

A Twenty for your Thoughts



This is the 2005 \$20 bill. How might the images on this bill change in the future?

Most of us think of money as something we need or want, but we don't really need or want it. We want the things it can buy. So, who really cares what's on it, past the number that tells us how much it's worth?

Money, though — such an everyday thing — is pretty interesting all on its own. Take the \$20 bill, for example. It has two languages on it — French and English. Why those two languages? Why not French and Cree? Why not five languages?

It has a picture of Queen Elizabeth II. Why? Does she have a role in our government and country? Why isn't Canadian money like American money — without any kings or queens?

The back of the \$20 bill has images of sculptures by Haida artist Bill Reid, and an observation from Gabrielle Roy, a renowned Francophone author from western Canada. Someone chose those images and words for a reason. What reason?

The \$20 bill is trying to say something about Canadian history and identity. This book is about Canadian history and identity. Really, it's about Canadian histories and identities. Canadians come from many different cultures and have different stories about, and perspectives on, the past. To learn Canada's history, you need to hear these different voices and understand their **perspectives**.

As you work through this book, try to keep an open mind. Don't feel you have to choose among the perspectives you find. Just get to know them. Think of them as a roomful of people — people who don't always agree, but who could all become your friends.

But, let's get back to the \$20 bill. What do you know about the words and images it displays, and why they are there? What does the \$20 bill say to you about being Canadian?

perspective: values and ideas shared by people with a common language, culture and history

Thinking about Citizenship and Identity

indigenous peoples: First Peoples, the original peoples of a place

What ideas of citizenship shape Canada today? Who identifies themselves as belonging to Canadian society? How does belonging to Canadian society affect the identity of individual Canadians, and of their diverse cultural communities?

As you learn about Canada's past, you will encounter different ideas of citizenship. People have envisioned different kinds of societies in the past, based on their ideas of who belonged and who didn't belong. Part of your job is to understand these different ideas. What shaped them? What impacts did they have on people of diverse cultural communities?

Diversity has always played a role in Canada's past, beginning with the many **indigenous peoples** that form part of Canadian society today. Questions about identity and belonging — about what kind of society to build — have always been important.

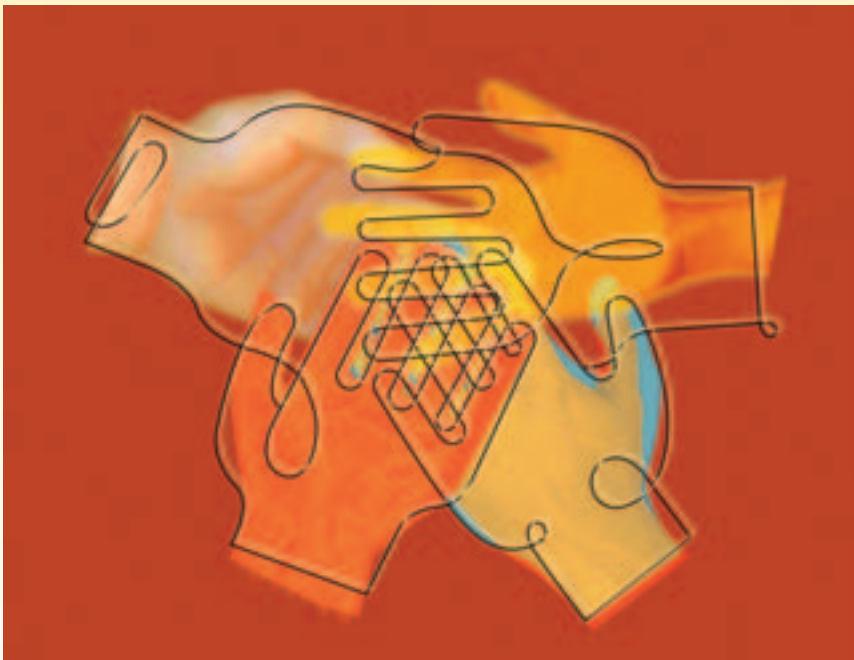
These questions are still important.

As you learn about Canada's past, you will learn about the origins of the society Canadians have today. This does not mean that Canadian society has stopped evolving, or that Canadians

are satisfied with the way things are. It just means that today's society comes from the past.

You too are shaped by the past — by the experiences, so far, in your life. Your past is important to who you are, and who you will always be. But don't forget the "so far" part.

You, like Canada, are a work in progress — shaped partly by the past and partly by who you want to be in the future.



Unit 1: Diverse Peoples

Coming Up in Unit 1

A diversity of peoples played a role in the origins of Canada, including First Nations, Inuit, French and British peoples.

- What characterized the societies of these peoples?
- What characterized their relationships with each other?

Unit 1 at a Glance

Chapter 1: Meet Three of Canada's First Nations

First Nations societies had roots in this land long before anyone else. Who are these peoples? What do they have in common? How do they differ?

Chapter 2: European Explorers

Why did Europeans explore North America? What relationships developed between European explorers and the First Nations they encountered?





Chapter 3: Early European Colonies

Why did Europeans migrate to North America, and what sort of societies did they establish? France established the first permanent European settlements in what later became Canada. New France lies at the foundation of our country.

Chapter 4: The Fur Trade

The fur trade swept up First Nations and Europeans in a new economy. What roles, relationships and movement of peoples emerged from this economy?



How Do You “Tell” History?

There are many ways to tell history! In this textbook, you will find different kinds of information:

Primary sources. These include letters, journals and artifacts that people in history created.

Stories based on historical events. These describe real events with an element of imagination. Sometimes they imagine characters that experience the events. Sometimes they imagine the thoughts of real people involved in events.

Interviews. These present the thoughts and experiences of real, contemporary people.

Images. These communicate information, and also the point of view of the artist or photographer. Many images in this book come from European artists, and capture history from a European perspective.

Look for clues — titles, notes and graphics — that tell you about the kinds of information in this book.

CHAPTER 1

Meet Three of Canada's First Nations

What's Chapter 1 About?

The Canada we know today has benefited from the contributions of many cultures. Some of these cultures come from other places, such as Europe and Asia. Some of them come from right here, including the cultures of First Nations, Métis and Inuit peoples in Canada.

In this chapter, we are going to study three of Canada's First Nations: the Mi'kmaq, the Haudenosaunee and the Anishinabe. All of them are based in eastern Canada, and were among the first peoples to encounter Europeans.

FOCUS QUESTIONS

- What were the different ways in which Mi'kmaq, Haudenosaunee and Anishinabe societies were structured?
- How do environment and geography affect culture and identity?
- How can connections to the past be important to identity?



This Mohawk girl is performing at a dance competition at Kanawake near Montréal. Dancing is a way for her to make a connection to her past. The past is part of her life today.

CHAPTER TASK

Develop a Short History Film

Check this out!

A New History Series from *Seeing is believing* FILMS

Our educational multimedia company is creating a series of two-minute films on Canada's First Nations. These will be released on DVD. The producers of the series want to demonstrate the diversity and structure of First Nations societies before contact with Europeans.

You have been asked to participate in the development one of the films. Base your film on a First Nations society covered in this chapter. Your two-minute film should provide evidence of:

- **Social structures in this society.**
- **Economic structures in this society.**
- **Elements that made the society unique.**

To complete this project, you can choose one of the following presentation options:

- Prepare a **narration**, and present it in writing or as a recording.

or

- Prepare a digital presentation that uses visuals. Explain each visual with text or voice-over.

Your film should **communicate information to the audience as well as engage their interest**. Good luck with your project!

narration: a description told without dialogue

Different Structures of Mi'kmaq, Haudenosaunee and Anishinabe Societies

GET READY

This section presents three stories about Mi'kmaq, Haudenosaunee and Anishinabe societies. The stories contain historical information about the social and economic structure of these societies. They will help you formulate answers to the first two focus questions of this chapter:

What were the different ways in which Mi'kmaq, Haudenosaunee and Anishinabe societies were structured?

How do environment and geography affect culture and identity?

As you read the stories, you need to collect examples of:

- How these societies made decisions.
- How these societies used the land.
- The technologies these societies used.
- The role of women in decision making.
- The role of men in decision making.

Think about what these stories tell us about how young people learned from their Elders.

What kind of organizer will help you take notes as you read? Consult the Skills Centre, pages 338 to 391, for guidance.

In this chapter, we will study three First Nations based in eastern Canada. These societies were among the first to encounter French and British people coming to explore and claim lands in North America. French and British explorers and colonists eventually had profound impacts on these First Nations and on First Nations across the continent. To understand the impacts, we need to first understand the social and economic structures of First Nations societies before Europeans arrived.



This Haudenosaunee pottery container dates from 1500 C.E.

A Note about Names and Identity

If someone mispronounces your name, it's almost automatic to correct them. Why? In what way does your name express something important about who you are?

The names of First Nations can take several forms, which is important to know if you plan to look them up on the Internet, or in a library or encyclopedia. Sometimes, new spellings have evolved that more accurately reflect proper pronunciation of the names. Sometimes, inaccurate names have circulated because of how Europeans learned the names. In some cases, First Nations have come to prefer a different name.

