- ° 53% Status Indians; 12% Non-Status Indians, and 34% Métis
- ° over 60% are widowed, separated or divorces.

North Sample (64 respondents)

- ° 33% male; 67% female
- ° 22% age 50 to 64; 55% age 65 to 74; and 23% age 75 and over
- ° 24% Status Indians; 35% Non-Status Indians; and 41% Métis
- ° 55% are widowed, separated, or divorced

EDUCATIONAL RESOURCES:

- ° While very few of the Native elderly, sampled in the five southern centres, are without any formal schooling, 72 per cent did not have the opportunity to advance beyond the elementary school level. In northern Saskatchewan, 58 per cent of those sampled had no formal schooling.

LANGUAGE SKILLS:

- Despite low levels of education, 78 per cent of the Native elderly in the south speak English well and more than half are fluent in English as well as one or more Aboriginal languages.

It must be emphasized that approximately 22 per cent of the urban respondents have difficulty with English. If reading and writing literacy skills are included, then the proportion who are having difficulty with English in the south becomes as high as 35 to 38 percent.

- In the north the majority of those sampled are unilingual in Cree or Déné, less than one in five speak English well.

EMPLOYMENT HISTORIES:

- Only a small percentage (12 to 17%) of the sampled Native elderly reported employment income for either themselves or their spouse, a sobering statistic in a sample where 60 percent are between the ages of 50 and 64.
- Few of the Indian and Métis elderly have worked in professional occupations. Elderly Native women who have at some time worked in the paid labour force have most often been employed in the servicing sector.
- Elderly Native males in southern Saskatchewan have most often worked at trades, farming, and primary sector activities. In contrast 76 per cent of the elderly Native men sampled in the north have, at some point worked in the traditional pursuits of hunting, trapping, or fishing.

ECONOMIC CHARACTERISTICS:

- The most commonly reported sources of income in the south sample are payments from Social Assistance, followed closely by Old Age Security (OAS). In the north, where a larger percentage of the sample are age 65 and over, OAS is the most commonly reported source of income. Less than one per cent of the sample reported income from savings or investment sources.
- Federal and provincial pension benefits for seniors means that those Indian and Métis who are 65 years or older generally reported higher incomes than those between the ages of 50 and 64. The latter group, many of whom still have dependent children, present particular risk for poverty.

- ° After their portion of rent, food, and utilities are paid, approximately 30 per cent of the elderly Native households have less than \$100.00 disposable income each month.

HOUSING TENURE STATUS:

- ° Fewer than 16 per cent of elderly Native households sampled in southern Saskatchewan own their place of residence. Of the rental households, less than half (42.5 %) were living in a government subsidized unit. Almost 30 per cent of those renting on the private market were unaware of subsidized housing and one-third had been refused a subsidized unit.
- ° In the north a larger percentage of elderly Native households own their place of residence, and one out of every two households sampled had either no monthly rental-mortgage charges or made payments of less than \$100.00 a month. The economic benefits of home ownership in the north, however, are offset by exorbitant utility and food costs. In particular, elderly Natives in the north are experiencing problems with delivery of wood for their wood stoves.
- ° In both the north and the south, the health of the Indian and Métis elderly and the condition of the housing is such that there is significant need for both indoor and outdoor maintenance services.

LIVING ARRANGEMENTS:

- ° In the southern urban centres the Native elderly are as likely to be living in single person households (24%) as are other Saskatchewan seniors. Eighty-six per cent of the Native elderly who were living alone and who gave income information fell below the poverty line set by the Canadian Senate Committee.
- ° Almost 40 per cent of elderly households sampled in the south and 60 per cent of elderly households sampled in the north live in extended family situations. Most commonly these households include their married children and/or grandchildren. As a result, 42 per cent of households of the Indian and Métis elderly in the south and 64 per cent in the north contain a child 16 years of age or younger. These extended family situations were seen to influence preferred housing types and, if a range of subsidized housing is available, both samples ranked single, detached homes as their number one choice.

MOVING HISTORIES AND HOUSING SATISFACTION:

- ° Although fewer than one-fifth of the sampled elderly Native households in the south can be classified as recent migrants to their communities, 35 per cent of the households had been in their homes for less than one year. 72% had changed residences at least once in the last five years. These high mobility rates have serious implications for service delivery.
- ° Of those southern households who had changed residences in the year preceding the survey the most significant reasons for moving were: housing that was physically uncomfortable or ill-suited to their needs; neighbourhood or social problems; desire to follow children; and the desire to increase proximity to services.
- ° Approximately 37 per cent of the southern respondents currently desire to move. Again, the physical housing unit (either its discomfort or the want of a nicer home) were the dominant reasons given.

MOVEMENTS FROM RESERVES TO URBAN CENTERS:

- ° A large percentage of respondents in the south had once lived on reserves. Fifty-four per cent of the migrations from the reserve occurred between the ages of 20 and 49. A significant number (33%) also left the reserve at age 50 or over. The two most commonly reported reasons for leaving the reserve were for employment and failing health.
- ° Movement from reserves appears to be largely to the nearest urban centre and the proximity of home reserves augments the potential for continued interaction. Only one-third of those who had once lived on a reserve do not consider their move to the city as permanent.

