



In This Issue:

- *Diabetes in the Federal Budget*
- *US Native Coins*
- *Aboriginal Definitions*
- *Aboriginal Place Names*
- *Ojibwe*
- *Ontario Aboriginal Housing Services*
- *This Month In History*
- *Volunteer Week*

Will you help me to make diabetes a priority in the 2010 Federal Budget?

Donna Meness forwarded this email to us and I thought it would be of interest to our members.

I just sent a letter to Jim Flaherty to ask that the 2010 Federal Budget include a renewed and enhanced commitment to the Aboriginal Diabetes Initiative (ADI) and I am counting on you to send a letter too.

The ADI provides funding for important programs and services for Aboriginal People living with diabetes. However, the current ADI expires this year. Termination of ADI funding will have tragic outcomes, so it is critical that the federal government address this priority in the 2010 Federal Budget.

Aboriginal People are among those at the greatest risk of developing type 2 diabetes. Seventy years ago, diabetes was non-existent in the Aboriginal population; today it has reached epidemic levels with well over 20 per cent living with type 2 diabetes.

Let's do something about it! Simply click on the link and use the letter provided to tell Minister Flaherty that you support the ADI. This is the website of the Canadian Diabetes Association.

<http://e-activist.com/ea-campaign/clientcampaign.do?ea.client.id=27&ea.campaign.id=5608>



1869 Indian Head Three Dollar U.S. Gold Coin



The Quilt of Belonging - Ojibwe



Marlene Shawanda, a mother of two and a beadwork designer in Wikwemikong on Ontario's Manitoulin Island, chose the Ojibwe rose to represent her people. Bright coloured beads in white, red and yellow create the image of a rose set against a background of red felt, bordered by caribou hide. Reaching out from the rose are stems and leaves, each one indicating a cardinal point of the compass. The Ojibwe rose is a pattern used traditionally by women, as they whiled away cold winter nights. Snug and warm beside the fires inside their wigwams they intricately sewed quill and moose-hair to brightly dyed moccasins. The work was made less tedious by storytelling, sparking laughter and a nurturing a sense of community.

Once the largest and most powerful tribe around the Great Lakes, the Ojibwe are now spread from Ontario to Alberta, and across the border into the United States. A semi-nomadic woodlands people, they expanded their territory west of Lake Superior as far as Wisconsin, coming into conflict with the Dakota Sioux. Moving south and east into Upper Michigan and southern Ontario, they also clashed with the Iroquois. Bands that had moved westward eventually adopted a plains lifestyle.

The Ojibwe language is of the Algonquian linguistic family and their name comes from the Algonquin word otchipwa, meaning "to pucker". The name refers to the particular style of moccasin made by the Ojibwe with a puckered seam. In Canada, however, many Ojibwe refer to themselves as Anishnabé or Anishinaabé, which means "original men," or simply "people."

The Ojibwe were the Faith Keepers of the Three Fires Confederacy, along with the Odawa (the Traders) and Powtawatomi (the Fire Keepers). The Confederacy was centred on Manitoulin Island in Wikwemikong, or "bay of the beavers". Oral tradition maintains that this was the place from where the beaver originated and spread across Canada.

When not busy harvesting wild rice and berries, fishing, or hunting large and small game, the Ojibwe passed along their beliefs and values through stories and legends. Often the stories were humorous, a trait for which the Ojibwe were well-known. The arrival of spring set the sap to running and the Ojibwe became busy tapping the trees to collect their most precious seasoning, before the introduction of salt. They also used maple syrup for making sugar cakes and candy. They grew what are called The Three Sisters: corn, beans, and squash, to supplement their diet. Birch bark was used to fashion everything from utensils and storage containers to canoes and wigwam coverings.

Along with other members of the Three Fires Confederacy many Ojibwe live on the Wikwemikong Unceded Indian Reserve No. 26 on Manitoulin Island. Here they continue to practice their traditional ways integrating them into a modern lifestyle. Although preparation methods have changed, traditional foods are still available, especially during social gatherings such as dances, ceremonies, and sweat lodges. Annual pow-wows are much-anticipated events

This Month In History

March 1, 1862

Smallpox arrives on Vancouver Island and spreads throughout British Columbia, killing thousands

March 7, 2002

James Bartleman is the first Aboriginal Lieutenant Governor in Ontario

March 9, 1988

John Joseph Harper is shot and killed by Winnipeg police officer

March 10, 1960

Indian people are given the right to vote in national elections

March 11, 1986

Elaine Janvier, a white woman, is elected chief of Cold Lake First Nation in Alberta

