

January 2009 Issue

Feathers In The Wind



Articles provided by members and friends of
The Ontario Métis Family Records Center

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Q: What do you call a bad hunter?

A: A vegetarian!

"To be ignorant of what occurred before you were born is to remain always a child. For what is the worth of human life, unless it is woven into the life of our ancestors by the records of history?" This quote by Marcus Tullius Cicero (106 BC to 43 BC) encompasses a core belief of our organization.

The Symbol



With guidance and much contemplation Art Haines created the symbol you see. The colours red and white are representative of the joining of two strong races, the aboriginal and the white. The cross and the power line are symbols of deep-rooted beliefs. The oval shape of the egg holds within it the birth of a new and glorious race. All is encompassed by eagle feathers representing the Strength and Achievement of the Métis people.

Artists Needed

The name 'Feathers in the Wind' is meant to symbolize how Métis ancestry has been randomly scattered throughout the population and across the country due to chance and circumstance. If you are an artist and would like to capture this idea (eagle feathers blowing in the wind) in a banner for the newsletter, we would be very appreciative. If your creation is used, we will print a short biography and/or other examples of your work as a way of saying thank you.

Thanks from a Member

Dear Art & Lynn,

Thank you so much for helping us find our Aboriginal ancestry! My mother was seriously ill and it had been her lifelong dream to find her aboriginal ancestry. Knowing this fact, I had been desperately searching for the previous two years without success. I contacted the Ontario Métis Family Records Center and asked for their help. Within a few days you found the connection for my mother in your records and we are both eternally grateful for your hard work and dedication.

My mother and I now have Life Long Memberships with the "Ontario Métis Family Records Center". I personally know the extremely long hours both of you have spent searching for Aboriginal Ancestry not just for myself but for many other families as well. Both of you deserve plenty of credit for the enthusiasm you possess for helping others find their ancestry no matter how many hours you must search for them. Knowing our true native roots gives us closure and helps us open new doors to meeting others with similar family connections and interests.

The world needs more people like you helping others first before your own personal time. Hoping many others will join you with your organization to helping others connect with their aboriginal family roots. Keep up your hard work and dedication!

Sincerely,
Patricia Massey





Coins that Honour Our Heritage



Voyageur Silver Dollar



US \$10 Gold Coin

Submissions to Our Newsletter

Articles for the newsletter are greatly appreciated from both members and non-members.

- Send articles to info@omfrc.org
- Articles should not be offensive or in bad taste.
- Articles should be of direct interest to First Nations and/or Métis.
- Articles should contain the author's name.
- Depending on volume, we may not be able to include all submissions.
- Your article could also be used on one of our websites.

Disclaimer:

Articles in the newsletter express the opinions of the authors, not necessarily those of the MFRC / OMFRC. Our newsletter is meant to be a voice for the aboriginal community and their opinions are as varied as the community itself. Some of the articles will be controversial, we ask you to read them with an open mind. By listening to people we may not agree with, we learn, and our perspective on an issue may change.

Seventh Generation (Haudenosaunee)

Legend has it that the Spirit Doctors who predicted the arrival of the white man and the near destruction of the Red People also foretold the resurgence of the Indigenous people seven lifetimes after Columbus. According to the Haudenosaunee the current population is the seventh generation.

The Mohawk prophecy states that the Onkwehonwe would see the day when the elm trees would die; strange animals would be born deformed and without the proper limbs; huge stone monsters would tear open the face of the earth; the rivers would burn; the air would burn the eyes of humans; the birds would fall from the sky; the fish would die in the water; and humans would grow ashamed of the way that they had treated their Mother and Provider, the Earth.

The Haudenosaunee draw their inspiration from the Gayaneshakgowa, the Great Law of Peace, the Six Nations Iroquois Confederacy. Providing wisdom to its people and the inspiration for their Nations constitution. The Gayaneshakgowa states: "...in our every deliberation we must consider the impact of our decisions on the next seven generations."

That idea embodies everything the Haudenosaunee believe: that the environment is only temporarily entrusted to them and their actions within and upon it will affect it well into the future....and so their name was chosen, a name that reflected not only their philosophy but their dream of restoring and protecting the earth for their children and all who would follow in their path.

Finally, after seven generations of living in close contact with the Europeans, the Onkwehonwe would rise up and demand that their rights and stewardship over the Earth be respected and restored.