HEALTH PROFILE:

- ° Six out of every ten Native elderly perceive their health to be only 'fair' or 'poor'. If the 'poor' category of health is considered separately then the Native elderly are two to three times more likely to rate their health as 'poor' than are other provincial seniors.

- ° In a comparative sense, the proportion of Native seniors who report health problems is no higher than that of the general population of older Canadians. There are indications, however, that health problems for the Native elderly may be more debilitating than for the general senior population. Evidence of this included lower levels of perceived health, frequent visits to the doctor, and significant limitations on personal mobility and daily activities. Again, we are reminded that 60 per cent of the sample are below the age of 65.
- ° The most frequently reported health problems among the sample Native elderly are arthritis, diabetes, heart conditions, and back, leg, and foot disorders.
- ° Whereas diabetes affects 5 to 8 per cent of Canadian seniors, 24.9 per cent of Native elderly in the south sample were afflicted. Diabetes is a disease where prognosis and avoidance of complications depends upon adherence to dietary and medical instructions. Thus the illiteracy rates and poverty of the sample are seen as major risk factors in the management of this disease.
- ° Fifty-two per cent of the respondents in the south and 71 per cent in the north are experiencing dental problems and significant number have not visited a dentist in the three years preceding the survey.
- ° Forty per cent of the Native elderly report problems in walking yet as few as 6 to 8 per cent have a mobility aid such as a cane.
- ° Just over 15 per cent of all respondents have a visual impairment which is not correctable with glasses or, if correctable, the respondent is without the proper prescriptive lenses. In the north, as many as 32 per cent of the respondents requested glasses.

NEED FOR ASSISTANCE CARE:

- ° Fifty per cent of respondents in the south and 73 per cent in the north indicate that they require assistance with at least one item of personal care. One-third of those requiring assistance 'only sometimes' or 'never' receive that help.
- ° For those Indian and Métis elderly receiving assistance in personal care, families are the most important providers of that care. Over 40 per cent of those sampled would depend upon a child in the event of an emergency. Less than one-quarter of the respondents use the care services of a formal agency or organization, and half of these use only those agency services for which they are not required to pay a fee.

- ° The greatest unmet needs for care services which could be provided through formal agencies or volunteer organizations include transportation services, home nursing, friendly visitor services, and translator services.
- ° The continuing sensitization of the provincial system of long-term care to include the special concerns of the Native elderly is also a need which is very much in evidence.

The study provides an in-depth look at the multitude of unmet needs of Saskatchewan's off-reserve Indian and Métis elderly. It is now the intention of the Senior Citizens' Provincial Council to work with individuals and organizations who represent the province's Aboriginal people to devise a set of recommendations which will be published as a supplement to this document.

If you would like to obtain a copy of the study or recommendations, or would like to investigate further the issue of Indigenous Elderly, please contact:

Senior Citizens' Provincial Council
2152 Scarth Street
Regina, Sask
S4P 3Z3
(306) 787-7432

Source: Reprinted from "A Study of Unmet Needs of Off-Reserve Indian and Métis Elderly in Saskatchewan, June 1988", Senior Citizens' Provincial Council, Regina.



NATIVE STUDIES 10

UNIT THREE: POLITICAL LIFE

Unit Three: Political Life

Introduction

A concept developed in this unit is that prior to European colonization plains Indian peoples were independent, self-governing nations. These Aboriginal political organizations had their own unique characteristics, and differed greatly from their European counterparts. The key to traditional Indian government is direct participatory democracy and rule by consensus. This government is based upon Indian peoples' spiritual philosophy which states that everything created by the Creator is equal in value and importance.

All members of a society share and participate equally in the privileges, benefits and responsibilities of their particular cultural group. The sacred customs and traditions originating from the Creator provide mechanisms to ensure that this equality is experienced by all.

As a result of British colonial rule, Indian peoples' government authority and sovereignty were gradually undermined. Under the pretext of "protection" British colonial authorities usurped Indian peoples' autonomy. When the Government of the Province of Canada took over responsibility from the Crown in 1860, responsibility for upholding the provisions of the treaties was also assumed. When Canada established rule in 1867 under the *British North America Act*, and subsequent *Indian Act* (1876), the Minister responsible for Indian Affairs acquired responsibility "for Indians and lands reserved for Indians".

From the beginning, Canada's Indian policy was to assimilate Indian populations into Canadian social, economic, and political structures. Traditional Indian governments were viewed as an obstacle to assimilation and Euro-Canadian social and economic development. Most of this unit focuses upon the legislation and processes whereby the Canadian government exercised control, and the continuing struggle of Indian nations to regain authority over their own lands, resources and affairs. Since the beginning, the Indian nations have resisted the policies of assimilation. Their goal has been to retain their diverse identities, cultures, and languages, and to control their own destinies as sovereign nations.

The Métis nation is unique. Material in Part Two of the unit deals with political organizations in local communities before the conflicts with the Canadian government in 1870 and 1885. It also deals with the major reasons for the conflicts, and the disregard for Métis political institutions, rights, and concerns by the government of Canada. The Métis, like the Indian peoples, were seen as a

hindrance to the development of the West by the Canadian government.

