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Week

Family History

Several of our members are descended from this couple. One of our members shared this with us and we thought the other descendants might be interested in some of their family history.

Roch Manithabehick

Born: 1600?

Baptized: November 14th, 1636, Quebec

Godparents: Francois Derre, De Gand

Married: 1618 Quebec?

Birthplace: Lake Huron, Ontario?

Wife: Outchibabhanoukoneau

Born: 1600?

Birthplace: Becancour, Quebec



From the Jesuit Relations:

"On the 14th of the same month, we baptized in our Chapel at Kebec, with the holy ceremonies of the Church, a little child a few months old; its parents had named it Ousibiskounesout, and Monsieur Gand called it Francois. This poor little one was very sick, but God soon afterwards restored it to health. It's father's name was Mantoueabeouichit, and its mother's, Outchibahabanoukoueou. They have given one of their children, a little girl, to Monsieur Olivier, who cherishes her tenderly; he provides for her, and is having her brought up in the French way. If this child occasionally goes back to the Cabins of the Savages, her father, very happy to see his daughter well clothed and in very good condition, does not allow her to remain there long, sending her back to the house where she belongs. But to return to our little Francois; when his parents came back from the woods in the early Spring, Monsieur Gand, who is as charitable as possible to these poor barbarians, recognized his little godson; calling him by name, this poor little fellow answered him falteringly, but in so pretty a way, ---he is indeed a very beautiful child,---that Monsieur Gand straightway had a little dress made for him in the French fashion. As soon as he shall be in a condition to be taught, I hope we shall get him for instruction; his father and mother promised this when he was baptized."



Quilt of Belonging - Lakota (Sioux)

A magnificent bald eagle's head, designed and beaded by husband and wife team Leonard Lethbridge Sr. and Mary Ann Lethbridge, dominates the Lakota block. Beaded on indigo-dyed chamois, the subtle variation of directional beading suggests the feathers and ruff, while the eagle's eye is piercing in its gaze. Tones of yellow, gold and orange create a life-like beak. The eagle is considered a noble bird, along with hawks and owls.

The Lakota (also known as Sioux) are a very small group in Canada. Chief Sitting Bull and his followers crossed the border into Canada in 1877 seeking a peaceful life. Four years later he returned to the United States, but several hundred Lakota decided to stay. In 1887, the first government recommendation was made to provide a reserve in the area they had settled, but it wasn't until 1930 that the Wood Mountain Indian Reserve, located 20 miles north of the U.S. border in south-central Saskatchewan, achieved permanent status. In the 1970s only 40 Lakota were living on the reserve. There was no word for religion in the Lakota language. Their traditional, polytheistic spirituality was well-integrated into their everyday activities and relationships. Today, many Lakota keep traditional spirituality alongside Christian practices. Among the most celebrated virtues of these people are generosity, courage and wisdom. The Giveaway Ceremony originally marked the end of a year of mourning, but evolved into an expression of gratitude, reflecting the tradition of sharing and giving back to the community. There were seven sacred rites, two of which (the Puberty Ceremony and the Throwing of the Ball) are virtually extinct among contemporary Lakota.



Men and women were expected to behave differently and have different demeanours: men were allowed to be aggressive, boisterous and boastful, but women [except old women] were to be passive, subdued and modest. Behaviour to the contrary was considered undignified. Men did not look directly at women when they spoke, and even their speech patterns and greetings, words for exclamations, questions or calling attention to things called for a different vocabulary reflecting the gender of the speaker.