Why is it important to know and use the names peoples use for themselves?

Traditional Lands of the Mi'kmaq, Haudenosaunee and Anishinabe



Each First Nation society had, and continues to have, social and economic characteristics that make it unique. This chapter focuses on the Mi'kmaq, Haudenosaunee and Anishinabe because they were among the first to experience contact with Europeans. You could say that geography shaped the focus of this chapter. How did geography determine that peoples in eastern North America experienced contact with Europeans before peoples in other parts of the continent?

Mi'kmaq**mee-gmaw***Alternate names:* Micmac, Mi'maq

The name *Mi'kmaq* comes from the word *nikmaq*, which means "my brothers." In the 1500s and 1600s, the Mi'kmaq taught this expression to Europeans as a greeting. Europeans began to use the word to refer to the people, but heard it as "mic-mac." In the 1980s, the Mi'kmaq changed the spelling of the word to reflect its true sound in their language.

Anishinabe**a-nish-na-beh***Alternate names:* Ojibway, Ojibwa

First Nations had names for each other that did not always reflect the name peoples had for themselves. *Ojibway* is like that. In Algonkian, it means "to pucker" and may refer to the puckered seams on Anishinabe moccasins. This name has many variations, including *Ojibwa*, *Ojibwe*, *Ojibweg* and others. The French heard it as *Chippewa* — a version the Anishinabe prefer not to use. *Anishinabe* is the name the people use for themselves and means "the original people."

Haudenosaunee**how-den-o-show-nee***Alternate names:* Iroquois, Six Nations Confederacy, Iroquois Confederacy

Haudenosaunee means "people of the longhouse" and comes from the name of the people's traditional dwelling. The Haudenosaunee do not call themselves Iroquois. *Iroquois* represents the French version of a name learned from the Ouendat, an enemy nation of the Haudenosaunee and an ally of France during the fur trade.

Unama'ki: one of the seven districts of the Mi'kmaq Nation. See the backgrounder on page 14.

👂 oo-nuh-maw-gy

Mise'l and Membertou

A Story about Mi'kmaq Society

— This representation of historical events was written with the advice and assistance of Rod Jeddore, Miawpukek First Nation.

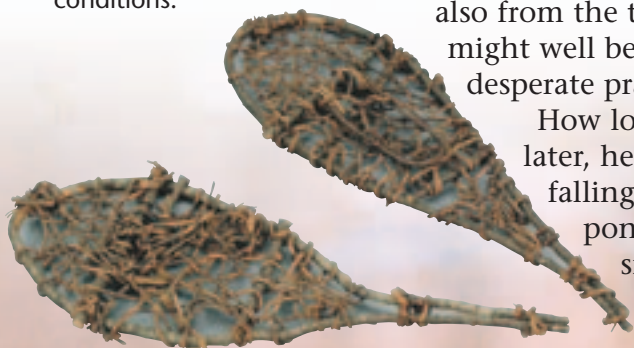
This time, Mise'l's curiosity had landed him in deep trouble. Here he was, neck deep in water, while a fire raged all around him. He should have followed his fleeing family. But he'd backtracked, just a bit, so he could get a better view of the hungry flames swallowing **Unama'ki**, his homeland.

Now, the only thing saving him was this large round pond, dug by his people for farming freshwater fish. He could feel the smooth bodies of the trout brushing against his legs.

Tears rolled down Mise'l's cheeks, not only from the smoke, but also from the thought that his young life of just twelve summers might well be over. All he could do was close his eyes and send a desperate prayer to the Creator.

How long he stood in the pond, he did not know. Some time later, he noticed the flames had grown quieter. A cool rain was falling, putting the fire out. He hauled himself from the pond and walked gingerly, in a daze, across the still-smoking land to find his family.

The Mi'kmaq, Anishinabe and Haudenosaunee made different snowshoes for different tasks and snow conditions.



This picture of a Mi'kmaq family shows a traditional wigwam — a structure made from poles and sheets of bark. Wigwams were easy to put up, take down, and transport from place to place. Why do you think the Mi'kmaq designed portable structures to live in?



His grandfather lectured him for his foolishness, but not for long. Now that fire had destroyed their **hunting grounds**, the community had called a meeting to decide how to survive the winter. Having already killed a moose and proven himself a man, Mise'l participated in the meeting. His mother and two sisters also sat in, but had no say in the outcome.

"The snow could come any day," said an Elder, sitting in the circle of about 150 people.

"We still have time to fish the rivers for eel, and later we can take young cod from under the ice," a fisherman said.

"But that won't be enough. It will take at least three summers for the trees to start growing back, and then only the small deer will begin to return," offered a hunter.

The Unama'ki people continued speaking as their chosen leader, the **Saqamaw**, listened. When the **Council of Elders** presented a plan the Unama'ki people had agreed upon, he readily approved of it. A runner would be sent south, to the nearby Piktuk district, beseeching them to share their hunting grounds temporarily, and to host a **Grand Council** meeting to find a longer-term solution.

When the runner returned with a positive answer from the Piktuk Saqamaw, the people began preparing to travel on foot and by canoe. Everyone packed quietly, saddened to leave their homeland and the ancestors buried there. Everyone, that is, except Mise'l, who could scarcely hide his excitement.

hunting grounds: a region for hunting. The Mi'kmaq used the land differently from season to season. See the backgrounder on page 14.

Saqamaw: a leader in Mi'kmaq society. See the backgrounder on page 14.

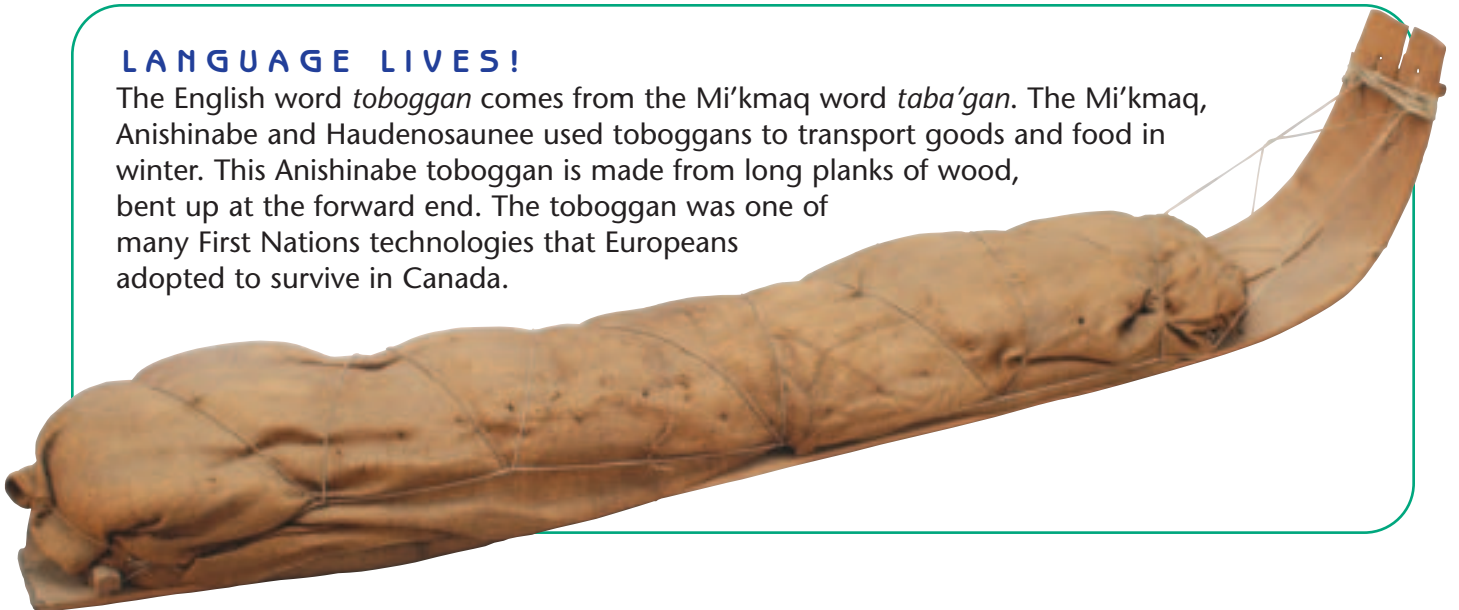
👂 sah-guh-mao

Council of Elders: groups of respected people that chose and advised Mi'kmaq leaders. See the backgrounder on page 14.


Grand Council: a council for all seven districts of the Mi'kmaq Nation. See the backgrounder on page 14.

LANGUAGE LIVES!

The English word *toboggan* comes from the Mi'kmaq word *taba'gan*. The Mi'kmaq, Anishinabe and Haudenosaunee used toboggans to transport goods and food in winter. This Anishinabe toboggan is made from long planks of wood, bent up at the forward end. The toboggan was one of many First Nations technologies that Europeans adopted to survive in Canada.