For the sake of maintaining the chronological progression presented in other units, traditional data will precede historical and contemporary legislation. General information about Canadian Indian peoples, the operations of Indian and Northern Affairs Canada, and the Federation of Saskatchewan Indian Nations will conclude Part One. Part Two deals specifically with the Métis.

The Indian and Métis nations are continuing their struggle to preserve their identities, unique cultures, languages, and land. They strongly believe and promote the concept that self-determination and self-government are the only ways possible to meet their goals and aspirations. This debate is central to the future of the Indian and Métis peoples in Canada.

Evaluation

The main objectives for this unit are located in the Curriculum Guide. A significant portion of this unit's evaluation (50%) should be based upon activities, assignments and research completed during the presentation of the unit. The application of contracts and journals may prove useful. If a summative evaluation tool is required, specific questions similar to those presented in the Key Questions/Activities sections of this teacher resource may be used. The questions should be consistent with the objectives of the data sheet or unit.

1. Outline the basic differences between specific political organizations and political processes of specific nations of the 1800's and/or 1900's.
2. Briefly explain the connection between the Indian nations spiritual and practices and their political organizations and processes.
3. What has been the evolution of political policy of the Canadian Government regarding Aboriginal peoples? What are the results of these policies today? Why have the policies failed the Aboriginal peoples? What solutions should be implemented? (The Liberal Party created an Aboriginal wing of the party in 1990.)
4. Each of the following pieces of legislation is significant for Indian peoples. Explain why.
 - The British Royal Proclamation, 1763
 - The British North America Act, 1867
 - The Indian Act, 1876
 - The Natural Resources Transfer Act, 1930
 - The Revised Indian Act, 1951
 - The Canadian Bill of Rights, 1960
 - The Constitution Act, 1982 (Section 25, 35)
 - Bill C-31, 1985, an amendment to the Indian Act
5. The Statement of the Government of Canada on Indian Policy, (White Paper) was tabled in the House of Commons in June, 1969. What were the central policy statement and intentions of the paper? Why did the government produce the document, and why did it do so at this time? What were the reactions to the paper? What were the major flaws of the paper? What were the major concerns of Aboriginal peoples?
6. What changes to Canadian policy and legislation were proposed in the Red Paper submitted by the Alberta Indian Chiefs in 1969? Have any of these been implemented?

7. What was the Penner Report and has it brought about any changes in government policy towards Indian peoples?
8. Should First Nations be given the powers of a level of government and what problems and obstacles might they encounter as they struggle to establish their autonomy?
9. The armed conflicts between the Métis and the Canadian Government in 1869 and 1885 have been referred to as REBELLIONS and RESISTANCE MOVEMENTS. What is the difference between these terms and which do you think best represents the historical facts? Explain.
10. Many non-Indian peoples consider the treaties as old, and unnecessary, and believe that Indian peoples should forget the past and move into the future as full and equal partners in Canada. Do you agree or disagree? Explain your position.
11. Special status for Indian peoples is the main reason they are discriminated against, and disadvantaged in our society. If special status was eliminated, they would be equal to other Canadians, and discrimination would vanish. Agree or disagree with this opinion. Explain.
12. Has the Government of Canada acted in the best interests of the Aboriginal peoples at any time in the past? Give the action and date of any such happening and explain how the Aboriginal peoples have benefited. Would the Aboriginal peoples be better off today if the Canadian Government had left them as sovereign and autonomous nations?
13. What is COLONIALISM and how has it affected Aboriginal peoples in Canada? Is there an effective alternative to this oppressive system? What are the underlying principles and attitudes in the minds of representatives of colonial powers? What is the philosophy of domination?

Is one power ever justified in seizing the lands of another people and forcing upon them a foreign social, economic and political order? List all the cases where you can think of this occurring in the 1900's; in the last 20 years. What reasons were given for the actions, and what has been the cost to both parties?

14. Investigate and research any relevant declarations of Aboriginal peoples' sovereignty and political rights. (Refer to Unit-5: Educational Life, First Nations Declaration on Jurisdiction Over Education)
15. How has the situation of political evolution of the Inuit been different from that of the Indian and Métis peoples? In your opinion, of the three, which has the best and worst chance of achieving its constitutional and social goals? Explain.
16. Create a time line chart tracing the keys events in the political evolution and struggles of the Indian, Métis and Inuit peoples.
17. Briefly explain the function of the Department of Indian Affairs and the areas of its jurisdiction. Which of these powers do you feel should be passed completely into Indian peoples' hands? Explain.
18. Should the Indian Act be completely rewritten, amended further or scrapped? Explain.
19. What time frame would you set for the fulfillment of all outstanding Canadian and Crown obligations set down in existing treaties? Write a letter to your MLA or MP on this matter. Should any more treaties be created? Why or why not? Explain. What actions should be taken by Aboriginal peoples who have not had their treaties fulfilled by the Canadian Government or British Crown?

Which groups have already taken action in Canada? What actions have been taken? Were these successful? Why or why not?
20. Write a Declaration of Sovereignty and Rights for yourself and your people (classroom, school). You may wish to investigate United Nations declarations, First Nations Declarations, the Canadian and American Constitutions.

