

# Feathers In The Wind

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## Kaska

### First Peoples in Canada



Vividly coloured floral beadwork on hide is featured on the Kaska block. Drawing inspiration from the natural environment of her traditional homeland in northern BC and the Yukon, Kaska blockmaker Mary Anne Charlie, has created a balanced design, using four-petal and five-petal flowers highlighted with sequins. Each flower is outlined in darker beads for dramatic emphasis.

Located in northern British Columbia and southern Yukon, the Kaska number fewer than 1,000 people. Their first contact with Europeans did not occur until the 1820s. They were primarily caribou hunters, but also hunted moose and Dall sheep. The furs were traded with other Native groups through a well-developed, Pacific Northwest coast, trade network.

Traditionally, the Kaska lived in small family camps in temporary dwellings such as tepees or huts made of poles and brush, or sometimes during summer months, in simple lean-tos. They travelled by birch-bark canoe, snowshoe and toboggan. Over the centuries Kaska people have intermarried with the Tlingit and Tahltan. However, they are most closely related to the Slavey of the Northwest Territories, and their language is similar to Tagish, Tahltan and Sekani (who share the northern regions).

The name Kaska is thought to be an English adaptation of Káská, the native name of the Creek that joins the Dease River near the former settlement of McDames, B.C. Their language is part of the *Na-Dene* (Athabaskan) language group that is spread over Western Canada. Mostly elders speak the Kaska language these days, with younger speakers having some difficulty with the various dialects of the region. They are actively involved, however, in maintaining their language. The indigenous name of the language is *Dene Dzage* or "the people's language."

The Kaska follow two matrilineal moieties, or clans, called Crow and Wolf in English. Rules governing interaction and marriage are less strictly observed than in the past. Since the 1950s, large permanent communities have evolved. Today, many Kaska work in resource related industries, such as mining and forestry, and are negotiating agreements with the Federal and Territorial governments concerning their traditional lands.

Copied from <http://www.quiltofbelonging.ca/listing.php?Listing=1145>



From Wikipedia, the free encyclopedia

The buffalo jump was used for 5,500 years by the indigenous peoples of the plains to kill buffalo by driving them off the 11 meter (36 foot) high cliff. Before the late introduction of horses, the Blackfoot drove the buffalo from a grazing area in the Porcupine Hills about 3 kilometers (1.9 mi) west of the site to the "drive lanes", lined by hundreds of cairns, by dressing up as coyotes and wolves. These specialized "buffalo runners" were young men trained in animal behavior to guide the buffalo into the drive lanes. Then, at full gallop, the buffalo would fall from the weight of the herd pressing behind them, breaking their legs and rendering them immobile. The cliff itself is about 300 meters (1000 feet) long, and at its highest point drops 10 meters into the valley below. The site was in use at least 6,000 years ago, and the bone deposits are 12 meters (39 feet) deep. After falling off the cliff, the buffalo carcasses were processed at a nearby camp. The camp at the foot of the cliffs provided the people with everything they needed to process a buffalo carcass, including fresh water. The majority of the buffalo carcass was used for a variety of purposes, from tools made from the bone, to the hide used to make dwellings and clothing. The importance of the site goes beyond just providing food and supplies. After a successful hunt, the wealth of food allowed the people to enjoy leisure time and pursue artistic and spiritual interests. This increased the cultural complexity of the society.

In Blackfoot, the name for the site is *Estipah-skikikini-kots*. According to legend, a young Blackfoot wanted to watch the buffalo plunge off the cliff from below, but was buried underneath the falling buffalo. He was later found dead under the pile of carcasses, where he had his head smashed in.

## Largest class of Aboriginal MDs graduate from UBC



By UBC Public Affairs on May 22, 2012

### 2011 Longhouse Graduation Celebration

Twelve Aboriginal students will graduate with a University of British Columbia medical undergraduate degree (MD) this spring, the largest cohort of Aboriginal students to graduate in the history of the Faculty of Medicine and in the province.

