

September 2016



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

A Member Writes

I just wanted to pass along my sincere appreciation for the work the volunteers with the OMFRC did to verify our aboriginal



An Algonquin Creation Story

The great Earth Mother had two sons, Glooskap and Malsum. Glooskap was good, wise, and creative; Malsum was evil, selfish, and destructive.

When their mother died, Glooskap went to work creating plants, animals, and humans from her body. Malsum, in contrast, made poisonous plants and snakes.

As Glooskap continued to create wonderful things, Malsum grew tired of his good brother and plotted to kill him.

In jest, Malsum bragged that he was invincible, although there was one thing that could kill him: the roots of the fern plant.

He badgered Glooskap for days to find the good brother's vulnerability. Finally, as Glooskap could tell no lies, he confided that he could be killed only by an owl feather. Knowing this, Malsum made a dart from an owl feather and killed Glooskap.

The power of good is so strong, however; that Glooskap rose from the dead, ready to avenge himself. Alive again, Glooskap also knew that Malsum would continue to plot against him.

Glooskap realized that he had no choice but to destroy Malsum in order that good would survive and his creatures would continue to live. So he went to a stream and attracted his evil brother by loudly saying that a certain flowering reed could also kill him.

Glooskap then pulled a fern plant out by the roots and flung it at Malsum, who fell to the ground dead. Malsum's spirit went underground and became a wicked wolf-spirit that still occasionally torments humans and animals, but fears the light of day.

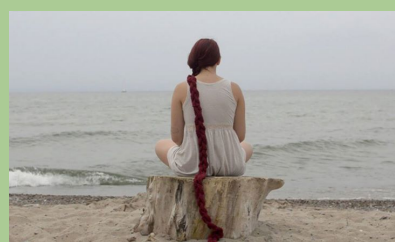
ancestry.

Just seeing the smile and pride on my daughter's face when she opened the envelope... well, as a parent, you live for those moments.

We are looking forward to learning more about our ancestors and giving back to the community.

P.S. The new website looks great!

~ Guy Paquette



The Invisible Indian: A Poem By Shelby Lisk

It's strange to me how people always want me to be an "authentic Indian" when I say I'm Haudenosaunee. They want me to look a certain way, act a certain way. They're disappointed when what they get is...just me. White faced, red haired. They spent hundreds of years trying to assimilate my ancestors, trying to create Indians like who could blend in. But now they don't want me either. They cant make up their minds. They want buckskin and face paint, drumming, songs in languages they can't understand recorded for them- but with English subtitles, of course. They want educated, well-spoken, but not too smart. Christian, well-behaved, never questioning. They want to learn the history of the people, but not the ones who are here now, waving signs in their faces,

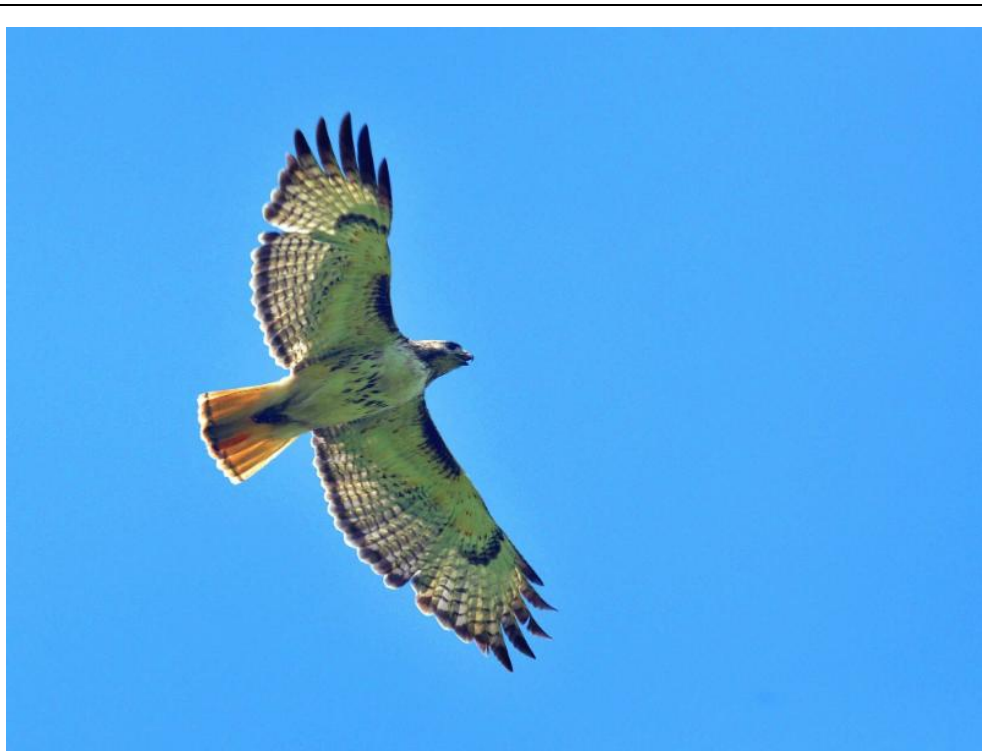
asking them for clean drinking water, asking them why their women are going missing, asking them why their land is being ruined. They want fantastical stories of Indians that used to roam this land. They want my culture behind glass in a museum.