Unit Three: Political Life

Generalizations

Part One: The Indian Peoples

- Generalization 1: Indian nations of the plains have their own political organizations. At the time of contact these organizations differed considerably from their European counterparts, which led to misunderstandings and conflicts.
- Generalization 2: The *British Royal Proclamation* of 1763 and treaties with the Indian nations before 1867 were at first designed to protect the Indians from exploitation by the European immigrants. The *Royal Proclamation* is regarded by most Indian peoples as their 'Bill of Rights' in relation to the British Crown.
- Generalization 3: The *British North American Act*, 1867, states the responsibility the Federal government has to Indian nations.
- Generalization 4: After 1867, treaties were signed by Indian nations in the areas now known as Alberta, Saskatchewan and Manitoba. Treaties are mechanisms whereby the Canadian government received title to Indian peoples' land and in return, the Indian peoples acquired reserve land and treaty rights.
- Generalization 5: The *Indian Act* defines who is an Indian and the Canadian government, through the Act and the Department of Indian and Northern Affairs has the authority to regulate most of the activities of Indian reserve life. Changes to the *Indian Act* are part of the shift of government policy towards equity for Indian peoples.
- Generalization 6: The "White Paper" and "Red Paper" fanned the fires of Indian nationalism, creating a movement of Indian peoples demanding recognition of self-determination and self-government. This requires constitutional change.
- Generalization 7: In October 1983, the Penner Report recommended that the Federal Government establish a new relationship with Indian First Nations and that an essential element of this relationship be the recognition of Indian self-government.

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- Generalization 8: Indian and Métis peoples have strong political organizations to run their own affairs, and to deal with federal, provincial and territorial governments.
- Generalization 9: Indian peoples have continually redefined their relationship with Canadian governments; however, the Department of Indian Affairs is still central to the lives of peoples under its jurisdiction. It monitors the status of the Aboriginal population within Canada and is responsible for the continued delivery of special rights and programs.

Part Two: The Métis

- Generalization 10: The Métis governments created in Rupert's Land and the Northwest were distinct and effective governments, with appropriate and practical legislation based upon traditional lifestyles and Métis nationalism.
- Generalization 11: The attitudes and actions of the government of the Dominion of Canada led to the Métis resistance movements of 1870 in Manitoba and 1885 in Saskatchewan.
- Generalization 12: The distribution of scrip tended to disenfranchise the Métis, enrich speculators, and allow eastern financial institutions to acquire land at little or no cost.
- Generalization 13: Métis nationalism has resulted in the creation of unique political organizations and proposals for self-government.

Unit Three: Political Life

Data Sheets List

All sheets marked with an asterisk (*) have been designated as supplemental resource sheets and are to be found in sequential order in Appendix A, at the back of the *Teacher Resource Guide* for this Unit on Political Life.

Part One: Indian Peoples

- Generalization #1 Political Organization of Indian Nations of the Plains
Indian Leadership 1:1
Plains Societies: The Blackfoot All Comrades 1:2
- Generalization #2 An Historical Overview of Governmental Policy Towards Indian Peoples
Situation on the Plains, Spring, 1871 2:1*
The Royal Proclamation, 1763 2:2*
Chronology of Indian Treaties to Confederation 2:3*
- Generalization #3 Section 91, *British North America Act*
- Generalization #4 The Numbered Treaties
The Major Treaties 4:1
Political Boundaries, 1867 (map) 4:2
Prairie Provinces (map) 4:3
Canadian Indian Treaty Areas (map) 4:4
Saskatchewan Indian Treaty Areas (map) 4:5
Saskatchewan Indian Bands and Reserves (map and reserve location list) 4:6
Excerpts From Treaty Discussion, August 18th-23rd, 1871 4:7*
Copy of Treaty No. 6 4:8*
- Generalization #5 The *Indian Act*: Protection and Assimilation
Amendments to the *Indian Act* Concerning Indian Ceremonies, Festivals, Dances 5:1*
Bill C31-Changes to the *Indian Act*, 1985 5:2
Effects of C-31 5:3*
Bill C-31 Studied by Commission: First Nations Inquiry 5:4*
"Gov't Make Wright Move" Indians Meet in Fort Treaty Four Forum 5:5*

Generalization #6 Indian Resistance in the Twentieth Century
The White Paper, 1969 6:1
Statement of the Government of Canada on Indian Policy, 1969 6:2*
Statement on the Proposed New Indian Policy 6:3
The Red Paper: A Counter-Proposal 6:4
The Alberta Indian Chiefs' Counter-Proposal: The Red Paper 6:5*
Reaction to the White Paper from The Indian-Eskimo Association of Canada 6:6
Federation of Saskatchewan Indian Nations' Position: The Indian Peoples' Place in Canada 6:7*
What the Constitution Says About Aboriginal Peoples 6:8*

Generalization #7 Conclusions and Recommendations of the Penner Report

Generalization #8 Indian and Métis Political Structures: A National Perspective
FAIN Speaks For Indian Peoples 8:1
National Groups: A Key Policy Role to Play 8:2
Métis: The Future Far From Settled 8:3
Inuit Organizations 8:4
The Case for Indian Self-Government: Assembly of First Nations, April 2, 1985 8:5

