

A Shared Heritage with Anishinaabe / Ojibway

People were here before
active European
settlement. They were
the Anishinaabe or
Ojibway people.

Settlement required
Treaty agreements and
the Lac du Bonnet area is
now on Treaty One &
Treaty Three Land

Sunrise Schools are
introducing aboriginal
learning into their
curriculum.



Seven Teachings of Anishinaabe

- The traditional concepts of respect and sharing that form the foundation of the Aboriginal way of life are built around the seven natural laws, or sacred teachings. Each teaching honours one of the basic virtues intrinsic to a full and healthy life.
 - Each of these teachings are recognised in our own culture to some extent in our own culture
- Each law is embodied by an animal to underscore the point that all actions and decisions made by man are manifest on a physical plain. The animal world taught man how to live close to the earth, and the connection that has been established between the animal world and that of man has instilled a respect for all life in those who follow the traditional Aboriginal way.
 - The Sharing Circle; 509 Century. Winnipeg, Manitoba Canada. R3H 0L8
 - http://www.thesharingcircle.com/sacred_teachings.html

LOVE - EAGLE

- To feel true love is to know the Creator. Therefore, it is expected that one's first love is to be the Great Spirit. He is considered the father of all children, and the giver of human life.
- Love given to the Great Spirit is expressed through love of oneself, and it is understood that if one cannot love oneself, it is impossible to love anyone else.



RESPECT - BUFFALO

- The Buffalo, through giving it's life and sharing every part of its being, showed the deep respect it had for the people. No animal was more important to the existence of Indigenous families than this animal, and it's gift provided shelter, clothing and utensils for daily living.
- Native people believed themselves to be true caretakers of the great herds, and developed a sustainable relationship with the Buffalo resulting in a relationship that was a true expression of respect..



COURAGE - BEAR

- The Bear provides many lessons in the way it lives, but courage is the most important teaching it offers. Though gentle by nature, the ferociousness of a mother Bear when one of her cubs is approached is the true definition of courage.
- To have the mental and moral strength to overcome fears that prevent us from living our true spirit as human beings is a great challenge that must be met with the same vigour and intensity as a mother Bear protecting her cub. Living of the heart and living of the spirit is difficult, but the Bear's example shows us how to face any danger to achieve these goals.



HONESTY - SABE

- Long ago, there was a giant called Kitch-Sabe. Kitch-sabe walked among the people to remind them to be honest to the laws of the creator and honest to each other. The highest honour that could be bestowed upon an individual was the saying "There walks an honest man. He can be trusted."
- To be truly honest was to keep the promises one made to the Creator, to others and to oneself. The Elders would say, "Never try to be someone else; live true to your spirit, be honest to yourself and accept who you are the way the Creator made you."



WISDOM - BEAVER

- The building of a community is entirely dependent on gifts given to each member by the creator and how these gifts are used.
- The Beaver's example of using his sharp teeth for cutting trees and branches to build his dams and lodges expresses this teaching. If he did not use his teeth, the teeth would continue to grow until they became useless, ultimately making it impossible for him to sustain himself.
- The same can be said for human beings. One's spirit will grow weak if it is not fulfilling its use. When used properly however, these gifts contribute to the development of a peaceful and healthy community.



HUMILITY - WOLF

- Recognizing and acknowledging that there is a higher power than man and it is known as the Creator is to be deemed truly humble.
- To express deference or submission to the Creator through the acceptance that all beings are equal is to capture the spirit of humility. The expression of this humility is manifested through the consideration of others before ourselves.
- In this way, the Wolf became the teacher of this lesson. He bows his head in the presence of others out of deference, and once hunted, will not take of the food until it can be shared with the pack. His lack of arrogance and respect for his community is a hard lesson, but integral in the Aboriginal way.



TRUTH - TURTLE

- To know truth is to know and understand all of the original laws as given by the Creator- and to remain faithful to them.
- It is said that in the beginning, when the Creator made man and gave him the seven sacred laws, the Grandmother Turtle was present to ensure that the laws would never be lost or forgotten.
- On the back of a Turtle are the 13 moon, each representing the truth of one cycle of the Earth's rotations around the sun.
- The 28 markings on her back represent the cycle of the moon and of a woman's body.
- The shell of the Turtle represents the body real events as created by the Higher Power, and serves as a reminder of the Creator's will and teachings.



OJIBWAY CLAN SYSTEM 1



- People of all nations in the world essentially have the same basic needs: food, protection, education, medicine and leadership. Traditionally, the Ojibway Clan System was created to provide leadership and to care for these needs.
- There were seven original clans and each clan was known by its animal emblem, or totem. The animal totem symbolized the strength and duties of the clan. The seven original clans were given a function to serve for their people.
- The Crane and the Loon Clans were given the power of Chieftainship. By working together, these two clans gave the people a balanced government with each serving as a check on the other.