Traditionally without family names, the Sioux (Lakota, Nakota and Dakota) had a complicated naming system with six classes of names: birth order, honour or public, special deed, nicknames, secret and spirit names. The primary name was given based on the gender and birth position of the child, and a person could have several names during his lifetime. Names were adapted to the person at the time given. For instance, it is said that Chief Sitting Bull was called "Jumping Badger" as a boy, but also nicknamed "Slow" because he took extra time to do things. It is common practice even today to use

kinship terms, such as uncle or grandfather, for people who are not related to show respect. Lakota women wore relatively plain hide dresses, leggings and moccasins for every day, but their formal wear was often intricately decorated with rows of elk teeth or dentalium shells, and embroidered with porcupine quills or, later, beadwork. Many of the geometric figures and designs were handed down from mother to daughter and were known to belong to the family who used them. It was considered unacceptable behaviour to use someone else's designs without permission.

Sponsors: St. Andrew's United Church, Ecumenical Service, Williamstown Fair

The photo and text are from:

<http://www.invitationproject.ca/region.php>



Maize/Corn

Next summer when you are spreading butter on that delicious cob of corn that you waited all year to sink your teeth into, perhaps you will reflect on its origin. One of your ancestors may have contributed to its development.

Maize, known in many English-speaking countries as corn, is a grass domesticated by indigenous peoples in Mesoamerica in prehistoric times. The Aztecs and Mayans cultivated it in numerous varieties throughout central and southern Mexico, to cook or grind in a process called nixtamalization. Later the crop spread through much of the Americas.

Between 1250 and 1700, nearly the whole continent



had gained access to the crop. Any significant or dense populations in the region developed a great trade network based on surplus and varieties of maize crops. After

European contact with the Americas in the late 15th and early 16th centuries, explorers and traders carried maize back to Europe and introduced it to other countries through trade.

Maize spread to the rest of the world due to its popularity and ability to grow in diverse climates. Corn or maize is a domesticated plant of the Americas. Along with many other indigenous plants like beans, squash, melons, tobacco, and roots such

as Jerusalem artichoke, European colonists in America quickly adopted maize agriculture from Native Americans. Crops developed by Native Americans quickly spread to other parts of the world as well.

Over a period of thousands of years, Native Americans purposefully transformed maize through special cultivation techniques. Maize was developed from a wild grass (Teosinte) originally growing in Central America (southern Mexico) 7,000 years ago. The ancestral kernels of Teosinte looked very different from today's corn. These kernels were small and were not fused together like the kernels on the husked ear of early maize and modern corn.

From <http://en.wikipedia.org/wiki/Maize> and <http://www.nativetech.org/cornhusk/cornhusk.html>

Maple Syrup



The custom of collecting maple water and boiling it to create syrup comes to us from the Amerindians. Long before the arrival of Europeans, they were savouring its invigorating and nutritive qualities. They would cut a rudimentary tap with a tomahawk and fix a wooden wedge below the notch, directing the maple water to a bark container. The Amerindians then boiled the collected sap in clay pots to obtain maple syrup.

Read more at:

<http://www.siroperable.ca/Afficher.aspx?page=46&langue=en>

Clarifying French Records

When searching for your aboriginal ancestry this phrase may cause some confusion: "fille naturelle et adoptive" translates as "illegitimate and adopted daughter". Naturelle means illegitimate, it does not mean native.

Colette is one of our most valuable volunteer researchers and often advises us on French issues. Thanks Colette for clarifying this.



Aboriginal Travels – Mexico

Mexico, officially known as the United Mexican States, shares its northern border with the United States, and its southern border with Guatemala and Belize. The country (divided into 31 states and the Federal District) is comprised of three distinct regions: the highland areas, the great depression, and the coastal slopes. It is a land with the oldest continuous culture in the Americas, and one that has seen many great civilizations (Maya, Teotihuacán, Olmec and Aztec). The Olmecs, in particular, were renowned for their greatness in sculpture, science and philosophy, and were the first astronomers of ancient America, as well as the first Mexican people to use a calendar. Mexico is well known for its chicle (milky sap extracted from trees found throughout the Yucatán peninsula), which launched the worldwide chewing gum industry and its capital (Mexico City) is the largest city in the world. A great majority of Mexico's population is of mixed Spanish and indigenous descent. Spanish is the official language, although there are also nearly 50 native tongues and dialects.