Generalization #9 Canada's Indian Peoples Today
The Northern Context: Indian Affairs 9:1
The Department: DIAND 9:2*

Part Two: The Métis

Generalization #10 The Métis Nation
Métis Buffalo Hunts 10:1
Red River Settlement (map) 10:2

Generalization #11 Events of 1869-1885
Métis Political Struggle of 1870 11:1*
List of Rights, 1869 11:2*
Métis Dispersal 1870-1880 (map) 11:3
Métis Settlement 1885 (map) 11:4
Métis Dispersal 1885-1890 (map) 11:5
The Laws of St. Laurent, 1873 11:6*

Generalization #12 Scrip and Scrip Speculation

Métis Petition: St. Antoine de Padou (Batoche) 12:1*

Generalization #13 20th Century Métis Political Organizations

Proposals for Métis Self-Government 13:1

INTRODUCTION

A Chronology of Events

- 1000-1024-A.D. Vikings explored and settled in Greenland, Newfoundland and Labrador.
- 1497-98 John Cabot, (Giovanni Caboto), a Venetian navigator employed by the English, explored the Maritimes and contacted the Micmac.
- 1500-01 The Portuguese Gaspar Corte-Real captured fifty-seven Indians in Labrador to be sold as slaves.
- 1504 Breton fishermen began working the Grand Banks of Newfoundland.
- 1534-35 Jacques Cartier contacted Micmac in New Brunswick and found Iroquois in summer fishing camps along the St. Lawrence River. He found Iroquois living in a palisaded village at Hochelaga (Montreal), where later explorers found Algonquins. He wintered at Stadacona (Quebec City) where, after the death of twenty-five of his men from scurvy, the Indians saved the rest of his crew with a vitamin-C tea made from evergreen tree needles.
- 1541 Cartier sent two French youths to study under Iroquois teachers, to learn their language and culture. Champlain later repeated the practice of sending young men to learn to be interpreters and learn how to live in the forest as coureurs-de-bois.
- 1570 League of the Iroquois was formed. Similar political confederacies or alliances were later formed by Siksika, Huron, Anishinabeg, Delaware, Dakota, Powhatan, Creed, Caddo and Pueblos.
- 1584-87 Walter Raleigh's two expeditions to North Carolina, Richard Grenville's to Virginia, and John White's to North Carolina brought in English settlers.
- 1600's Whites settled in the east and southwest of North America.
- 1605 Port Royal established by the French to trade furs with the Micmac in Acadia.

- 1606 - Marc Lesacarbott started the first school in Canada, teaching the Micmac.
- 1607 - The English settled Jamestown.
- 1609 - Samuel de Champlain established a trading post at Quebec and began the French opposition to the Iroquois.
- In the same year, the French killed some Mohawks.
- 1609-10 - Henry Hudson explored the Hudson River and then Hudson's Bay. He exchanged manufactured goods for furs in both areas, which stimulated later trade.
- 1613 - The first treaty was made between the Iroquois and Dutch traders near Albany, New York.
- 1614 - John Rolfe married Pocahontas.
- 1615 - The French attacked Oneida and Onondaga villages. The Spanish settled Santa Fe. Horses apparently spread into the Plains from here. They diffused south to the Texas gulf coast by 1690, north to Wyoming by 1700, and to the Canadian Prairies by 1730. Horses were also introduced into New France and New England in the early 17th century. The Iroquois were raising them prior to 1736, but they were never widely used in the East.
- 1620 - The Plymouth Colony established in Massachusetts. The next year a treaty was made by/between Massasoit (chief of the Wampanoags) and the Pilgrims which was kept by both sides for over fifty years.
- 1622 - The Powhatan attacked Jamestown, Virginia, killing 347 of the 1,240 population.
- 1633 - Massachusetts Colony General Court began providing land allotments to Indians.
- 1637 - The Dutch and English attacked a Pequot village, killing about five hundred and selling the rest into slavery.
- 1638-40 - Smallpox epidemic killed several thousand Hurons.
- 1642 - The Shinnecock were massacred by the New York Dutch, killing 120 men, women, and children in a night attack.

- 1649 - With British guns, the Iroquois of Upper New York, composed of over one thousand soldiers, defeated the Hurons of Ontario in a war over trapping lands and control of the fur trade. The Hurons had largely depleted the beaver in their territory by 1635 and the Iroquois had done the same in their territory by 1641. The French outpost, St. Marie-Among-the-Hurons, was destroyed and the Hurons retreated to Christian Island and later to Quebec City, where about twelve hundred live today in the suburb of Loretteville. Some Hurons also escaped by migrating into the United States, where they are called Wyandots.

- 1656 - Indian reservations were established in Virginia.

- 1668 - Christian Iroquois allied with the French settled in mission villages, eventually to Caughnawaga near Montreal in 1680. In the next century (about 1755), a group of Mohawks from Caughnawaga moved up the St. Lawrence to Akwesasne of St. Regis. Refugee Iroquois who had fought for the British also came to St. Regis after the Revolutionary War but the reserve was later divided, with the creation of the international boundary and by provincial boundaries. Thus, parts of this reserve are in New York, Ontario, and Quebec. Another group from this migration went all the way to the Gibson Reserve on Georgian Bay in Ontario.