March 15, 1983

Accord to recognize the Métis Nation of Alberta is signed

March, 1760

Treaty with the LaHave Tribe of Indians

March 17, 1876

U.S. Army of 1,400 men attacks Indian camp and are defeated by Crazy Horse and 200 warriors

March 19, 1885

Gabriel Dumont is chosen to lead the new armed forces of the Riel government

March 21, 1885

Louis Riel demands that the people at Fort Carlton surrender during the NorthWest Rebellion

March 23, 1874

Fugitive Louis Riel sneaks into the House of Commons and is sworn in to represent Manitoba

March 26, 1885

Gabriel Dumont engages Mounties and settlers in a battle at Duck Lake



**Ontario
Aboriginal
Housing Services**

Ontario Aboriginal Housing Services have announced a second program to offer assistance in aboriginal housing, including Métis. For more information, visit:

http://www.ontarioaboriginalhousing.ca/images/uploads/Press_Release_FINAL_FIMUR_Rental_Component_Announcement.pdf

Program Contact: Justin Marchand, Programs Delivery Manager

Tel: (705) 256-1876 ext 213

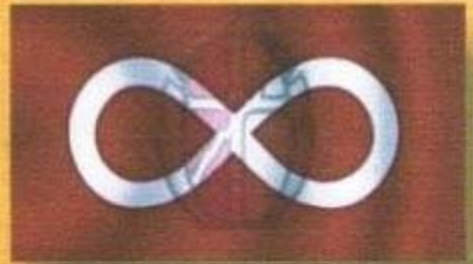
E-mail: jmarchand@oahssc.ca



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Donald Flaro - Founder



Contact Us to Register or for More Information about this Program

*** Cannot be combined with any other discounts, programs or offers.



Aboriginal Place Names K to L

Kakabeka Falls (Ontario) – This is from the Anishinabe word kakapikijwanizibi, which describes the jagged cliffs that surround the falls.

Kamloops (British Columbia) – This is from the Shuswap word cumcloups, meaning “meeting of waters”.

Kapusking (Ontario) – This is a Swampy Cree word which means “the bending one”, which refers to a river.

Keewatin (Ontario) – This is from the Anishinabe word kiiwaadin, which means “north”, in reference to the north end of the Lake of the Woods.

Kelowna (British Columbia) – This originates from the Salish word meaning “grizzly bear”.

Kenogami (Quebec) – An Algonquian word meaning “anything to do with water or a lake”. Keno means “long” and ami means “to do with water”.

Kimmirut (Nunavut) – This is an Inuktitut word meaning “looks like a heel”, in reference to a rocky outcrop.

Kinistin (Saskatchewan) – The people of Kinistin are Cree and Saulteaux. The name originates from Chief Kinitin, the first leader of the Kinistin Saulteaux Nation.

Kluane National Park (Yukon) – Kluane is from the Southern Tutchone word lu’an mun, which means “lake with many fish”.

Kouchibouguac National Park (New Brunswick) – This is a Mi’kmaq word meaning “river of the long tideway”.

Kugluktuk (Nunavut) – This is an Inuktitut word meaning “place of rapids”.

L’Amable (Ontario) – The village of L’Amable is said to have been named in honour of an Indian boy of that name who drowned in a lake there.

Lax-kw’alaams (British Columbia) – From the Tsimshian word meaning “place of wild roses”.

Aboriginal Definitions, Part I

Helen Friel provided us with this link:

<http://www.psc-cfp.gc.ca/plcy-pltq/eead-eeed/dg-gd/aaa-bg-dr-eng.htm>

This website is by Canada’s Public Service Commission and we have copied the information. Please note that these are the federal government’s definitions and the OMFRC does not accept that the government should be determining who is, and who isn’t, aboriginal.

A. Definition of Aboriginal Peoples

Canadian Constitution: The Constitution Act, 1982, Part II, section 35 states:

1. The existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed.
2. In this Act, "Aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada.

"Aboriginal peoples" is a collective name for the original peoples of North America and their descendants. The Canadian constitution recognizes three groups of Aboriginal people: Indians (commonly referred to as First Nations), Métis and Inuit. These are three distinct peoples with unique histories, languages, cultural practices and spiritual beliefs. More than one million people in Canada identify themselves as Aboriginal people, according to the 2006 Census.

Status Indian: A person who is registered as an Indian under the Indian Act. The Act sets out the requirements for determining who is an Indian for the purposes of the Indian Act.

Non-status Indians: commonly refers to people who identify themselves as Indians but who are not entitled to registration on the Indian Register, pursuant to the Indian Act. Some of them may be members of a First Nation. Non-Status Indian also refers to a person of Indian ancestry who was simply not enrolled on treaty or Band lists at the time enrolment was occurring, or was removed from the Indian registry due to enfranchisement provisions in the Indian Act.