Kespukwitk: one of the seven districts of the Mi'kmaq Nation. See the backounder on page 14.

 giss-boo-gweetk

The Piktuk welcomed them warmly. Mise'l loved the smell of the new wood and birchbark wigwams the Piktuk had built for them, and he even helped in the women's work of setting up the new camp. He whistled happily as he gathered rocks for the cooking vessels, while his sisters wove comfortable mattresses for the Elders from evergreen branches. Mise'l even tried the whale meat offered by his hosts, knowing that the huge mammal had been harpooned especially for their arrival feast.

When the Saqamaws from the seven districts of the Mi'kmaq Nation gathered for the Grand Council, Mise'l was deeply touched by what happened. Every district — even the poorest — wanted the honour of taking in the Unama'ki people. The leader of Mise'l's people, who had also been appointed the Grand Saqamaw by the district Saqamaws three summers before, was well-loved by the people of every district because he always provided fish, meat, fruit, wild vegetables, and medicine bark and roots to anyone in need.

Mise'l's Saqamaw faced a difficult choice. The people of every district had expressed such generosity. He finally chose the rich **Kespukwitk** people, who were so overjoyed that they showered Mise'l's people with gifts of split-wood baskets filled with dried fish.



The Mi'kmaq built canoes for river navigation and for ocean travel. The ocean-going canoes had a unique design to manage big waves. They were up to four metres long with wide, flat bottoms, and sides that curved up in the middle to keep water out.

To encourage friendship between the two communities, the Kespukwitk Saqamaw paired host families with guest families, so the newcomers would have guardians and personal help in adjusting to their new home.

Mise'l's family was paired with the family of a boy who just happened to be exactly his age. He liked the easy-going Membertou as soon as he met him, and the two ran off to fish the day away.

Years later, Membertou made a serious confession to Mise'l as they sat before an evening fire.

"I must admit that I thanked the Creator for letting your land burn, for had it not, I would not have gained you for a brother."

"Ah, yes..." Mise'l answered, sifting through his memories. "I swam with the trout in a pond for hours while that fire burned around me. But I tired of that and commanded the heavens to open. A refreshing rain fell to put out the flames, and I saved my people."

"Saved your people? Hah! So the fire almost killed you, did it? Luckily, the Creator saved your miserable hide because it wasn't yet your time to die. You still had to meet up with me and get into even more trouble!"

Mise'l nodded, smiling. His old friend knew him well. "Sometimes, the Creator lets the deer get away, but then He always points you to duck eggs in the grass that can also satisfy your appetite."

This Mi'kmaq box dates from the late 1700s or early 1800s. Dyed porcupine quills create the patterns on the box — a traditional decorative technique of the Mi'kmaq people.



TRADITIONAL VALUES

Respect for Everyone's Contribution

In this story, one community helps another community in need. We also learn that men and women do different kinds of work in Mise'l's society. Living close to the land meant people worked together to meet their needs. The interests of each person meshed with the interests of the group as a whole. Life could be hard, so people valued sharing and mutual support. This fostered a sense of equality within traditional First Nations. People had different roles — men, for example, might hunt, and women might tend crops — but all the roles were important because they helped the group.

Mi'kmaq Backgrounder

The Seven Districts and the Grand Council: Mi'kmaq government was organized around seven districts. Each district had several local leaders — Saqamaws — chosen and advised by councils of Elders. Once a year, the local Saqamaws met at a district council. Each district council chose a Saqamaw to represent it on the Grand Council. The seven district Saqamaws of the Grand Council usually met once a year. The Grand Council advised Mi'kmaq communities where they could hunt, fish and set up their camps. It also managed relations with other First Nations.

Seasonal movement: The Mi'kmaq traditionally lived close to the coast in summer and away from the coast, in the forest, in winter. This seasonal movement allowed them to make the best use of the resources of their land. In summer, they fished and hunted sea mammals, such as whales. In winter, they hunted animals of the forest, such as moose. They did not change the land to suit their needs: they fit their way of life to the opportunities the land afforded.

The Seven Districts of the Mi'kmaq Nation



In what way does this map reflect cultural diversity among the Mi'kmaq people?

Beesh and the Wedding Promise

A Story about Anishinabe Society

— This representation of historical events was written with the advice and assistance of Blake Debassige, M'Chigeeng First Nation.

“Will you carry Migizi for a while, older brother?” whined Nodin. The black-and-white puppy wriggled and scratched in his arms.

Beesh shook his head and continued working on his arrows. “I’m not the one who hit poor Migizi’s legs with a stick this morning, am I?”

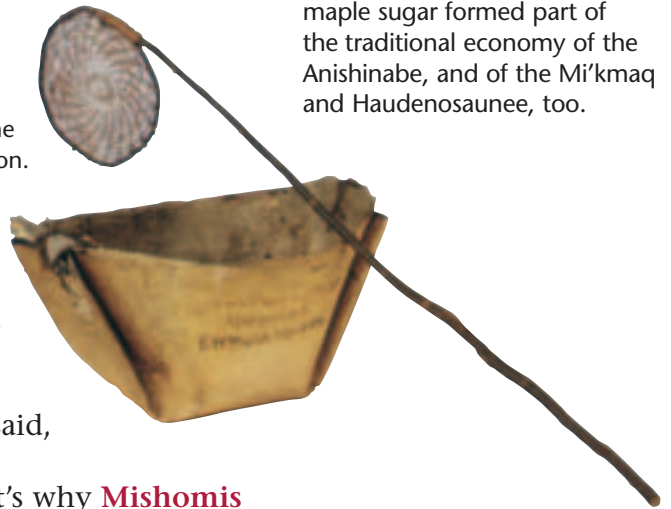
“Nooo... but he’s heavy! My arms hurt,” Nodin said, pouting.

“Well, now you know how Migizi’s legs felt. That’s why **Mishomis** ordered you to carry him around all day and look after him. Has he had a drink yet?”

“No.”

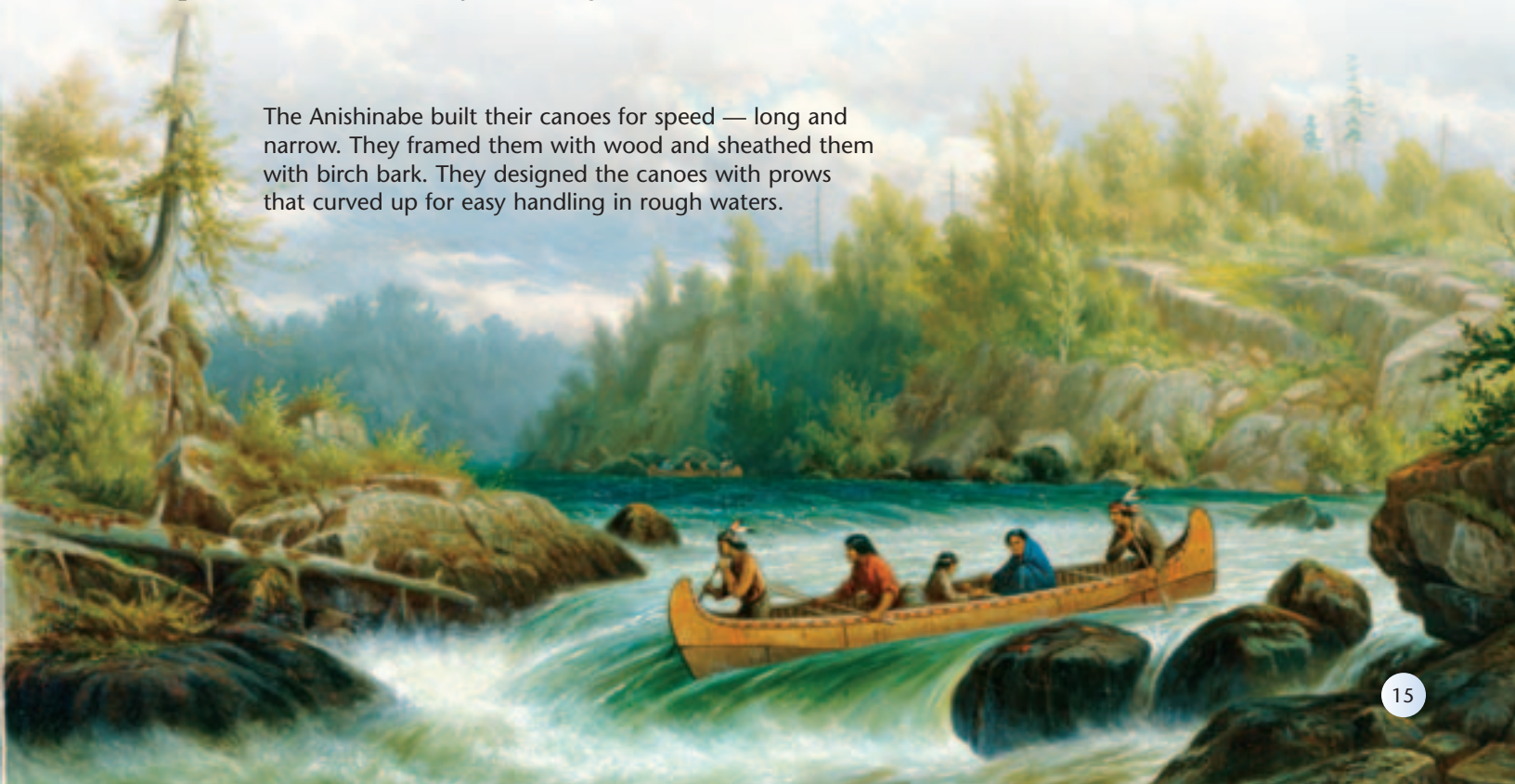
“Well, take him to the river. He can walk for a bit, but then you must carry him. Mishomis wants you to grow in spirit. He’s teaching you a lesson about being kind to all living beings — people, birds, plants and even scruffy little dogs.”