Chief Joagquisho (Oren Lyons), Faithkeeper of the Turtle Clan of the Onondaga Nation, and a Chief of the Onondaga Nation Council of Chiefs of the Six Nations of the Iroquois Confederacy, the Haudenosaunee or "People of the Long House." Chief Oren Lyons talks about the responsibility each generation bears to pass on a healthy planet to the "seventh generation" to come.

"No tree grows by itself. A tree is a community. Certain plants will gather around certain trees and certain medicines will gather around those certain plants, so that if you kill all the trees, if you cut all the trees, then you're destroying a community. You're not just destroying a tree, you're destroying a whole community that surrounds it and thrives on it and that may be very important medicine for people or for animals. ... If you replant the tree, you don't replant the community - you replant the tree. So you've lost a community. And if you clear cut, which is what is happening in America and Canada a great deal these days, and I guess around the world, then you are really a destructive force."

A similar prophesy is retold by Black Elk & other indigenous nations throughout the world. Check out William Commanda, Thomas Bayana & Arvol Lookinghorse at Geneva in 1992 A green-eyed Algonquin with a plan Donna Meness If you would like to know more about Dionna Meness see the article entitled "Native Writings" which contains a short biography.

One of Our 'Newest' Members!

baby Rhianna



Congratulations to the proud parents and grandparents!

Parents, Siblings and Children

We receive many calls from members asking if their children and other family members qualify for Métis status. The answer is YES. We don't recognize blood quantum as a traditional aboriginal concept, we do recognize anyone with an aboriginal ancestor.



Mark Jacob

Mark Jacob is a Toronto Métis who has been singing and performing for much of his life. Starting young, Mark has performed in many venues and is very well known by all. He has received many performing awards, and has participated in many events across Toronto.

It was during Mark's high school years that he realized his true love was singing, performing, and entertaining audiences. Through an odd series of events Mark had come into contact with Marie Dafnas, president of the Canadian Showcase for Models and Talent. An audition quickly led to an invitation to attend one of Marie's Showcases in Toronto, Ontario in May 2006. Mark's outstanding version of Unchained Melody captured the entire audience, which included agents, record producers, talent managers, and record label executives from around the world. After his performance Mark met

with Grammy Award Nominated producer/engineer Jim Lightman. Although many liked Marks unique voice and stage presence, Jim's offer of a production in Nashville really caught Mark's attention.

What better place to get a start when Mark always dreamed of making a record in the worlds only music city , Nashville , Tennessee. Though Mark is a singer, songwriter, composer and musician, and listens to every genre of music, he had no idea of which musical genre he wanted to head towards. He always had a love for country and that is what kind of music came through the songs. So Mark found a starting point.

He wrote an abundance of songs but couldn't decide which ones he wanted on the demo. The songs that really impacted Mark were some of the first songs he had written: "Still My Angel", "How Can I", and "Piece of My Heart". Those are the original songs Mark chose to add to the demo.

In August 2006, with his very supportive parents by his side, Mark was headed for Nashville to begin production on his CD. Jim Lightman called upon some of his best colleagues and acclaimed session musicians to work on the project. This prominent crew included Denny Hemmingson of Tim McGraw's band "The Dance Hall Doctors". Mark and this amazing crew created a very vibrant, stylish, country rock demo entitled "Can U Believe It", which included the songs Mark had chosen "Still My Angel", "How Can I", "Piece of My Heart", and always a favourite of Mark, a Juice Newton cover, "The Sweetest Thing".

Currently Mark is performing at every opportunity he can. Mark will be heading for Nashville in the summer of 2009 to finish his debut album, "Vindictive." Mark is working with multi selling fiddler and Juno award winning Ashley Mclasaac and Canadian country electronica DJ, Strong Like Bull. His first single "Piece Of My Heart" was released to Aboriginal radio in May 2008 and rose to #4 in the Canadian Charts. His second single "The Sweetest Thing" was released to not only Aboriginal radio but mainstream radio as well and flew to # 1 for 2 weeks! He has been Nominated for Single of the Year, for the Aboriginal Music Awards. He has also opened for Canadian songstress Naomi Streimer. Currently Mark is preparing for a small tour across Canada this summer to visit some of the Reservations that have supported his career thus far. His third single "Still My Angel" has just been released to mainstream and Aboriginal radio so be sure to listen for it. He will also be shooting a video for "Still My Angel" which will be released to APTN Network. To check out more from Mark Jacob visit his myspace page at www.myspace.com/markjacob

For bookings, or to purchase a copy of Mark's CD contact Glen Streimer at www.musiccanada.org



Mark Jacob

Charlie's Computers

My name is Charles Best and I am a Cree from Edmonton Alberta. I moved to Sarnia 12 years ago and my family and I love it here. I am a process operator at Suncor Energy Inc. and I also have a Computer Company called "Charlie's Computers". I started this business 3 years ago to help people with their computers and to help them avoid the high cost of computer repair and maintenance. My website is www.charliescomputers.ca and I can be reached at charlie@charliescomputers.ca Computer help via email or phone is free and I am always available to give advice. Here is a list of the free programs that I have linked on my website. They are all explained on the website.