- 1670 - Hudson's Bay Company was established and granted its charter.

- 1688-89 - Iroquois attacked the French in Montreal and Lachine.

- 1691 - The College of William and Mary was chartered in Virginia, in part, as a school for Indians.

- 1696 - Onondaga and Oneida lost a major battle to the French.

- 1700's - Whites pushed beyond the Appalachian Mountains.

- 1700 - The Ottawa made a long-lasting treaty with the French in Montreal.

- 1703 - Bounties on Indian scalps were set in Massachusetts at sixty dollars (\$60.00) each.

- 1703-04 - The Apalachee of Florida were killed or captured and sold into slavery, becoming extinct as a society.

- 1711-12 - Tuscarora War on the southern frontier. The survivors moved to the north and joined the League of the Iroquois in 1722.

- 1713 - Treaty of Utrecht divided much of North America between England and France. France got the interior of the continent with the drainages of the St. Lawrence, the Great Lakes, and the Mississippi River. England got essentially the East Coast and the Hudson's Bay area.

- 1720 - The first permanent Indian school was created in Williamsburg, Virginia.

- 1721 - Permanent settlement by the Danish in Greenland.

- 1722 - The Abenaki allies with the French were defeated by the English. English attacks since the 1670's had driven the Abenaki and later the Penobscot into an alliance with the French.

- 1754 - The Albany Congress of English Colonies met to develop a united colonial policy toward Indians. In this indirect way Indians stimulated the unity among the colonies that led to their amalgamation into the United States of America (U.S.A.).

- 1756-63 - "The French and Indian Wars" with the British. Pontiac's forces joined the French and took Detroit and several English forts in the Great Lakes, but the French rule still ended in Canada and French holdings in Canada were ceded in Britain. The British commander, Jeffrey Amherst, became an arch-villain to Indians because of his policy of killing all prisoners and particularly his recommendations to distribute smallpox-infested blankets freely to Indians.

- 1763 - The Royal Proclamation set official British policy toward the Indians, such as the need for treaties, the control of trade, and the necessity for the Appalachian watershed to separate the European-settled country from Indian country. Except that the cession of land legally could be only to the crown or federal government, these provisions were largely ignored as trade and White migration continued to be wide open. In 1768, the British changed a significant element in this by returning the control of Indian affairs to the North American colonies.

- 1764-1862 - Thirty-one treaties across Canada had been signed with Indian nations.

- 1775-83 - American Revolution.
- 1778 - James Cook came to Nootka Sound, some of his men gathered sea-otter pelts and these became items of great demand in China. This stimulated a fur trade along the British Colombia coast, until the sea-otter was depleted by about 1830.
- Peter Pond established a trading post south of Lake Athabasca. It was abandoned the next year, re-established in 1783 and then replaced by Fort Chipewyan in 1788.
- The first U.S. treaty was made with the Delaware, promising them statehood and a seat in Congress.
- 1780's and 1790 - Eastern Indians were under widespread military attack and many groups migrated westward, often coming in conflict with other Indian groups.
- 1781 - First British treaty in Canada ceded the island of Michilimakinak between Lakes Huron and Michigan.
- 1781-84 - Smallpox epidemics among the Plains Cree and Chipewyan.
- 1787 - The U.S. Congress developed an explicit "divide and conquer" strategy in response to signs of an opposing confederation of Iroquois, Wyandot, Delaware, Chippewa, and Ottawa tribes. The governor of the Northwest Territories was ordered "to defeat all confederations and combinations among the tribes".
- 1794 - The Jay Treaty gave border Indians the right to freely cross the U.S. - Canada border.
- 1800-49 - Eastern removal and western exploration.
- 1812 - War of 1812 and Tecumseh's Confederacy with the British against the Americans.
- 1814 - Governor MacDonnell of Assiniboia issues proclamation which prohibited use of horses to hunt buffalo fearing the Métis would drive the colony's food supply out of the Red River region.
- 1816 - Métis leader Cuthbert Grant and his men seize Hudson's Bay Company's pemmican supply which they took for sale to North West Company at Red River.
- Governor Semple (Hudson's Bay Company) sent out a force of men and skirmished with the Métis at Seven Oaks. Twenty-one settlers killed, one Métis dead.
- Grant surrendered to the Crown but all charges were dismissed.