Read more at:

<http://goo.gl/glrqt>

Our thanks to Richard Fournier for sending this to us.



<http://goo.gl/f1aNn>



**John (Jack) Wilson Poole OBC, OC.  
(1933-2009)**

Erin Hawksworth was kind enough to share this with us. This is my grandpa I found this written by Metis Heritage and Research:

John (Jack) Wilson Poole OBC, OC. (1933-2009)  
Jack Poole was born on April 13, 1933 at Mortlach, Saskatchewan. He was the youngest of three sons of John Vigors Poole and his wife Edith Golen. Mr. Poole worked at the grain elevator after his Massey-Harris farm equipment dealership went broke during the Depression and Mrs. Poole was the local postmistress.

Jack was a sixth generation Metis through an 18th century British ancestor who had arrived in Moose Factory on James Bay in 1776 to work for the Hudson's Bay Company and married a Cree woman. After receiving his Aboriginal Achievement Award in 2007, Jack is quoted as saying: "I think I'm six generations removed from the Cree lady, but I have a Métis card, and by definition, in Canada, I'm an aboriginal person. I've always been very proud of this fact to have Canadian roots that go that far back." In March 2007 at Richmond in British Columbia, Jack Poole was made a member of the Order of the Sash by the Metis Nation British Columbia.

Although Jack had incredible business success, received the Order of Canada and received many honorary degrees he will be best known for bringing the 2010 Olympics and Paralympics to Canada. Unfortunately he died on October 23, 2009 and did not get to see the fruition of his work as chair of the Olympic Organizing Committee. Jack had a B.Sc. in Civil Engineering from the University of Saskatchewan. He graduated in 1954 and

won the universities heavyweight wrestling championship in the same year. Poole was made a member of the Order of British Columbia in 2003. His investiture to an Officer of the Order of Canada took place on December 16, 2006. The government statement at the time said: Jack Poole's personal integrity and strength of character are the hallmarks of his leadership. He has applied his entrepreneurial acumen to building real estate development companies such as Concert Properties. With eloquence and determination, he forged a coalition of disparate interests into a united team and overcame significant challenges as he directed Vancouver's successful bid to host the 2010 Olympic and Paralympic Winter Games. In his current role as chair of the organizing committee, he is working to ensure that the Games will merit the pride of all Canadians. He graduated in 1954, the same year that he won the heavyweight wrestling championship at U of S, and immediately began working as a management trainee at Gulf Oil in Calgary. He subsequently entered the field of real estate development. Poole co-founded Daon Development Corporation with Graham Dawson, it was the second largest real estate development company in North America until its collapse in 1982. He subsequently formed Vancouver Land Corporation (VLC) in partnership with David Podmore. This was a private/public company capitalized by union pension funds, and engaged in a joint venture to build low cost housing in Vancouver. VLC moved into market-rate condos when the rental market fell apart and then was transformed into Greystone Properties in the early 1990s.

Eventually Greystone became Concert Properties, which is now one of the largest and most successful construction companies in the province, with a working capital of some \$750-million and an asset base of slightly less than \$1.5-billion. Mr. Poole pushed himself upstairs on June 1, 1992, as chair of the board, fulfilling a promise he had made to Mr. Podmore, to make him president and CEO within three years when the two men first went into business together. In 2007 some 25 years after he had survived prostate cancer, Poole was diagnosed with pancreatic cancer He died of complications from pancreatic cancer in hospital in Vancouver early on Oct. 23, 2009. In his honour the Olympic flame cauldron sits in Jack Poole Plaza.

**Compiled by Lawrence Barkwell  
Coordinator of Metis Heritage and History Research  
Louis Riel Institute  
George R.**



## N.B. Museum Launches Canoe Exhibit



John Gervais sent us this story. Thanks John

The 450-year old aboriginal canoe has now been restored and is displayed at the New Brunswick Museum in Saint John.

The canoe is the oldest known water vessel in Atlantic Canada. To give you an idea of its age, it was built about 60 years after Columbus arrived in North America.