The Anishinabe people used these implements to collect and skim maple sap. Making maple sugar formed part of the traditional economy of the Anishinabe, and of the Mi'kmaq and Haudenosaunee, too.



Mishomis: grandfather
🗣️ *mi-show-miss*

The Anishinabe built their canoes for speed — long and narrow. They framed them with wood and sheathed them with birch bark. They designed the canoes with prows that curved up for easy handling in rough waters.



dodem: a clan of the Anishinabe. See the backunder on page 19.

👂 **doe-dem**

ogimauh: a leader of the Anishinabe

👂 **oh-gi-maw**

consensus: agreement by everyone

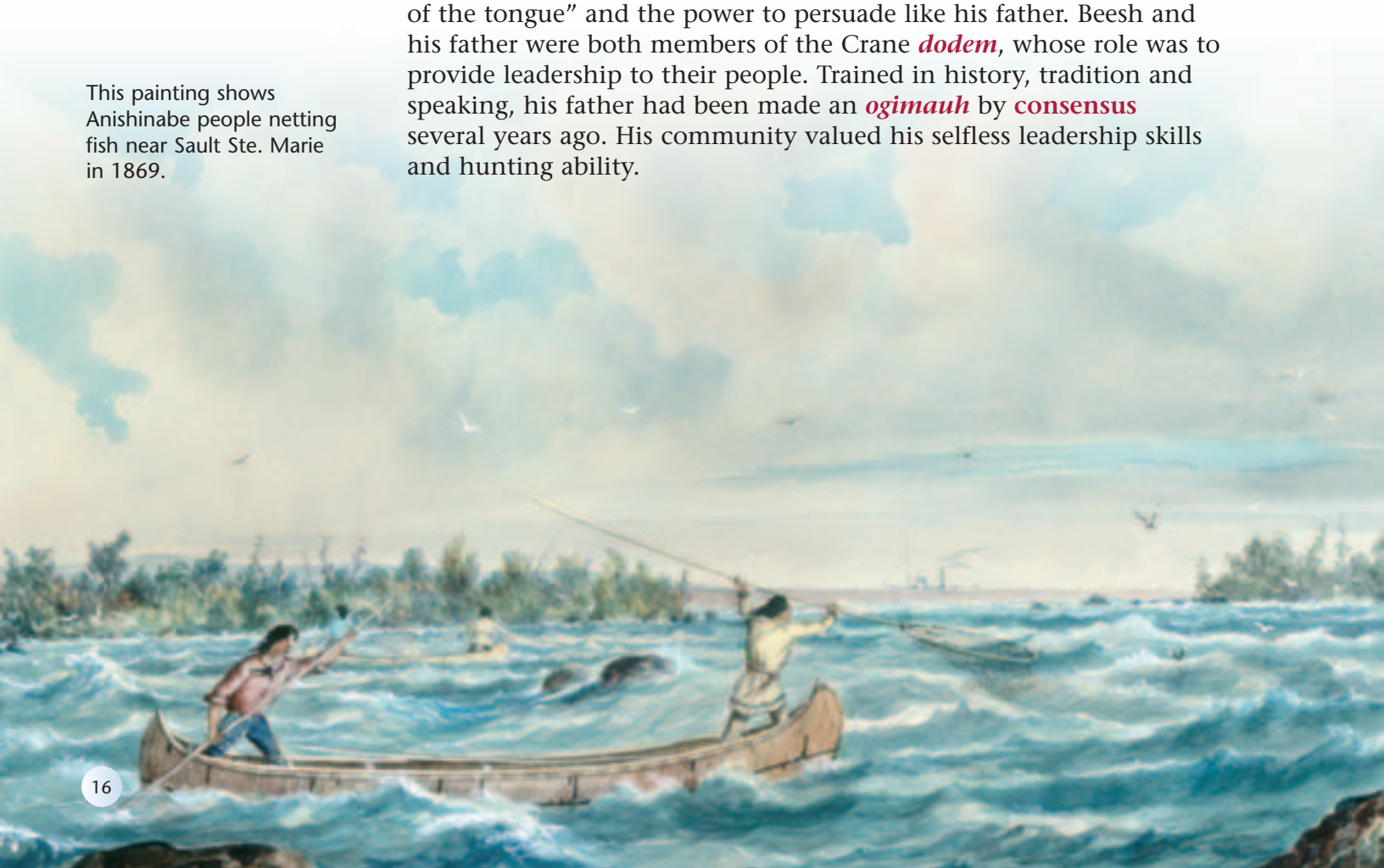
Nodin sighed, shifting the dog's weight in his arms. Head down, he plodded off towards the river. Beesh turned his attention back to the fire. He had five more arrows to bend in its heat.

Beesh enjoyed working by himself, away from the constant activity of the summer camp. He and his family had just arrived from their winter camp, where they had lived and hunted with another family through the cold season. Now the warmer days were coming, and many families had gathered, as they did every year, to see old friends and make new ones, and for food-gathering, sports and ceremony, and to arrange marriages.

"There must be more than a hundred people here already," Beesh thought. He was a shy boy — or maybe he just felt more at home in the snowy forests, tracking deer alone with his dogs. Soon, though, he would join the men to harpoon the sturgeon swimming in the shallow waters of the river. His mother and sisters would work with the women to pick berries, collect plants, and harvest Beesh's favourite food (after deer meat) — the wild rice growing in the marshes.

Beesh was glad he was born a man, able to hunt game and provide for his people. He was a good hunter, even if he didn't have the "gift of the tongue" and the power to persuade like his father. Beesh and his father were both members of the Crane **dodem**, whose role was to provide leadership to their people. Trained in history, tradition and speaking, his father had been made an **ogimauh** by **consensus** several years ago. His community valued his selfless leadership skills and hunting ability.

This painting shows Anishinabe people netting fish near Sault Ste. Marie in 1869.



Beesh glanced up. Was that his dad now, calling him from up the trail?

"Here you are!" his tall father greeted him breathlessly. "Son, the leaders are meeting... and your name came up. I'll tell you why along the way. Come!"

As the two walked quickly, Beesh's father told him what had happened.

"The Pottawatomi have come to us, seeking a supply of meat and hides for this winter. In return, they will favour us with beans and corn from their gardens, more than we have received in the past."

Suddenly, Beesh felt his father's strong hand on his shoulder, stopping him. The older man looked into his son's eyes.

"To make this alliance with the Pottawatomi, I have made an arrangement for you to receive the daughter of the Pottawatomi *ogimauh* as your wife so that the Pottawatomi will become trusted members of our family."

As Beesh's eyes grew large, his father gripped his shoulders tighter.

"My son, I am sorry to surprise you like this. But the Pottawatomi have come a long way and are anxious for an answer. I feel it only fair that you join the remaining discussions of the council."

TRADITIONAL VALUES

Respect for Creation

In this story, Beesh's little brother is learning a lesson about life: that people must respect all of nature — even scruffy little dogs.

In the traditional beliefs of First Nations, creation includes the visible material world and an invisible spiritual world. All things, visible and invisible, are connected, and the Creator is present in everything. To live a good life, people need to have respectful relationships with all creation — with people, animals, land, the sky, everything.

In traditional First Nations societies, people did not accumulate wealth. They took from the land only what they needed. They believed creation repaid this respectful way of life by constantly renewing itself.

All things are connected like the blood that unites us. We did not weave the web of life. We are merely a strand in it. Whatever we do to the web, we do to ourselves.

— Chief Seattle, Squamish Nation, 1854

Midewin Society: a special society of the Anishinabe people. See the backgrounder on page 19.

 mi-deh-win

wampum belt: shell beads woven into belts or strings used to record treaties and other agreements among different nations

Inside the huge, dome-shaped structure built especially for meetings, men and women sat in a circle. Beesh saw Elders, other *ogimauhs*, and members of the **Midewin Society**. A Pottawatomi speaker stood among them, his left forearm draped with a sash of purple and white shell beads — a **wampum belt**. When the speaker had finished, an Anishinabe Elder stood to respond.

“This alliance sounds good, but I speak words of caution. I ask: what good is Pottawatomi corn and beans if this marriage means we must help defend the Pottawatomi against their furious enemy, the Mohawk?”

“We are a peaceful people!” someone shouted, and the council chamber exploded with excited voices.

Beesh’s father, appointed the spokesperson of the seven Anishinabe *dodems* present, raised his arms and calmed the council.

“No decisions will be made until we, the leaders, listen to the arguments and concerns of everyone here. Only then will we decide what is best for the survival of our Anishinabe nation.”