Mexican culture is a mix of native, Spanish and American traditions. Men live by a traditional code of behaviour, known as machismo, and family takes priority over work. Mexicans, spirited people who know how to enjoy life, pay special attention to weekends, holidays and festivities. Music is an important aspect of life and is a special part of the many colourful festivals held annually. Folk dances and songs, which are often accompanied by the

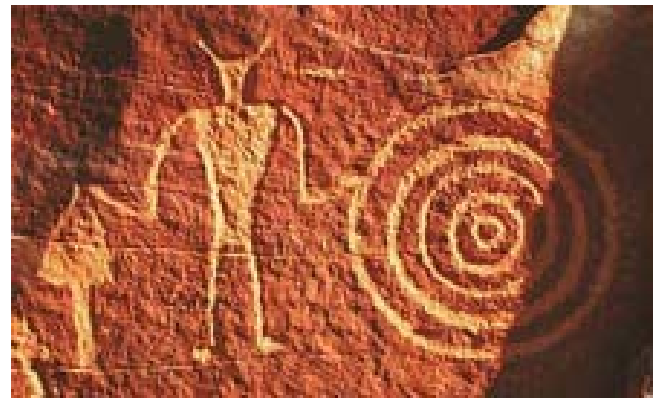
guitarón (guitar), tell stories of the nation's history. Each area of the country produces some type of arts and crafts, including decorated pottery, silver jewelry set with turquoise (the nation is famous for the silver found in almost all its states), elaborate wood carvings (made from the local copal tree), and handmade rugs (each of which takes one month to complete) featuring ancient Mayan geometric patterns.

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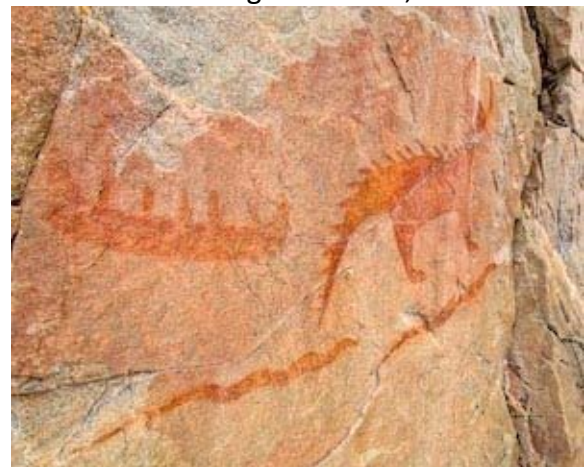
<http://www.invitationproject.ca/region.php>

Rock Art

Rock art is generally divided in two categories: carving sites (petroglyphs) and paintings sites (pictographs). Here are two examples:



Petroglyph attributed to Classic Vernal Style, Fremont archaeological culture, eastern Utah.



Pictographs Agawa Rock, Lake Superior Provincial Park, Ontario



More than Simply Words: The success of the 'Left Hook Neqotkuk Boxing Club'



This past summer, my wife and I decided to volunteer our time to start a boxing club at Tobique First Nations near Perth-Andover, New Brunswick. We decided to do this based on encouragement from some of their community members who spoke to the difficulty of travelling off reserve for exercise classes. Also, a decade ago, I had helped coach a team at Alderville First Nation which was highly successful and gave me tremendous personal satisfaction.

With the support of the community, our club and classes commenced in June 2010 with an initial turnout of over 15 people. The workout is based on what my former coach and mentor, the late Florida Jack of Toronto, had taught me while I was instructing at Yonge & Bloor. 'Challenging' barely describes our 90 minute workouts; Florida Jack's Boxing Club Youth Center was previously voted 'The Toughest Workout in Toronto' for many years by Toronto Life magazine. We believe that we, in kind, have the toughest workout in New Brunswick and hold three classes per week.