For two years, the boat has been undergoing a restoration process to infuse the wood with a plastic polymer.

Jean-Claude and Ella Robichaud discovered the craft six years ago while walking on the beach near Val Comeau. They worked diligently to find a home for this treasure. Two conservation specialists, Dee Stubbs-Lee and Colleen Day, recognized the value in preserving the canoe. The canoe is now stable enough to be displayed.

Maliseet Chief Stewart Paul of Tobique First Nation said the native community is pleased.

"It's a symbol that demonstrates the presence of First Nations people here for a long time. Historically, it's very important to us," Paul said.

The canoe is seventeen feet long. The Robichauds were astonished that such a thing could be hand-carved with stone tools from a single tree.

The Robichauds said "And I think the spirit of whoever did the boat was with us."

## Aboriginal Travels - Honduras

Copied from <http://goo.gl/tcgY8>

Honduras, the second largest country in Central America, is approximately twice the size of Nova Scotia. Originally known as *Higüeras* after a native plant, the land was named Honduras, meaning



'deep waters,' by Christopher Columbus. It combines nine different cultural groups (indigenous European and African races, plus six main indigenous Indian groups) speaking as many languages, to create a diverse and colourful living history. Spanish is the official language, although Hondurans use many English words as a result of North American influence.

Hondurans are kind, hospitable, hard-working and determined people who place a strong emphasis on family loyalty. Elders are respected for their experience and wisdom and Hondurans feel a deep sense of responsibility for family members who are in need of help.

Honduras is rich in history, including the ancient Mayan history of Copan (the pride of Honduras), colonial history and natural history. The people seem to have artisanship in their blood, and are known for beautiful ceramics, fantastic weaving of natural fibres, and the creation of wood carvings, many of which repeat the same images from previous generations, evoking the Mayan spirit. They are also known for basketry, embroidery, bead necklaces, leatherwork, pottery, and wickerwork. Music is an important part of the culture and includes such traditional instruments as drums, whistles and flutes made of clay or wood, trumpets made of bamboo and wood, and the *marimba* (similar to the xylophone). Literature includes a rich heritage of legends and folklore, many of which involve stories of chickens and roosters, and works devoted to nature's beauty.



## Great Craft Book



Bear Claw Necklace, War Club and Lacrosse Stick.  
As well I have attached a "Coyote Scalp Headdress" which is my own craft design.

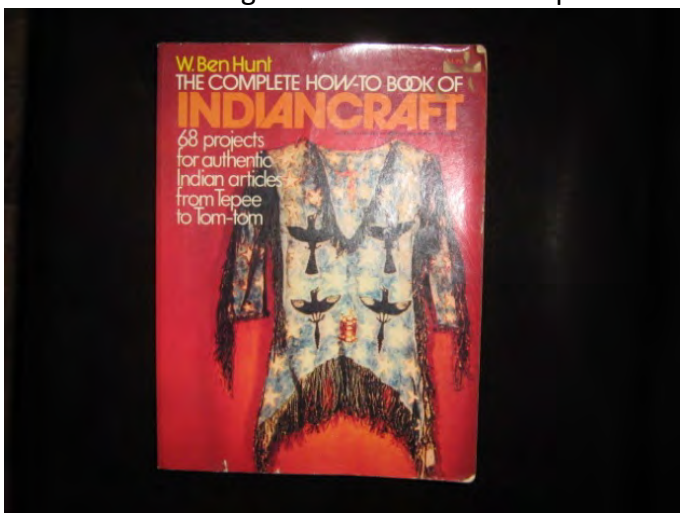
I have many of other items on display in my y home made by other artists. Richard Sorge



I enjoy making aboriginal crafts and have a great "How-to Book" which I would like to share with all. The book is called "The Complete How-to Book of Indiancraft" by W. Ben Hunt. This "Complete How-to Book of Indiancraft" copyright in 1973 is compiled from several books that were published in the late 1930's and early 1940's. W. Ben Hunt was born in Wisconsin about one hundred and thirty years ago. Most of his life was spent teaching, writing, and lecturing about Indiancraft. Much of the information shown in this book was obtained by Mr. Hunt through interviews with "old-timers" and through careful research into Indian folklore. Topics in this book include Indian Design and Decorations; Headdresses and Necklaces; Indian Ceremonies and Hunting, War, and Games. There are a total of 68 projects for making authentic aboriginal articles. I have attached a photo of the cover of this book.