“And what about me?” thought Beesh, as he contemplated leaving his boyhood to become a husband. He knew in his people’s way of making decisions that he had every right to speak. Would he be bold enough to say what was on his mind?

Wild rice is an important food in the traditional diet of the Anishinabe. Wild rice grows naturally at the edges of lakes on the Canadian Shield. To harvest the rice, the traditional method remains the preferred method. It requires a “poler,” some “knockers” and a canoe. The poler holds the canoe steady while the knockers gently bend the stalks over the canoe and hit them with wooden rods. The rice falls into the canoe.



Anishinabe Backgrounder

Dodems (clans): Anishinabe society had clans, each with different responsibilities. The clans worked together to provide balance and order in society. A person became a member of his or her father's clan. Within clans, people treated each other like brothers and sisters. Anishinabe scholar Edward Benton-Benaii describes these examples of clans and their duties:

Clan	Duty
Crane, Loon 	Leadership <ul style="list-style-type: none"> • These two clans worked together to provide balanced government. They did not always agree, which ensured a careful review of every decision.
Fish 	Teaching, scholarship <ul style="list-style-type: none"> • This clan taught children skills and values. It also helped solve disputes between the Crane and Loon Clans.
Bear 	Policing <ul style="list-style-type: none"> • The Bear Clan patrolled around villages and camps, and learned to identify plants useful for medicines.
Hoof 	Community needs <ul style="list-style-type: none"> • This clan made sure the community had proper housing and it organized recreation. Members of this clan opposed the use of violence, and were often poets.
Marten 	Defense <ul style="list-style-type: none"> • Members of this clan were hunters, warriors and military strategists.
Bird 	Spiritual needs <ul style="list-style-type: none"> • The Bird Clan represented the highest level of spiritual development and well-being for their community.

Midewin Society: The Midewin were men and women who had special gifts as spiritual leaders and healers. People had great respect for them. The Midewin chose their members very carefully, and once chosen, a person entered into eight levels of secret training. The Midewin taught their society the importance of living a good life. They used medicines to heal sick people, interpreted dreams and visions, and passed on sacred teachings and songs.

Santee and Gantowisa

A Story about Haudenosaunee Society

— This representation of historical events was written with the advice and assistance of Brenda Davis, Cayuga First Nation.

The Haudenosaunee lived in year-round settlements of up to 1 500 people. They built longhouses — permanent dwellings framed in wood and covered with elm bark. Longhouses were tall — five or six metres high — and up to twenty metres long. Traditionally, several families belonging to the same clan lived together in a longhouse. Each building had a central aisle and rooms along the sides. Longhouses had no windows, but had several holes in the roof that let in light and let out smoke.

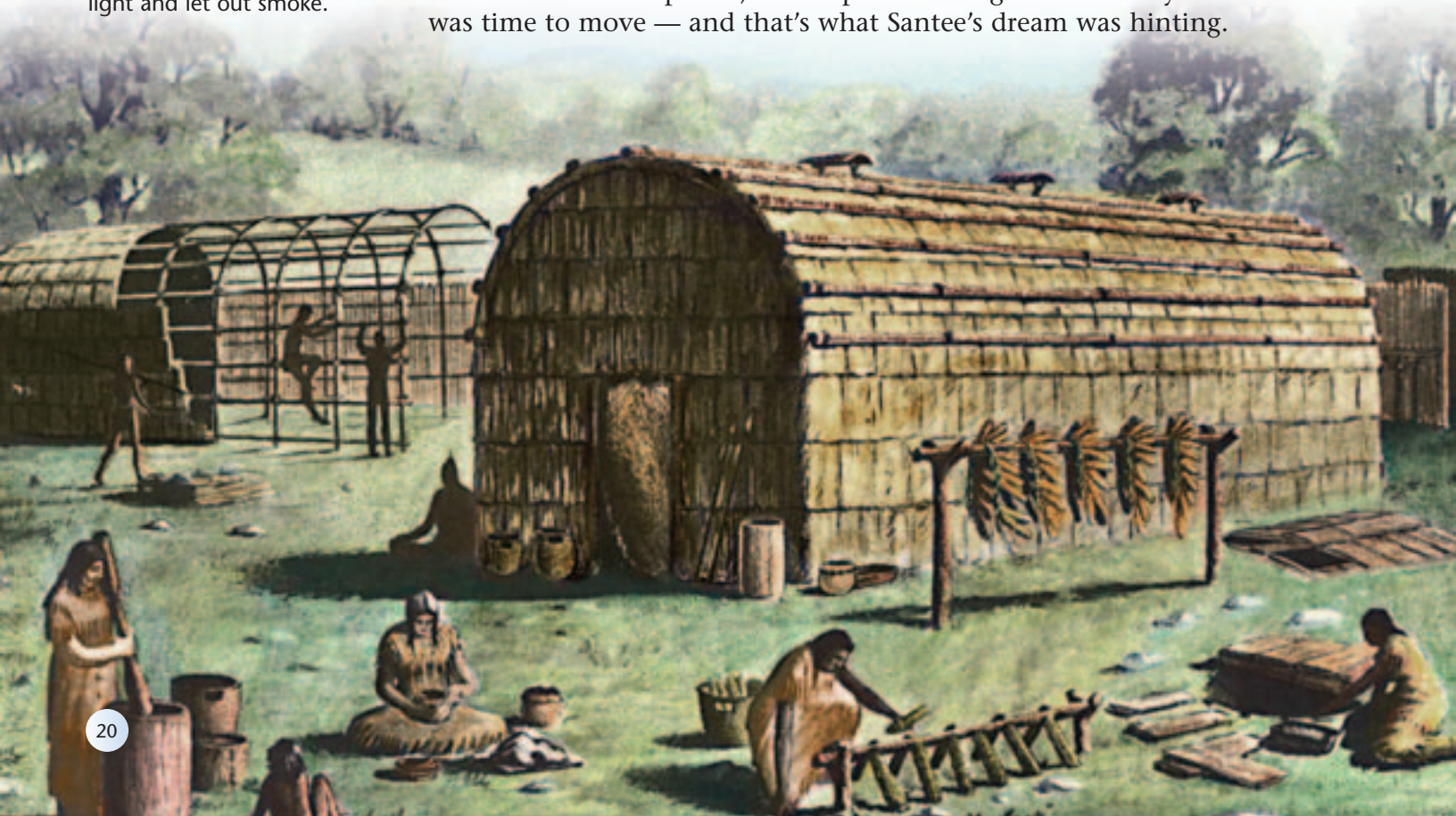
For the third night in a row, Santee dreamed. An old, tired woman hobbled to a bed of corn stalks and curled up on the green mattress. She told Santee she wanted to rest awhile.

At breakfast the next morning, Santee’s grandmother listened intently as Santee described the old woman in her dreams.

“She has such a kind smile, but her back is bent, and she says she needs to rest and gain her strength,” Santee told Gantowisa, before Santee skipped off to help the Turtle Clan mothers teach a group of little girls to sew.

Gantowisa lingered over her food, deep in thought. When she rose, she walked straight to the cornfields. Did the corncobs seem smaller? Maybe. But, so far, the village had enough food.

As agricultural people, the Haudenosaunee stayed in one place for many years, growing crops of corn, beans and squash. The forest provided them with berries, roots, maple syrup, and game. But if the soil had become depleted, the crops would begin to fail. Maybe it was time to move — and that’s what Santee’s dream was hinting.



Five years ago, the **clan mothers** had urged the **Hoyaneh** — the leaders of the Mohawk nation — to consider moving. They had noticed the corn looked less healthy than in other years. After thorough discussion, it was decided the corn had suffered from late rains in the spring. Everyone also agreed that the forest still had plenty of game.

The location of the village had special significance to the Elders. It was here that the **Peacemaker** had proved himself to the Mohawks. He had sat in a tall tree and invited the Mohawks to chop it down. He fell with the tree into a deep ravine, but had emerged unharmed. The Mohawks had adopted the **Great Law of Peace** there and then. The stump of the tree survived yet and the villagers could peer down into the depths of the ravine, and remember.

Feeling the weight of her responsibility, Gantowisa began collecting information. She sought out one of the best hunters in the nation.

“Yes, we go further and further to get enough meat for the village,” he confirmed.

Gantowisa’s research took all of her time. Santee didn’t see her grandmother until bedtime the next day.

“Grandmother, you seem worried,” Santee observed.

“Yes, I’m wondering if the old woman in your dreams is Mother Earth and she’s asking us to move the village so she can rest,” Gantowisa replied.

“I can’t imagine leaving here!” Santee exclaimed.

This Haudenosaunee basket was used to wash kernels of corn — part of a process to prepare the kernels for making soup.

The Haudenosaunee, Anishinabe and Mi’kmaq all grew some crops, but farming was a prominent feature of the traditional Haudenosaunee economy. The Haudenosaunee call their traditional staple foods — corn, beans and squash — the “Three Sisters.” In the traditional agriculture of the Haudenosaunee, women planted the crops, using fish heads to fertilize the soil. They also tended and harvested the crops.

clan mothers: female leaders of clans in Haudenosaunee society. See the backgrounder on page 24.