A brochure produced by our members describes the sport activity well: 'Boxing is one of the world's oldest sports. The trademark of a boxing workout is intensity; it is the ultimate workout incorporating all aspects of fitness including muscular strength, endurance, speed and coordination.' The brochure continues: 'It has the potential to turn lives around

by providing focus and an outlet for pent up aggression.'

As a coach, my approach is to teach skills and challenge people beyond what they may see as their limits. Quite simply, I facilitate self empowerment. Left Hook Neqotkuk Boxing Club now has a life unto itself at Tobique First Nations. While I continue to coach there, organizational, promotional and fund raising efforts are being enthusiastically performed by club members. In my occasional absence, a number of members are able to run classes. We are now commencing to run coaching clinics at Tobique so that members can receive national coaching certification.

The club is high impact: of our 30 members, over 7 people have lost over 20 pounds of weight in 7 months. It is a critical component in a number of members' journey of recovery from addiction. Many, if not most, are now in the best shape of their lives and are improving every week. I see



tremendous skill improvement in a group for whom boxing seems a natural talent. I see provincial and national champions in the making. It is now truly a club where people share and we all ensure that it's fun.

As an aboriginal healthcare consultant, I am well versed in federal efforts to address chronic illnesses such as

diabetes and mental health. While counselling, advocacy, diet education (my advice as a coach is simple: 'quit eating junk food') and other measures have their role, I know of no other local initiative that has produced such a high impact on the well being of its members. I am certain that we have slowed, if not arrested, the progression of diabetes in some of our membership. We have had members join directly after rehab programs and, so far, none have needed to return for another 28 day course of care. It's not rocket science and it's not an 'evidence based' program. It's a boxing club.



Genealogy

For anyone interested in researching their family history, The Church of Jesus Christ of Latter Day Saints, more commonly known as the Mormon Church, should be one of your first steps. Genealogy is a major part of their religion and they have vast genealogical resources. You will probably find one of their family history centres in your area. The staff in these centres are very friendly and helpful in guiding you through the various resources available. Their website offers a search tool to aid you in finding a centre in your area. The website also offers online courses, helpful articles, and the ability to search their records. Their website is

<http://www.familysearch.org/eng/default.asp>

Genealogy tips straight from the desk of our Director:

If you are searching online there are a few things to keep in mind:

- Even though the website may tell you to enter as much information as possible, don't enter all the information you have.
- if you aren't getting any search results, use soundex for surnames. This is also useful after you have finished your search to see if there is more information available under a different spelling
- Use a range of dates instead of exact dates
- If you get too many results, enter a little more information.

You will soon discover that your ancestor's records may have their names spelled differently in various records. Sometimes the people who created the records used christening dates as birth dates and sometimes they just guessed at the dates. If you simply search for the exact information that you have you will never discover these other records.

National Volunteer Week

April 10-16, 2011

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

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

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

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

Members are probably not aware of the contributions of our board of advisors. A special thanks to Bill Lawson of the Elliot Lake Woodland Métis Tribe who has a wealth of knowledge on aboriginal issues. Shane Moad of Australia gives us a unique perspective and doesn't hesitate to give his honest views on the issues. Shane is involved in aboriginal issues in Australia. Joel Haines advises us on technical matters relating to computer systems and the Internet, as well as sound business practices.

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

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

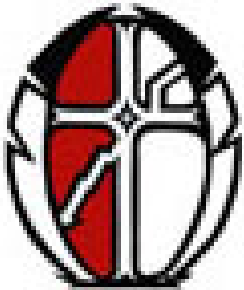


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We're on the Web!

See us at:

www.omfrc.org

www.aboriginalstatus.org

New Submissions!

We are always looking for new interesting submissions to add to upcoming issues of the OMFRC Newsletter. If you have something you would like to add to the newsletter please call or email us! We'd be happy to consider it for an upcoming issue.

Is Your Membership Coming Up for Renewal?



If it is, call 1-613-332-4789 and you can do it right over the phone in just a couple of minutes.