- 1821 - North West Company was incorporated into the Hudson's Bay Company. This monopoly brought some peace to the conflicts between Indian groups based on different alliances, but it also reduced the number of posts, brought down the prices paid for furs and caused the northern Indian people to become more dependent, settling into small territories that were centered on a trading post.
- 1822-24 - U.S. Bureau of Indian Affairs was established after a variety of bureaucratic forms were attempted that involved Congressional committees, the War Department and an Office of Indian Trade.
- 1828 - Cuthbert Grant appointed Warden of the Plains by Governor Simpson, Hudson's Bay Company.
- 1829 - Shanadithit, the last Beothuk, died in Newfoundland.
- 1837 - Smallpox epidemic among the Mandan, Hidatsa, Arikara, Siksika, Sioux and Pawnee killed about fourteen thousand people.
- 1841 - The Potawatomi were removed by military force from Indiana and settled in Ontario on Walpole Island.
- 1844 - Métis skirmish with Dakota over buffalo hunting territory.
- 1846 - 49th Parallel set as western boundary of U.S. and Canada.
- 1848 - U.S. acquired the Southwest and California from Mexico.
- 1849 - Guillaume Sayer and three other Métis arrested for illegal fur trading. Men were found guilty but released without punishment after Louis Riel Sr. and three hundred Métis surround the courthouse.
- 1851 - Fourteen hundred Métis buffalo hunters led by Reverend La Fleche skirmish with Dakota at Grand Coteau. One Métis scout, eighty Dakota killed. A Dakota Chief was reported to have entered the Métis encampment and announced that the Dakota would never again fight the Métis.
- 1853-57 - Fifty-two treaties ceded 157 million acres to the U.S.
- 1859 - Dr. Schulz starts the "The Nor'Wester", first newspaper in Red River.
- Member of Canada First Movement against Hudson's Bay Company.

- 1860 - Responsibility for Indian peoples' affairs was transferred from civil authority to the Government of the Province of Canada.
- 1861-65 - U.S. Civil War.
- 1867 - Canadian Confederation. British North America Act, especially in its amendments in the next few years, established Native policies in Canada: treaties, land use, road maintenance, prohibition of liquor, etc.
- 1869 - Sale of Rupert's Land by Great Britain to Dominion of Canada.
 - List of Rights written by Riel, Métis and English settlers at Red River.
 - Riel led approximately nine thousand Métis in a provisional Manitoba government. Often referred to as the first "Riel Rebellion". Thomas Scott was executed.
 - Grad General Indian Council of Ontario and Quebec formed. This lasted until 1919.
- 1870 - Province of Manitoba created. Riel flees to U.S. to avoid persecution.
- 1870's and 1880's - Massive destruction of millions of buffalo, brought them close to extinction. The last great herd was virtually exterminated in 1885.
- 1871-77 - Seven treaties signed with Indian nations (Cree, Anishinabeg, Déné, Nakota, and Siksika).
 - Gabriel Dumont and Métis Council write the Civil Laws of St. Laurent and petition for land claims.
 - Scrip finally issued to Métis.
- 1871-1923 - Series of thirteen new treaties signed with the Crown.
- 1873 - North West Mounted Police established. Northwest Council was established at Fort Garry (Winnipeg), and their first act was to prohibit the sale of alcoholic beverages in the Northwest Territories. The ban, however, was not applied to Whites.
- 1875 - Dumont and Council arrest a party of hunters for violation of Laws of St. Laurent.
 - Lawrence Clark, Hudson's Bay Company, a factor at Fort Carlton, complained to Lieutenant Governor Morris and requested police action to prevent lawlessness and the insurrection of the Métis. Dumont was arrested and fined. The Laws of St. Laurent were not recognized any further and free hunters sold pemmican to Hudson's Bay Company.

- 1876 - First Canadian Indian Act. This was largely a consolidation of previous laws.
- Battle of the Little Big Horn, "Custer's Last Stand", in which over two hundred U.S. cavalrymen were killed. Dakota "refugees" settled in southern Manitoba and Saskatchewan.
- 1877 - Blackfoot Crossing Petition, Qu'Apelle Petition.
- 1879 - National Indian Association formed, the first modern association not based on tribal affinity.
- 1880's - Indian and Métis Peoples' Starvation Period.
- 1882 - St. Antoine Pelltier.
- 1884 - Canada outlawed certain cultural and religious practices, including the potlatch, until 1951. In fact, the potlatches continued under harassment.
- Kiowa and Comanche developed the modern rites of peyotism at about this time.
- Helen Hunt Jackson published A Century of Dishonour, a book about the mistreatment of Indians.
- Métis Council sends for Riel.
- 1885 - Riel and Métis in St. Laurent decide to forma provisional government and write a Bill of Rights.
- Batoche Meeting of Provisional Government, Preparations for armed resistance begun.
- (March) Riel demands police surrender from Superintendent Crozier. Crozier sends a force of ninety-five police and volunteers to skirmish with Métis and Indians at Duck Lake.
- (April) General Middleton and eight hundred soldiers march to Batoche.
- Cree Chief Wandering Spirit raids settlement at Frog Lake. Two weeks later he and Big Bear seized Fort Pitt
- Major General Strange's troops and Colonel Steel's police attacked Poundmaker's camp. Police retreated and Poundmaker's band marched to join Riel at Batoche.
- Middleton meets Dumont in battle at Tourond's Coulee, Batoche. Métis eventually defeated. Riel surrenders, is tried and hanged at Regina, November 16, 1885.
- 1951 - Revision of Indian Act.
- 1969 - Trudeau "White Paper" on the proposed integration of Indian people's into Canadian society.
- "Red Paper" by FSIN (PTNA) responds to "White Paper".
- 1970 - "White Paper" is withdrawn, but fans the spark of Indian nationalism.