Hoyaneh: a Haudenosaunee leader. See the backgrounder on page 24.

🗨️ hoe-ya-neh

Peacemaker: the man named Dekanawidah, who brought the Great Law of Peace to the Haudenosaunee. See the backgrounder on page 24.

🗨️ da-ga-na-wee-duh

Great Law of Peace: the constitution of the Haudenosaunee Confederacy. See the backgrounder on page 24.



alliance: an agreement among a group of nations to act together to support each other's interests

“We haven’t needed to move since you were born. But the earth mother has given much of herself here. I think she’s tired and it may be time to clear new lands for our people.”

“Who will decide?” Santee asked.

“I will bring the idea to the clan mothers, and if they feel it is time, we will talk to the *Hoyaneh*. The *Hoyaneh* will make the final decision.”

“Will it go before the Grand Council, too?”

“We will inform the Grand Council, but the fifty chiefs of the Haudenosaunee Confederacy make decisions on other issues — like whether to go to war, enter into trade, or sign a treaty with another nation.”

“The Peacemaker taught us to respect others and all things, didn’t he?” Santee asked.

“Yes, respect helps people work together. Remember how the Peacemaker held up one arrow and broke it, but how he couldn’t break five arrows bound together? That’s how he demonstrated the Great Law of Peace: strength in unity — people working together for the greater good of everyone.”

Alliances

First Nations negotiated **alliances** for many reasons: to secure trade agreements, for defense, or to make peace. All of the First Nations profiled in this chapter were part of alliances that formed before Europeans arrived in North America.

- The Great Law of Peace united five, and eventually six, nations as the Haudenosaunee Confederacy, also known as the Iroquois Confederacy. This alliance established peace among these nations, and made them a powerful military force in North America.
- The Mi’kmaq and four other First Nations formed the Wabanaki Confederacy. The alliance promoted trade among its members and opposed the Haudenosaunee.
- The Council of the Three Fires allied the Anishinabe with the Odawa and the Pottawatomi. The oral history of the Anishinabe indicates that these three First Nations were once a single people.

Santee yawned and Gantowisa scooted her into bed.

She stayed at her granddaughter's bedside awhile, watching her sleep, remembering when she was small. Gantowisa was thankful that Santee had always been an honest, patient, reasonable and kind-hearted girl. The clan mothers, who looked after children and groomed the next generation of leaders, watched carefully for these qualities.

A day later, Santee was helping the Turtle Clan mothers teach a group of girls how to make leather moccasins. Her grandmother approached.

"The clan mothers have agreed that signs in nature tell us we need to think about clearing new land. The Hoyaneh have accepted our advice," Gantowisa said.

"When will we move?"

"Not for a long time yet. Scouts will look for new land, and everyone must approve the location."

Santee never forgot the close attention Gantowisa paid to messages from the spirit world. She followed in her grandmother's footsteps and became a much-loved and respected clan mother in her own right.



Roberta Jamieson, a Mohawk and a lawyer, has served as Chief of the Six Nations of the Grand River, and as Ombudsman of Ontario. She is respected across Canada for her commitment to human rights and democracy, and for her negotiating skills.

TRADITIONAL VALUES

Leadership

This story talks about the traditions of the Haudenosaunee for choosing leaders. First Nations societies had many ways of choosing leaders and making decisions as groups. They also had some shared views on leadership. For example, leaders held authority by general agreement. They did not have great influence or control over others. They did not force people to follow them. Leaders emerged as people with skills and knowledge that benefited the group. People chose to follow leaders because they respected them and trusted their judgement. Above all, leaders put the welfare of the community and the land first. Here is what Elders from Bigstone Cree Nation in Alberta say about leadership:

A good leader will listen to their people, both young and old, male and female, and ensure everyone has a voice in where the community is headed. A leader must have an open heart and mind. The root of leadership must be the land, and a connection to Mother Earth. A leader must remain strong, honourable, trustworthy and true to the needs of the nation. Today's leaders need to ensure that the nation's traditions continue, along with its language. They must lead by example with the traditional way, but must also be balanced, seeking education in the culture of their people as well as at university and colleges.

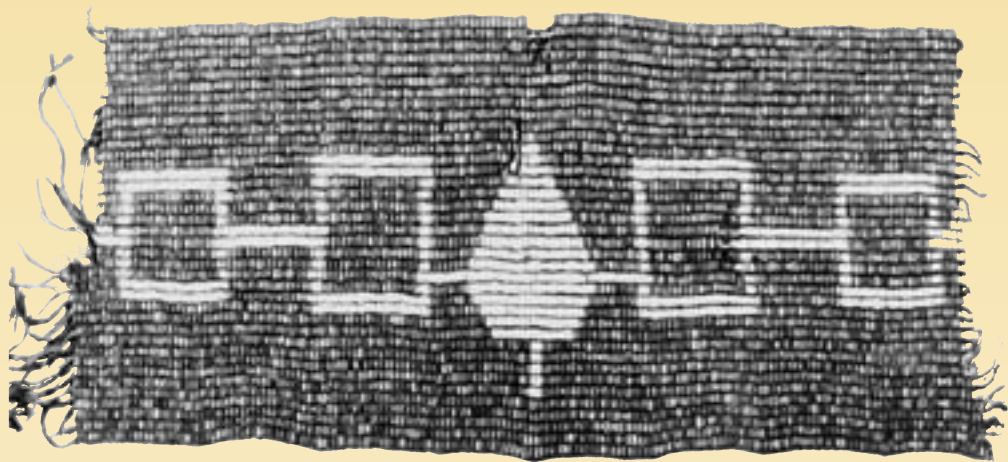
– Gabriel and Clemence Anderson, Elders, Bigstone Cree Nation.
Translated from Cree by Darrell Anderson Gerrits (Osaw Maskwa), 2005.

Haudenosaunee Backgrounder

The Great Law of Peace: Dekanawidah — the Peacemaker — brought the Great Law of Peace to the Haudenosaunee. The Great Law of Peace created a confederacy of five and eventually six nations: the Cayuga, Mohawk, Oneida, Onondaga, Seneca and Tuscarora. Although they lived in different areas, spoke different languages, had their own clans and village councils, they all accepted the Great Law of Peace. The Great Law set down rules of government, in which each member nation of the confederacy had equal voice and status.

Grand Council: Decisions of the confederacy were made by a council of fifty chiefs. These chiefs were the Hoyaneh. Haudenosaunee leaders were men, but the clan mothers chose them and advised them.

Clan mothers: In Haudenosaunee society, people trace their family tree through their mothers. The clan system, traced through the clan mothers, united the Nations as a family of relatives. The clan mothers were powerful people. They chose the Hoyaneh. If a Hoyaneh failed to perform his official duties in accordance with the Great Law of Peace, the clan mothers could replace him.



Wampum are shell beads woven into belts or strings. Wampum belts are important records of treaties and other agreements. This is the Hiawatha Belt, which records the alliance among the original five members of the Haudenosaunee Confederacy: the Seneca, Cayuga, Onondaga, Oneida and Mohawk.

The Peace Maker used a white pine to symbolize the commitment of the Haudenosaunee to peace.

The tree, the Great White Pine (Tسیونeratasekowa), represents the Great Law of Peace among the five Haudenosaunee Nations.

The branches represent the protection of those nations under the Great Law of Peace.

The great white roots — which spread out in the four directions, one to the north, one to the east, one to the south and one to the west — represent Peace and Strength. Any person or Nation willing to obey the Great Law of Peace shall follow those roots to the Council of the League of Peace and be welcome to take shelter beneath the great tree.

The eagle, who can see far, has a place at the top of the Tree of Peace to warn of any danger threatening the people of the league.

The weapon beneath the tree shows that the Haudenosaunee cast all weapons of war into the depths of the earth. The weapons are buried from sight so that hostilities shall no longer be known among the nations of the confederacy.



RESPOND

1. Provide examples of similarities and differences among the Mi'kmaq, Anishinabe and Haudenosaunee First Nations.
2. The stories you have just read are representations of historical events based on oral history passed down by Elders of each society. Oral history — history that is told instead of written — is a way to record information about the past and pass on knowledge to the younger generation. Oral and written histories are both valid sources of information. What role do they play in your life?
 - Do you ever tell about incidents that happened to your family or friends? In what way might the “telling of these incidents” represent an oral record of the past?
 - From your point of view, which type of information is most dominant in your life: information you are told (oral information) or information that you read (written information)? Why?
 - How might the “dominant” form of information in your life affect the way you value other forms of information?
3. List some characteristics valued in leaders that were discussed in this chapter.
4. List and explain five characteristics or qualities you think a good leader of Canada should have. How do these characteristics compare to the leadership characteristics you listed in question three? Think about your own personality. Do you possess any of these qualities? Would you be a good leader for Canada?

Set Up a Talking Circle in your Classroom

protocols: formal rules

consensus: agreement by everyone

In traditional forms of decision making, people were committed to building **consensus**. Consensus meant there was overwhelming agreement and respect for the interests of everyone involved.