- Abiword - an alternative to MS Word.
- Adobe Reader 9 for PDF files
- Adaware 8.0 - Antispyware program
- AVG Antivirus 8.5 - Antivirus program
- Ccleaner- Very good program for cleaning your cache and cookies
- Comodo Firewall
- 123 Free Solitaire
- Firefox Browser
- Google Earth 5
- Hijack This
- Incredi Mail
- ICQ 6
- iTunes 8
- Mail Washer
- Open Office - Free office program
- PC tools firewall
- Picture Editor program
- Picasa 3.0
- Pop Up Blocker
- Skype 4
- Spybot Search and Destroy
- Spam Brave
- Spyware Blaster
- Spyware Terminator
- Threatfire Antivirus
- Weather Watcher
- Winamp Player
- Winpatrol 2008
- Zonealarm Firewall

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 Charlie



An address by Chief Clarence Louie of Osoyoos BC



Chief Clarence Louie

Speaking to a large aboriginal conference and some of the attendees, including a few who hold high office, and have straggled in.

"I can't stand people who are late, he says into the microphone. Indian Time doesn't cut it. "

Some giggle, but no one is quite sure how far he is going to go. Just sit back and listen:

"My first rule for success is Show up on time."

"My No. 2 rule for success is follow Rule No. 1."

"If your life sucks, it's because you suck."

"Quit your sniffing."

"Join the real world. Go to school, or get a job."

"Get off of welfare. Get off your butt."

He pauses, seeming to gauge whether he dare, then does. "People often say to me, How you doin'? Geez I'm working with Indians what do you think?"

Now they are openly laughing ... applauding. Clarence Louie is everything that was advertised and more. "Our ancestors worked for a living, he says. So should you."

He is, fortunately, aboriginal himself. If someone else stood up and said these things - the white columnist standing there with his mouth open, for example - you'd be seen as a racist. Instead, Chief Clarence Louie is seen, increasingly, as one of the most interesting and innovative native leaders in the country even though he avoids national politics. He has come here to Fort McMurray because the aboriginal community needs, desperately, to start talking about economic development and what all this multibillion-dollar oil madness might mean, for good and for bad.

Clarence Louie is chief and CEO of the Osoyoos Band in British Columbia's South Okanagan. He is 44 years old, though he looks like he would have

been an infant when he began his remarkable 20- year-run as chief. He took a band that had been declared bankrupt and taken over by Indian Affairs and he has turned it into an inspiration. In 2000, the band set a goal of becoming self- sufficient in five years. They're there.

The Osoyoos, 432 strong, own, among other things, a vineyard, a winery, a golf course and a tourist resort, and they are partners in the Baldy Mountain ski development. They have more businesses per capita than any other First Nation in Canada. There are not only enough jobs for everyone, there are so many jobs being created that there are now members of 13 other tribal communities working for the Osoyoos. The little band contributes \$40-million a year to the area economy.

Chief Louie is tough. He is as proud of the fact that his band fires its own people as well as hires them. He has his mottos posted throughout the Rez. He believes there is no such thing as consensus, that there will always be those who disagree. And, he says, he is milquetoast compared to his own mother when it comes to how today's lazy aboriginal youth, almost exclusively male, should be dealt with.

"Rent a plane", she told him, "and fly them all to Iraq. Dump 'em off and all the ones who make it back are keepers."

Right on, Mom.

The message he has brought here to the Chipewyan, Dene and Cree who live around the oil sands is equally direct: "Get involved, create jobs and meaningful jobs, not just window dressing for the oil companies."

"The biggest employer," he says, "shouldn't be the band office." He also says the time has come to get over it. "No more whining about 100-year-old failed experiments."

"No foolishly looking to the Queen to protect rights."

Louie says aboriginals here and along the Mackenzie Valley should not look at any sharing in development as rocking-chair money but as to move beyond entry-level jobs to real jobs they earn all the way to the boardrooms. He wants to see business manners develop: showing up on time, working extra hours. The business lunch, he says, should be drive through, and then right back at it.

"You're going to lose your language and culture faster in poverty than you will in economic development", he says to those who say he is ignoring tradition.