I have followed directions in this book and have made the following which I have attached photos:





One of our members, John Gervais has been nominated to receive the Queen's Jubilee Medal.



Since 1975 John Gervais has been serving his country in one capacity or the other. He had worked part time for the City of Nepean, City of Ottawa and the National Capital Commission while going to school. He then joined the Canadian Forces as a Radar Plotter.

After leaving the military he worked for the Prime Minister's Office and the Privy Council Office for 8 years. He then left there to accept a senior management position with the City of Kanata from 1989 to 2001. He returned to the federal government in 2001 and is still serving Canadians in the Canada Revenue Agency.

He is a regular contributor of his thoughts on community issues to his federal Member of Parliament. He has also assisted genealogical associations and museums with genealogy issues. He is also a proud member serving in committees at work such as the Canada Revenue Agency Headquarters Advisory Committee on Aboriginal Affairs and the Public Service Alliance of Canada National Aboriginal Peoples Network.

John is a proud member of the National Aboriginal Veterans Association, the Painted Feather Woodland Métis Tribe, in which he is very active, the Métis Nation of Canada and the Eastern Woodland Métis Nation of Nova Scotia. John served as the Minister of Aboriginal Affairs for the Métis Nation of Canada. It is in this spirit of 37 years of public service, the pride he has for his community and his aboriginal heritage that John is most deserving of the Queen's Jubilee Medal. Congratulations on your nomination John.

## Quebec Adoptions

<http://www.francogene.com/quebec/amerin.php>



“From 1600 to 1800 ( very approximate years ), acts of baptism, marriage, and sepulture may include only the Christian name or both the Christian and the Native names. In the second case, it is possible to find the genealogical link even if the Native name is not hereditary because

that name is kept by a person all along his/her life.

Around 1800-1850 ( very approximate years ), acts concerning Natives start using a family name and it then becomes possible to trace the genealogical links.

**There was another special phenomom, namely the adoption by Whites of Natives, but these [adoptions](#) left no trace in the parish [registers](#). In fact, adoptions before 1930, be they of Whites or Natives are rarely mentioned in Quebec parish registers.”**

Baptisms of adopted natives usually made no mention of the birth parents. The child was simply baptised in the same manner as the white family's other children. As far as the official record shows, the child was their own.

DNA testing has sometimes revealed native ancestry even though there isn't a single record of native blood in the family. Often in these cases, there was family tradition that supported the Native ancestry.



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We're on the Web!

See us at:

[www.omfrc.org](http://www.omfrc.org)

[www.aboriginalstatus.org](http://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.*

**Ontario Métis Family Records Center**

**Aboriginal Status Cards**  
Ontario Métis Family Records Center

**Contact Us**

There are several ways to contact us.  
If you are submitting an application, please attach it to an email and send it to [omfrcinfo@gmail.com](mailto:omfrcinfo@gmail.com)

<b>By Phone</b>	<b>By Mail</b>
Phone: 1-613-332-4789 or toll free 1-877-737-0770	OMFRC 1314 Hybla Road RR 5 Bancroft, ON K0L 1C0

**Certificate of Aboriginal Status**  
Rebecca Brant  
Membership Number  
00984747  
D.O.B. Mar. 4, 2004 Expiry June 27, 2025  
The person identified on this card is an Aboriginal person within the meaning of the Canada Constitution Act (1982) and the membership provisions of the Ontario Métis Family Records Center.

**This poster was created for us by one of our members, John Gervais. It is beautiful John. Thank you.**

*Member of the Bancroft & District Chamber of Commerce*