Discussions could go on for days, sometimes weeks. As the discussion progressed, people weighed the pros and cons of possible decisions. They tried to clarify where different decisions would lead and how they would affect the group.

This form of decision making reflects a way of living in the world every day. It expresses a view of citizenship: citizens seek to build relationships with each other. They approach decision making as a way to create solidarity with each other, not as a way to create winners and losers.

Consensus building requires skills. To begin to appreciate these skills, your class can set up a talking circle. A talking circle is a type of organized discussion. The purpose of a talking circle is to share ideas, feelings and points of view. It is one way to build agreement on an issue.

In small groups, or as a class, set up a talking circle to discuss an issue important to your school.

Here are some general, modern rules you could follow for your talking circle.

You may find it easier to break your class into small groups, like these students have done.



Sample Protocol

- Only one person should speak at a time. This ensures that everyone has an equal chance to contribute. You can pass an object to indicate who has the right to speak.
- Everyone else in the circle should listen without judging or speaking.
- Each person should feel free to speak or to be silent on their turn. Participants may say "pass" without negative reaction from other participants or the teacher.
- All questions and comments should address the topic under discussion, not comments another person has made.
- Set a time limit on your talking circle, because this is only an experiment. Decisions by consensus take commitment and time, and in a real process, your class or group would continue to talk until you achieved consensus.

RESPOND

When you have concluded your talking circle, share your ideas about these questions:

1. What was the most difficult rule to follow for your group or class? Why?
2. How does this talking circle experience compare to the way laws are established in our province? From your knowledge as a student, to what extent are our politicians committed to consensus building in their decision making?
3. What are some of the advantages and disadvantages of building a consensus decision?

FOCUS ON INQUIRY

Do today's media recognize the diversity of First Nations?

FOCUS SKILLS Planning

Create an inquiry plan that you can share and discuss.

The Topic

Many different First Nations live in Canada. This chapter introduces you to three of these distinct societies. The Mi'kmaq, Haudenosaunee and Anishinabe all have different languages, social structures, cultures and identities. They are all unique.

Often, however, the media portray First Nations as one common group. They fail to recognize the diversity of First Nations societies.

Getting Started

With a group of classmates, brainstorm problems that this inaccuracy could create. What impacts do you think the generalization of First Nations as "one group" might have for First Nations communities and for individual people? Check page 391 of the Skills Centre for tips on brainstorming.

Your Goal

On your own, **create a plan** to investigate the extent to which the media recognize the diversity of First Nations. In your plan, answer these questions:

- What kinds of media would carry information about First Nations?
- How could you retrieve information from a variety of media?
- What kind of graphic organizer could help you record and evaluate the representation of First Nations' diversity in the media?
- How could you present your conclusions, so others could understand what you found out?

Finishing Up

Find at least one example of information in the media about First Nations. Bring your example to class and be prepared to discuss it.

- To what extent does it recognize the diversity of First Nations societies?
- To what extent does it describe First Nations as one group?



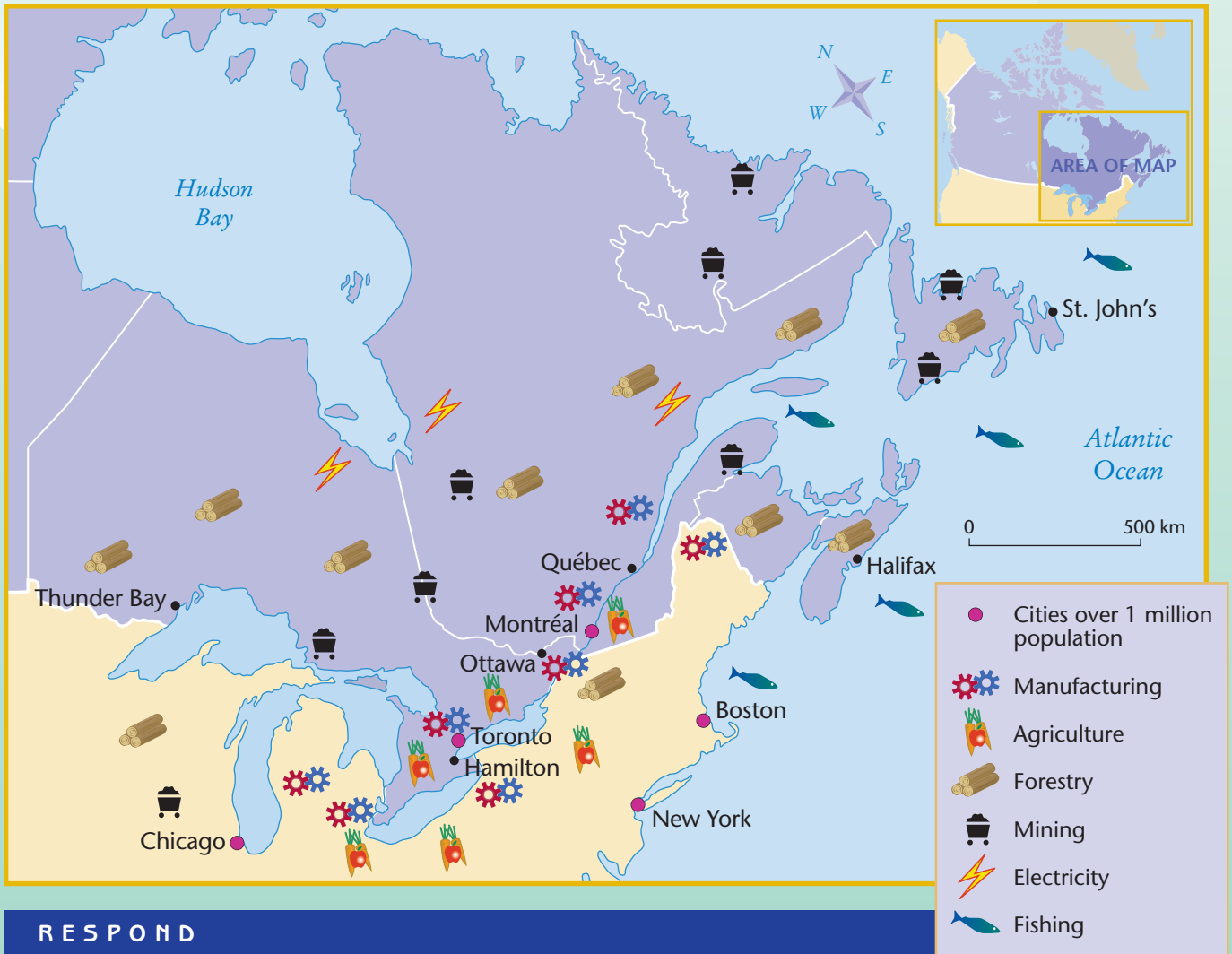
Most people today would recognize this image, from a Hollywood TV show of the 1950s, as inaccurate. Why? As you work on this inquiry, think about how perceptions of people change over time.

BUILD THE BIG PICTURE

Like First Nations across Canada, the Haudenosaunee, Mi'kmaq and Anishinabe all have strong connections to the land. These connections come from living close to the land — from shaping ways of life to fit the land, rather than shaping the land to fit ways of life.

You know something about how the Haudenosaunee, Mi'kmaq and Anishinabe traditionally used their lands. What has happened to these lands today? How do the ways people use these lands today reflect a different idea of the value of land?

Land Uses in Eastern Canada, 2005



RESPOND

1. What differences between traditional uses of the land, and uses today, strike you as most important? Why? Compare this map to the map of the traditional lands of the Haudenosaunee, Mi'kmaq and Anishinabe on page 8.
2. How do you think the changes you have documented might have affected Haudenosaunee, Mi'kmaq and Anishinabe societies?

IDENTITY THEN AND NOW

Learning from the Elders Today

GET READY

This section presents three interviews with contemporary Mi'kmaq, Anishinabe and Haudenosaunee people. It contains information that answers the following chapter-focus question:

How can connections to the past be important to identity?

As you read, think about what the people giving these interviews want you to understand about their identity. Keep track of examples of oral history, the role of Elders, and the importance of spirituality. Use pages 388 to 391 of the Skills Centre to choose a graphic organizer that will help you do this.

The Spirit of the Drum

An Interview with the Mi'kmaq Eastern Eagle Singers

Brian Knockwood of Indian Brook First Nation in Nova Scotia remembers the day Elder George Paul awakened his spirit to the power of the drum.

"I was sixteen and the president of our school's cultural group. I invited an Elder to come and sing some songs for us. I had heard some powwow songs before — you know, popular songs that many First Nations sing. But I had never heard traditional Mi'kmaq songs. We asked if we could sing in the background, and he said 'yes' and before he left, a group of us were already singing his songs."

Knockwood became a drum keeper, someone responsible for taking care of a drum and playing it. He and the drum went on to found the Eastern Eagle Singers, one of Canada's premier powwow singing groups. The group has five CDs and several compilation CDs to its credit.



Mi'kmaq people continue to make traditional drums — like this drum — today.

Greg Marr, a lifelong Eastern Eagle Singer, says the power of Elders' teachings and the drum to change lives cannot be overestimated.