- 1982 - Constitution Act.
- 1983 - Penner Report on Indian Self-Government in Canada.
- 1985 - National Indian Brotherhood paper "Indian Control of Indian Education".
 - Bill C-31, amendment to Indian Act.
- 1986 - Indian Government Act.
- 1988 - "Declaration on Jurisdiction Over Education" by Assembly of First Nations.
- 1989 - Saskatchewan Indian and Métis Education Policy from Kindergarten to Grade XII.
- 1990 -Meech Lake Constitutional Accord dies when Elijah Harper, Manitoba MLA refuses to agree to extend the sitting time of the legislature.
 - Oka protest in Quebec arouses Canadian military reaction. The long-standing Mohawk land claim dispute with Ottawa is compromised by municipal plans for a golf course extension.



Pretest

1. Treaty Indian peoples are exempt from paying any form of tax.
True _____ False _____
2. The pass system similar to the one used in South Africa for non-whites was also used in Canada for Indian peoples.
True _____ False _____
3. Status Indian peoples have always been able to vote in Canada.
True _____
False _____
4. Treaty Indian peoples have title to their own land on the reserve.
True _____
False _____
5. Reserves have been set aside in Saskatchewan for all peoples of Indian ancestry.
True _____
False _____
6. The Métis are Indian peoples.
True _____
False _____
7. The Métis do not have Aboriginal entitlements.
True _____
False _____
8. In Saskatchewan the education of Treaty Indian peoples became the responsibility of the Federal Government in:
____ 1876
____ 1950
____ 1900
____ 1985
____ 1944
9. There are special laws for Indian peoples in Canada.
True _____
False _____



Pretest Answer Key

1. False No income tax is paid if working on the reserve or if the payroll office is on the reserve. No provincial education tax is paid as the result of an agreement reached with the C.C.F. government.
2. True It was implemented after the 1885 Resistance because the government didn't want the Indian peoples to have any possibility of organizing themselves. This pass system was finally eliminated in 1951. The concepts of the townships and pass system of South Africa under apartheid were taken from Canadian Government policies and the Indian Reserve system.
3. False Indian peoples gained the right to vote federally in 1958 and the right to vote provincially in 1962.
4. False Title is vested with the Crown. Indian peoples cannot sell it, or use it for collateral.
5. False
6. False
7. False
8. 1876
9. True



Generalization #1

Indian nations of the plains have their own political organizations. At the time of contact these organizations differed considerably from their European counterparts, which led to misunderstandings and conflicts.

Data Sheets: Political Organization of Indian Nations of the Plains
Indian Leadership 1:1
Plains Societies: The Blackfoot All Comrades 1:2

Major Objectives: Students will learn:

1. Indian leadership in the eyes of Western society is very much different than in the eyes of Indian peoples.
2. Power is shared in an Indian community, therefore leadership changes accordingly.
3. Individuals must possess certain qualities in order to become leaders.
4. Political organizations in Indian communities can be classified as horizontal in comparison to a vertical organization in many European societies.
5. A council is the main governing body in a manner similar to the legislative assembly or parliament.
6. There were distinct differences between the political ideologies of the Indian nations of the plains and European societies.
7. The I-kun-un'-Kah-tsi (Associations of the All Comrades) were law and order associations.
8. Within the Siksika nation there were as many as a dozen All Comrades Societies at one time.
9. Specific crimes received specific punishments.

Teacher Information:

NEW VOCABULARY:

1. Review the following concepts and refer to the terminology presented in the Curriculum Guide.
 - leadership
 - authority
 - sovereignty
 - hierarchy
 - statehood
 - horizontal organization
 - vertical organization
 - political ideology
 - ruling identity
 - territoriality

2. Develop the idea that equality was derived from the Creator's founding prescription within the creation myths of Aboriginal nations. It is told that from the beginning, all members of the nation shared and participated equally in a society's responsibilities and benefits. In Europe, the concept of egalitarianism (equality) emerged during the enlightenment, in response to excesses and abuses resulting from vertical political structures.
3. The following quotation may help review the importance of the circle of Indian nations.

"Imagine a circle divided into four parts by directional arrows. This is a universal symbol that all indigenous peoples recognize and understand immediately. The centre of that circle is the family, and at the heart of it is the woman. Just as Mother Earth is the core of lives, so the woman as mother is the core of her family. The family sits in a circle, and that circle is called a clan. The clans in turn also sit in a circle, and that circle is called a nation. Then these nations sit in a circle, and that is called the world. Finally, there is the universe, which is the largest of the circles. The symbolism is meaningful, and it is important. It belongs not only to indigenous peoples but to all peoples. Eventually, I think, all peoples will begin to realize the importance of that particular symbol, the circle and the four quarters."

from Oren Lyons, Spirituality, Equality and Natural Law in Pathways to Self-Determination, pp. 8-9, edited by Leroy Little Bear, Menno Boldt and J. Anthony Long.

Key Questions/Activities:

1. Brainstorm with the entire class, the qualities within an individual required for effective leadership. Secondly, using information gained from the data sheets, identify the necessary leadership qualities among Indian nations. Compare and contrast the lists of leadership qualities.
2. Discuss to clarify and recognize examples of political organizations that are horizontal and vertical. Outlines of federal, provincial and local governments should be utilized as examples of vertical organization. Refer to Generalization #8. Horizontal organization can be illustrated using a traditional Indian government example.