Tough talk, at times shocking talk given the audience, but on this day in this community, they took it and, judging by the response, they loved it.

"Eighty per cent like what I have to say", Louie says, "twenty per cent don't. I always say to the 20 per cent, "Get over it. Chances are you're never going to see me again and I'm never going to see you again. Get some counseling."

The first step, he says, is all about leadership. He prides himself on being a stay-home chief who looks after the potholes in his own backyard and wastes no time running around fighting 100- year-old battles.

"The biggest challenge will be how you treat your own people."

"Blaming government? That time is over."

This article was sent to me by a friend in Edmonton, Alberta. Our hats are off for Chief Clarence Louie, the world needs more people like him.

Art Haines

"You're going to lose your language and culture faster in poverty than you will in economic development"

"Rent a plane", she told him, "and fly them all to Iraq. Dump 'em off and all the ones who make it back are keepers."



Anishinabe (Ojibwa)



Picture Courtesy of NorthernBlue.ca

Seven major Nee gawn na kayg (prophets) came to the Anishinabe. They came at a time when the people were living a full and peaceful life on the northeastern coast of North America. These prophets left the people with seven predictions of what the future would bring. Each of these prophecies was called a fire and each fire referred to a particular era of time that would come in the future. Thus, the teachings of the seven prophets are now called the Neesh wa swi ish ko day kawn (seven fires) of the Ojibwe.

The First Fire said to the people: "in the time of the first fire, the Anishinabe nation will rise up and follow the Sacred Shell of the Midewiwin Lodge. The Midewiwin lodge will serve as a rallying point for the people and its traditional ways will be the source of much strength.

The Second Fire said to the people: "you will know the second fire because at this time the nation will be camped by a large body of water. In this time the direction of the Sacred Shell will be lost. The Midewiwin will diminish in strength. A boy will be born to point the way back to the traditional ways. He will show the direction to the stepping stones to the future of the Anishinabe people."

The Third Fire said to the people: "In the third fire, the Anishinabe will find the path to their chosen ground, a land in the west to which they must move their families. This will be the land where food grows on water."

Warning of the Arrival of the Europeans

The Fourth Fire was originally given to the people by two prophets. They came as one. They told of the coming of the light skinned race. One of the prophets said, "you will know the future of our people by what face the light skinned race wears. If they come wearing the face of nee kon nis i win (brotherhood), then there will come a time of wonderful change for generations to come. They will bring new knowledge and articles that can be joined with the knowledge of this

country. In this way two nations will join to make a mighty nation. This new nation will be joined by two more so that the four will form the mightiest nation of all. You will know the face of brotherhood if the light skinned race comes carrying no weapons, if they come bearing only their knowledge and a handshake."

The Other Fourth Fire said: "Beware if the light skinned race comes wearing the face of ni boo win (Death). You must be careful because the face of brotherhood and the face of death look very much alike. If they come carrying a weapon...beware if they come in suffering...they could fool you. Their hearts may be filled with greed for the riches of this land. If they are indeed your brothers, let them prove it. Do not accept them in total trust. You shall know that the face they wear is the one of death if the rivers run with poison and fish become unfit to eat. You shall know them by these many things.

The Loss of Culture

The Fifth Fire said: "In the time of the fifth fire there will come a time of great struggle that will grip the lives of all Native people. At the waning of this fire there will come among the people one who holds a promise of great joy and salvation. If the people accept this promise of a new way and abandon the old teachings, then the struggle of the fifth fire will be with the people for many generations. The promise that comes will prove to be a false promise. All those who accept this promise will cause the near destruction of the people."

Imposition of Christianity, Residential Schools, Disease, Theft of Land, Indian Act...So Many Promises Broken...

The Sixth Fire said: "In the time of the sixth fire it will be evident that the promise of the fifth fire came in a false way. Those deceived by this promise will take their children away from the teachings of the chi ah ya og (elders). Grandsons and

granddaughters will turn against the elders. In this way the elders will lose their reason for living...they will lose their purpose in life. At this time a new sickness will come among the people. The balance of many people will be disturbed. The cup of life will almost be spilled. The cup of life will almost become the cup of grief.

Where We Are Now – Fighting Our Way Back

The Seventh Fire that came to the people long ago was said to be different from the other prophets. He was young and had a strange light in his eyes. He said: "in the time of the seventh fire a osh ki bi ma di zeeg (new people) will emerge. They will retrace their steps to find what was left by the trail. Their steps will take them to the elders who they will ask to guide them on their journey. But many of the Elders will have fallen asleep. They will awaken to this new time with nothing to offer. Some of the Elders will be silent out of fear. Some of the elders will be silent because no one will ask anything of them. The new people will have to be careful in how they approach the Elders.