[Read The Entire Poem](#)



Photo used with permission from [Jen St. Louis Photography](#)

Source: <http://www.manataka.org/page385.html>



On The Blog: The Raizenne Legacy

One fateful winter night in Deerfield, Massachusetts in 1704, a 4 year old girl named Abigail and a ten year old boy named Josiah were awakened in their perspective homes by the sounds of battle and the smell of smoke. Both children must have been incredibly confused and frightened as their families realized that their village was under attack from enemy forces. As the raiders moved from home to home, both children were probably guided by their parents and encouraged to hide. Unfortunately for the colonists at Deerfield, the combined forces of Jean-Baptiste Hertel de Rouville and the Indigenous Tribes that were working with him overwhelmed the militia forces, as well as the reinforcements brought in from other surrounding settlements. When the long battle was over, 47 were killed, and 112 settlers were taken captive.

Abigail and Josiah were among those captured by the raiding party. Josiah was a guest visiting the village, and his direct family was not there when the raid occurred. Abigail's four older siblings were sadly murdered during the raid, but her mother was taken captive with her. There is no mention of her father. In the tradition of the War of Mourning, the first Indian who touches a slave becomes their master, and therefore the settlers were distributed amongst the native warriors and removed from the

settlement to their rally point.

[Read The Full Story of Josiah and Abigail Here](#)



Tapping Into a History That Connects Maple Syrup to First Nations

On a cold Thursday afternoon in March, Tabitha Martens and students from Maples Collegiate meet in a Winnipeg park to learn how to tap maple syrup.

The students are part of an after school program called Food is Our Language, which connects indigenous youth to their culture's food practices.

Even though maple syrup is a quintessential Québécois food, its origins are actually connected

52 Plants in the Wild You Can Eat

We all know our market vegetables and fruits are safe to eat, but what about other wild edibles? Here are a few common (North American) goodies that are safe to eat if you find yourself stuck in the wild... first of all, please note that you need to know with certainty the identity of what you are finding and collecting as survival food. If you are not sure - leave it alone.

[Read the Full List Here](#)



[Click to Watch Video](#)

In The River: A Protest Song by Raye Zaragoza

This haunting and mournful protest song was written in support of the Standing Rock Sioux Nation who are fighting the Dakota Access Pipeline - protecting their sacred sites and water for their people and all future generations.

A Member Writes

My sister and myself began our journey more than 8 years ago towards being recognized for our Indigenous Canadian heritage. It



has been a long road for us, we have dedicated many hours of hard work into uncovering the information available on our aboriginal family history. We would like to mention that the Research Team at the OMFRC has been a tremendous help to us by verifying that all of the family history that we provided with our application is correct. We are relieved we have finally attained this step in our journey.

~ Marc P.



to indigenous people.

"Maple syrup is a neechi food ... conventional sugar didn't come until things like the fur trade and then later with treaty negotiations," said Tabitha Martens.

[Read The Story and Listen to the Podcast Here](#)

Brad's Journey: Running to Overcome Addiction

When I first meet Brad it's at his bedside at the Royal Columbian Hospital. He is sleeping, arms bound up in gauze and plaster to the fingertips. I tell my husband not to wake him. He has told me much about Brad and now on a rainy, October afternoon I am meeting him.

I wait quietly in my seat, a few meters from his bed, and watch my husband, an avid ultra runner, whisper quietly in Brad's ear. He asks him how he feels. Brad, groggy from pain medication, seems to be in good spirits despite having been hit by a semi-truck while running 155 km from Vancouver to Hope just days before. The injuries were serious, but not life-threatening. It takes six hours of surgery to repair the damage sustained to both his arms. The right hand was broken and the left elbow completely smashed. He is the second VFAC run member to be hit by a vehicle while running during daylight hours. The other runner from Coquitlam was killed instantly.