Métis: commonly refers to one of two definitions:

- Métis are individuals who have Aboriginal and non-Aboriginal ancestry, self-identify themselves as Métis and are accepted by a Métis community as Métis.
- Métis is a person who self-identifies as Métis, is of historic Métis Nation ancestry, is distinct from other Aboriginal peoples and is accepted by the Métis Nation.

Inuit: (singular, Inuk) refers to the Aboriginal people of Arctic Canada. About 45 000 Inuit live in 53 communities in: Nunatsiavut (Labrador); Nunavik (Quebec); Nunavut and the Inuvialuit Settlement Region of the Northwest Territories.

B. Other Aboriginal definitions

First Nation: A term that came into common usage in the 1970s to replace the word “Indian,” which some people found offensive. Although the term “First Nation” is widely used, no legal definition of it exists. Among its uses, the term “First Nations peoples” refers to the Indian peoples in Canada, both Status and

(Continued on Next Page)



Aboriginal Definitions, Part I (Continued)

non-Status. Some Indian peoples have also adopted the term “First Nation” to replace the word “Band” in the name of their community.

Indian: Indian peoples are one of three groups of people recognized as Aboriginal in the Constitution Act, 1982. It specifies that Aboriginal people in Canada consist of Indians, Inuit and Métis. Indians in Canada are often referred to as: Status Indians, non-Status Indians and Treaty Indians.

Treaty Indian: A Status Indian who belongs to a First Nation that signed a treaty with the Crown.

Beneficiary: An Aboriginal person who is on an enrollment list of a specified comprehensive land claim agreement and is entitled to certain rights under that agreement.

C. Indian Act related definitions

Indian Act: Canadian federal legislation, first passed in 1876, and amended several times since. It sets out certain federal government obligations and regulates the management of Indian reserve lands, Indian moneys and other resources. Among its many provisions, the Indian Act currently requires the Minister of Indian Affairs and Northern Development to manage certain moneys belonging to First Nations and Indian lands and to approve or disallow First Nations by-laws.

Band: A body of Indians for whose collective use and benefit lands have been set apart or money is held by the Crown, or declared to be a Band for the purposes of the Indian Act. Each Band has its own governing Band Council, usually consisting of one chief and several councillors. Community members choose the chief and councillors by election, or sometimes through custom. The members of a Band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many Bands prefer to be known as First Nations.

Band membership: What an individual Indian has when they are a recognized member of a Band and whose name appears on an approved Band List. Where a Band has adopted its own membership code, it may define who has a right to membership in the Band, so being a Status Indian is not necessarily synonymous with being a Band member. Status Indians who are not Band members are listed in the General List.

Bill C-31: The pre-legislation name of the 1985 Act to Amend the Indian Act. This Act eliminated certain discriminatory provisions of the Indian Act, including the section that resulted in Indian women losing their Indian status when they married non-Status men. Bill C-31 enabled people affected by the discriminatory provisions of the old Indian Act to apply to have their Indian status and membership restored.

Our April newsletter will conclude the list of definitions.

A small excerpt from other teachings of John Sutherland, sent to us by Paul Allaire.

The Eagle is the most important bird amongst all First Peoples.

It is often known as the leader of all birds, the messenger between human beings and the Creator. It carries the wishes and prayers of our people and flies most powerfully and the highest in the sky.

The Eagle symbolizes pride, courage and protection.

To us, tobacco is a sacred medicine, a way to communicate with the Creator. When we light tobacco, the smoke rises into the spirit world.

The Eagle was given the task to teach us about tobacco and to remind us to use tobacco on a daily basis, and to remind us of our origins and our teachings.

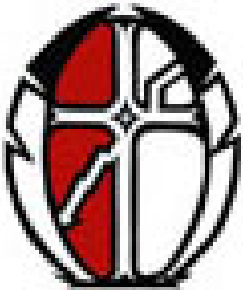
It is said that at one time the Creator was concerned about whether our people were performing sunrise ceremonies. The Creator sent the Eagle to see if we were offering tobacco. After the third morning of flying high across the land, the Eagle found an old couple offering their tobacco and went back to the Creator and reported that all is not lost.



OMFRC
1314 Hybla Road RR 5
Bancroft, ON
K0L 1C0

Phone: 1-613-332-4789
or toll free 1-877-737-0770

E-MAIL:
info@omfrc.org



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.

National Volunteer Week April 18-24, 2010

National Volunteer Week is very special to the OMFRC 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.

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 and Pat Massey who have been with us the longest and do 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.

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.

To all our volunteers, Thank You! The OMFRC couldn't function without your contributions. To our members: If you contact the OMFRC, remember that you are dealing with a volunteer. They deserve your thanks.