The task of the new people will not be easy. "If the new people will remain strong in their quest, the Waterdrum of the Midewiwin Lodge will again sound its voice. There will be a rebirth of the Anishinabe nation and a rekindling of old flames. The Sacred Fire will again be lit. It is at this time that the light skinned race will be given a choice between two roads. If they choose the right road, then the seventh fire will light the eighth and final fire, an eternal fire of peace, love, brotherhood and sisterhood. If the light skinned race make the wrong choice of roads, then the destruction they brought with them in coming to this country will come back to them and cause much suffering and death to all the Earth's people.

Continued on Next Page

"You're going to lose the Fifth Fire said: "In the time of the fifth fire there will come a time of great struggle that will grip the lives of all Native people...."

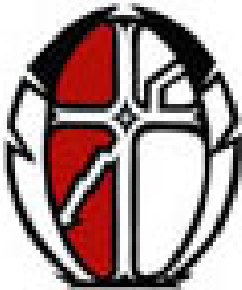
" He said: "in the time of the seventh fire a osh ki bi ma di zeeg (new people) will emerge. They will retrace their steps to find what was left by the trail..."



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We're on the Web!

See us at:
www.omfrc.org
www.aboriginalstatus.org

(Taken from the Mishomis Book: The Voice of the Ojibway by Edward Benton Banai, Saint Paul, Minnesota, Indian Country Press, 1981)

A green-eyed Algonquin with a plan Donna Meness

About Donna Meness

My family have been working for Indian Government since forever and my grandparents were founding members of the North American Indian Defense League in 1927 - when it was still legal to shoot Indians for fighting for Indian Rights. Many of my family are in the army in both Canada and the US - (since under the Jay Treaty we are dual citizens).

The Aboriginal Childcare Agency I set up in Ottawa is still going strong after 15 years and the Childcare Commission I worked for has produced two reports. I have been giving "Cultural Presentations" since grade school. I have stood my ground

on Victoria Island in '74 (at 9 yrs old) and stood with others at Barriere Lake and the Elders Barricade in northern Saskatchewan - after passing through a RCMP gauntlet of snarling police

dogs and protested on Parliament Hill. I was caught on tape in two "Indian Civil Rights" documentaries. Because of all these things, I think I have earned the right to comment and give my opinion. I was raised with a strong commitment to Indian Civil Rights. Perhaps my commitment developed during the conversations held at my kitchen table or possibly by osmosis because I attended IDLA meetings with my grandmother. Another possible cause is my memory of the RCMP busting down our door and harassing my grandmother for the wampum belt in her care after Clinton Rickard and my grandfather died? (After an IDLA meeting, it was decided to pass it to William Commanda). But really I think it was when I spent time listening to the conversations my grandmother had about Treaty and Aboriginal Rights with Pierre Trudeau - he often came to our community to visit and really loved her baked bread & sugar pie!

My comments can be found on page six of CBC.ca member "posted comments" regarding Harper's Senate pick...

" The Sixth Fire said: "In the time of the sixth fire it will be evident that the promise of the fifth fire came in a false way. Those deceived by this promise will take their children away from the teachings of the chi ah ya og (elders). Grandsons and granddaughters will turn against the elders."

Finders Keepers

With summer on the horizon I thought this would be a good time to tell people about a little-known fact. Our lakes and rivers have been used by First Nations for thousands of years. Increasingly, cottagers are finding arrowheads and other First Nations' artifacts and taking these items home. What most people don't realize is that they are damaging an archeological site when they do this. In most cases this is forgivable because it was an accidental discovery. However, going back to look for more artifacts is illegal. Finding an artifact on your own property does not mean the artifact belongs to you. It doesn't.

Archeologists have difficulty making sense of an artifact when it has been removed from its original location. By removing artifacts you may be destroying a historical link that could have led to a new revelation of First Nations history. Worse, if you take an artifact home and don't report your find, archeologists don't even have an opportunity to investigate the site you disturbed.

If you find an artifact, try to leave it where you found it and report it. I don't know what the proper procedures are in your area for reporting your find, but I think a call to one of **Canada's** major museums would quickly give you an answer. Most provinces have a Heritage Act of some sort intended to protect such artifacts. Penalties for violations of these Acts can range from large fines to imprisonment.

Art Haines
Director, OMFRC