[Read More Here](#)

The Science of Smudging: How Sage Actually Cleans Bacteria In The Air

The practice of smudging dates back to prehistoric times, and is still very much in use today worldwide for cleansing everything from dwellings to human spirits. However, recent research has shed light on the popularity of this activity, revealing that burning certain plant matter actually clears harmful bacteria.

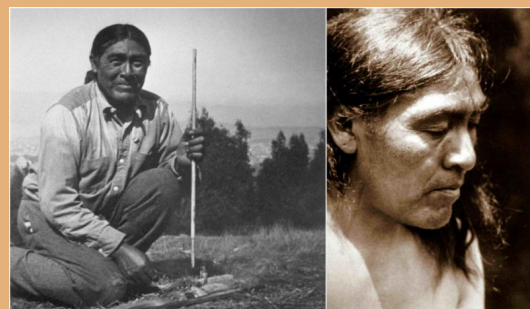
All Western use of burning herbs and plants for spiritual purposes aside, the activity rests firmly in the sensibilities of ancient cultures in that, historically, smudging was believed to put forth the spirits of various 'allies' to provide ease and balance to an individual or group.



[Read The Whole Story Here](#)

In 1911 Ishi emerged from the wilderness in California, he was the last member of his tribe and also "the last wild Indian"

At the end of the summer of 1911, weakening, starving native-American man emerged from the Butte County wilderness into Oroville and became an instant sensation. UC anthropologists Alfred Kroeber and T. T. Waterman identified the man as the last member of the Yahi tribe, people native to the Deer Creek region in California.



When they asked his name, he said: "I have none, because there were no people to name me." In the Yahi culture, is forbidden to speak the name of the death. The UC



Butternut Apple Soup

Indigenous Food Revolution

Indigenous Food Revolution blog follows the journey of a Six Nations Mohawk woman named Laticia. She grew up at the Tuscarora Nation community in western New York, and spent most of her adult life doing Native American Studies. Her particular interest is with food studies, Native health, food sovereignty, and twentieth century American Indian activism. She does a lot of work with heirloom seeds, and her recipes are absolutely fantastic. She is still adding more recipes regularly, so make sure to keep checking back to see what's new!

[Click Here To Visit the Blog](#)

Ontario Métis Family Records Center



We're on the web!
See us at:

www.omfrc.org

New Submissions

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

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

name "Ishi" in the Parnassus, is forbidden to speak the name of the dead. The US anthropologists brought him to live on the Parnassus campus, they named him "Ishi" meaning "man" in the Yahi language.

Ishi was 50 years old when he was first introduced to the "civilized world" and lived most of his life outside the modern society. He was widely acclaimed as the "last wild Indian" in America and journalists followed him everywhere to capture his initial reaction to the world outside. Outside of his natural habitat, Ishi was the often headline in the newspapers, filled with anecdotes referring to his reaction to 20th-century technological wonders like airplanes and streetcars.

[Read More About Ishi Here](#)



Carla Williams was adopted by a Dutch family during the Sixties Scoop. CBC Photo

Indigenous children for sale: The money behind the Sixties Scoop

Marlene Orgeron recalls the day her adoptive Louisiana parents told her they bought her for \$30,000. Her brothers, they told Marlene, were "freebies."

It left her feeling worthless.

"They told me I should feel grateful they paid anything for me at all," Orgeron said. "I felt so guilty."

It's the latest revelation in a story survivors say has haunted them for decades: the money behind the Sixties Scoop.

The scoop, as it is called, refers to the era from the 1960s to the 1980s, when child welfare authorities scooped up Indigenous children and adopted them out to non-Indigenous families.

Those placed in homes outside the country weren't just adopted out of their

Thank you!

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those placed in homes outside the country weren't just adopted out of their Indigenous homes and into mostly white American families - they were bought and paid for.

"It hurts so much, but I have waited so many years for someone to finally talk about this," said Dianne Fast, whose brother Willy was seized from their Eriksdale, Man., home and adopted by a couple in Indiana.

[Read the Full Story Here](#)

Is your Membership up for renewal?



**Call 1-613-332-4789 and you can
renew over the phone in minutes!**



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

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

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