"The drum has brought back sacred teachings of our ancestors about pride, honour and respect. It's given me a sense of identity, a spiritual awakening and enlightenment that I feel is inside us all. It has given me the gift to teach about the history of our people. I am not a historian. What I have learned about our Mi'kmaq values I have learned by living them."

Just as the Elders honoured them with sacred teachings, so the Eastern Eagle Singers, in turn, are upholding what their Elders hold dear. Knockwood recalls a recent opportunity he had to advise a group of young singers at a **powwow**.

"These guys were asked to sing a traditional Mi'kmaq feast song. The Elders like hearing the old songs, with Mi'kmaq words. But the singers only knew popular powwow songs. They asked if I would lead them in a traditional song and I said I would, with one condition: they had to promise to go back and learn traditional songs, as they should have done in the first place."

powwow: a gathering of First Nations peoples to celebrate their cultures



In what way does the music of the Eastern Eagle Singers express both identity and citizenship?



tenet: a basic principle held in common by a group

Painting the Stories of the Anishinabe

An Interview with Anishinabe Artist Blake Debassige

Throughout his career as an artist of the Woodland style of painting, Blake Debassige has depicted the sacred relationship of his people — the Anishinabe — to spirits, the supernatural and animals. He wants humans to remember they are only one part of a fantastic web of living things. Debassige uses “picture-writing” — symbols that need no language — to convey this basic **tenet** of his people’s beliefs. His images draw inspiration from paintings on cliffs and from ancient birchbark scrolls still kept by the Midewin, the Grand Medicine society of his people. His images vibrate with colour and “X-ray anatomy.”

His ancestors — like Debassige today — also depicted the vital, internal organs of beings. This conveyed their intimate knowledge of animals gained by killing and dressing them for food, and also their deep respect for animals as life-givers.



Blake Debassige was born in West Bay, Ontario, in 1956. “I hope my art will bring attention to this issue — that our decisions affect everyone and everything. We are caretakers of this world.”


Spirit-power lines that run from the mouth to the heart indicate love and truth — speaking “from the heart.”



Norval Morrisseau — a world-famous Anishinabe artist — popularized the Woodland style of painting in the 1960s. He found guidance in traditional teachings that his grandfather shared with him. Like Morrisseau, Debassige also has Elders who guide him. They advise him in the use of ancient symbols in his art, alerting him to those too sacred to appear in paintings that the public will see.

Many artists leave their homes to find success, but Debassige has stayed in his small community of **M'Chigeeng** on Manitoulin Island in Ontario. He is proud of the strong culture of his community, nourished by Elders and people who cherish tradition. He openly shares his knowledge of Woodlands culture with those who wish to learn. It's a totally "Anishinabe" attitude, and very different from the individualism and competition so prevalent in today's modern art world.

M'Chigeeng:

 m-chi-gy-ng



The Sacred Game

An Interview with Haudenosaunee Lacrosse Players

When your home hockey team intercepts the puck and blazes past their opponents to score and win in the last minute, does a little thrill surge up your spine?

“We did it! We beat them! We won, they lost!”

For many of us, a good game needs that “we’re the good guys, they’re the bad guys” edge of competition. Not so for Haudenosaunee players of *tewaarathon* — or lacrosse, as the French named it — who know how their game originated. They praise their opponents for their skills and focus on respect rather than rivalry.


“Lacrosse was first played by the twin brothers of Sky Woman, who fell from the heavens to create North America on a turtle’s back in the Haudenosaunee creation story,” explains Russell Ronkwetilio Davis. The twenty-four-year-old is a long-time lacrosse player who was taught the spiritual aspects of the game by Elders. “When the twins wanted to decide who would be Lord of the Day and Night, they played lacrosse and other spiritual games — as given to them by the Creator — to see who would win the right to be lord.”

Along with hockey, lacrosse is one of Canada’s official national sports. The Haudenosaunee have played lacrosse for centuries — maybe longer. Many Haudenosaunee people believe it pleases the Creator to see his people playing lacrosse, using supreme physical, mental and emotional energy.

How can sports express identity for individual people and for communities? How does the history of a sport make a difference to identity?

These lacrosse players are Mohawk.

tewaarathon: lacrosse

 day-waw-a-law-doo



Brennor Ranekahowi Jacobs



Davis, who plays and coaches modern competitive lacrosse in Ohsweken, Ontario, explains the spiritual significance of the game and why it should be played with honour.

"In times when an Elder or anyone in the nation was sick, the Medicine people would prepare medicines from the earth to treat them, and call for a game of lacrosse to provide additional power for the medicine. Our people believed that by demonstrating to the Creator we had not forgotten his gift of lacrosse, and the fact He gave us healthy bodies with which to play the game, that the Creator would not forget the sick person."

The game, preceded by sacred ritual, would be played with the sincerest effort, and if the sick person failed to recover, no one doubted the decision of the Creator. It was also played to bestow honour on those who had done great things for their people.

Brennor Ranekahowi Jacobs has played lacrosse since he was eight, and now plays for his junior high school. He has taken to heart the advice of his father and grandfather, who played the game when they were young.

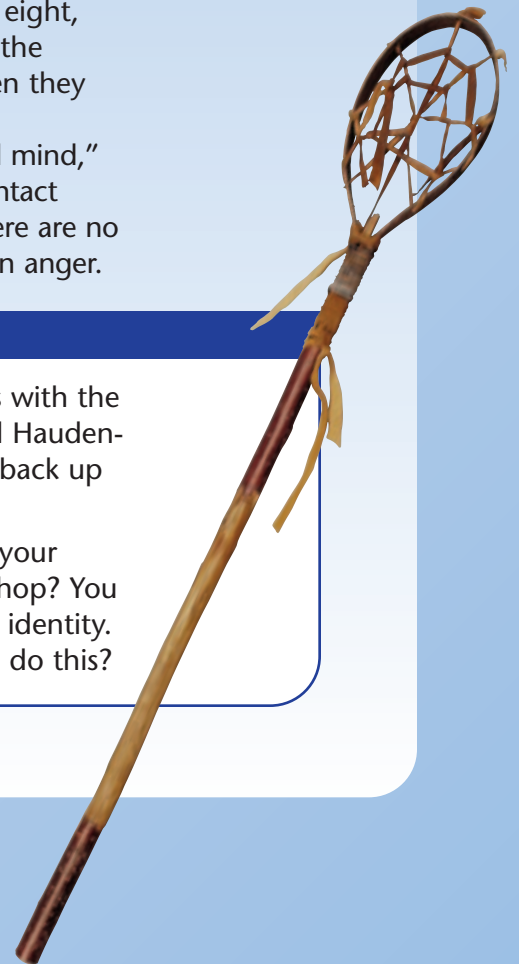
"When you're out there on the floor, you have to have a good mind," he maintains. The game is every bit as aggressive as other full-contact sports, with players wearing protective pads and helmets, but there are no bad feelings for "accidental hits" because they are not delivered in anger.

Many traditional lacrosse players use wooden sticks instead of today's plastic versions. "It is really not lacrosse when players put aside the materials the Creator gave us. It changes the whole meaning of the game," observes Michelle Davis, Brennor's mother.

Do you know any lacrosse teams? What kind of sticks do they use? Why?

RESPOND

1. Based on these interviews, to what extent are connections with the past important to the identity of Mi'kmaq, Anishinabe and Haudenosaunee First Nations today? Provide specific examples to back up your conclusions.
2. What if one of the people in these stories planned to visit your school — to sing, to play lacrosse, or to offer an art workshop? You want to make them welcome by showing respect for their identity. How could you find information on an appropriate way to do this?



Chapter 1 Review

WHAT DID CHAPTER 1 EXPLORE?

- How the traditional societies of the Mi'kmaq, Anishinabe and Haudenosaunee were structured.
- Why connections to traditions — through oral history and learning from the Elders — play a role in these societies today.

Check for Understanding

1. Contrast methods of decision making among the Anishinabe, Haudenosaunee and Mi'kmaq societies.
2. Use a graphic organizer to summarize the similarities and differences among Anishinabe, Haudenosaunee and Mi'kmaq societies in the ways they used the land.
3. Give an example of how Elders, oral history or spirituality are important to Anishinabe, Haudenosaunee or Mi'kmaq society today.

Demonstrate your Knowledge

4. What characterizes good media reporting on First Nations societies today? Describe at least three ideas that good reporting incorporates. Explain why these ideas are important.

Apply your Skills

5. Choose one of the interviews from this chapter (“The Spirit of the Drum,” “Painting the Stories of the Anishinabe,” “The Sacred Game”). If you wanted to learn more about some aspect of the interview, how would you organize your inquiry? Describe a brief plan.

Consult the inquiry model in the Skills Centre at the back of this book for information to include.

Take Stock

6. Traditional Mi'kmaq, Anishinabe and Haudenosaunee societies emphasized making decisions as groups. How did your group work go during this chapter? What went well? What did you find frustrating?

For each group-work skill below, rate your performance on a scale of one to five.

- Listening to the opinions of others.
- Offering your opinions.
- Contributing to solutions so your group could complete a task.

How could you improve your skills in these areas?