OJIBWAY CLAN SYSTEM 2

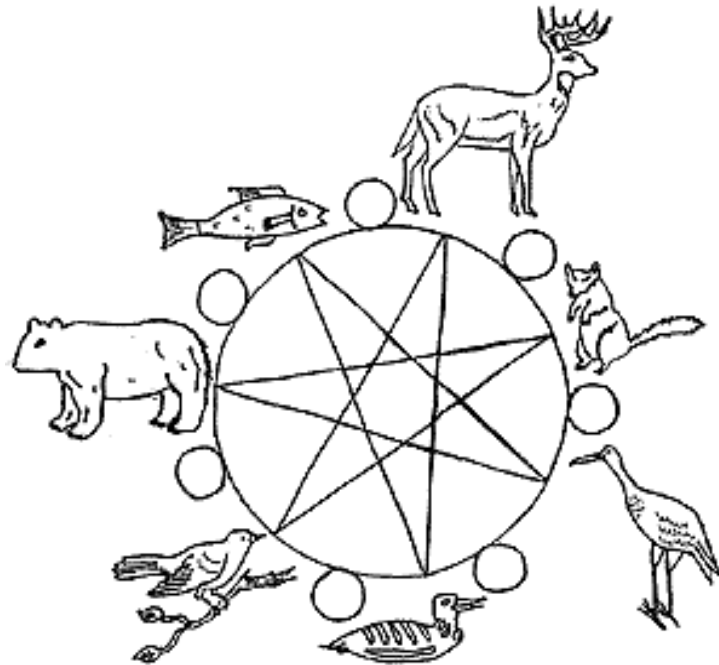
- Between the two Chief Clans was the Fish Clan. The people of the Fish Clan were the teachers and scholars. They helped children develop skills and healthy spirits. They also drew on their knowledge to solve disputes between the leaders of the Crane and Loon Clans.
- The Bear Clan members were the strong and steady police and legal guardians. Bear Clan members spent a lot of time patrolling the land surrounding the village, and in so doing, they learned which roots, bark, and plants could be used for medicines to treat the ailments of their people.
- The people of the Hoof Clan were gentle, like the deer and moose or caribou for whom the clan is named. They cared for others by making sure the community had proper housing and recreation. The Hoof Clan people were the poets and pacifists avoiding all harsh words.

OJIBWAY CLAN SYSTEM 3

- The people of the Martin Clan were hunters, food gathers and warriors of the Ojibway. Long ago, warriors fought to defend their village or hunting territory. They became known as master strategists in planning the defense of their people.
- The Bird Clan represented the spiritual leaders of the people and gave the nation its vision of well-being and its highest development of the spirit. The people of the Bird Clan were said to possess the characteristics of the eagle, the head of their clan, in that they pursued the highest elevations of the mind just as the eagle pursues the highest elevations of the sky.

OJIBWAY CLAN SYSTEM Summary

- To meet all the needs of the nation, the clans worked together and cooperated to achieve their goals.
- The Clan System had built in equal justice, voice, law and order and it reinforced the teachings and principles of a sacred way of life.
- Today some people still follow their clan duties, but, for the most part, the original force and power of the Clan System has diminished to a degree of almost non-existence.



The Seven Clans of Anishinaabe / Ojibway

- Depending on the geography of nations, each nation would have had differences in their clans.
- For example, the Crane Clan may have been the Heron Clan. Also, when looking deeper into oral history of the Elders, many clans had sub-clans as communities became larger and dispersed.
- The Marten Clan spawned the Otter Clan and the Beaver Clan. The Fish clan spawned the Sucker clan and the Turtle Clan.
- If a clan is not specifically listed in this teaching, there is a possibility that is part of or descended from one of the seven original clans.
- The Clan system provides a way to recognise the differences between people.
 - European culture uses a similar approach in the various personality systems
- Source
<http://ojibweresources.weebly.com/the-clan-system.html>

Fish - Giigoonh
Intellectuals & Mediators



Deer/Hoof - Waawaashkesh
Gentle People & Reconciler



Marten - Waabzheshii
Warriors, Hunters & Providers



Crane - Ajijaak
Chieftainship



Bear - Makwa
Protectors & Healers



Bird - Beneshii
Spiritual Leaders



Loon- Maang
Chieftainship



**7 Clan
System**



Crane Clan

- The crane stands in the water observing the world above the water line.
- Because the crane observes the outside world the Crane clan is known as the Outside Chief.
- The outside chief is responsible for negotiating with people from other communities.



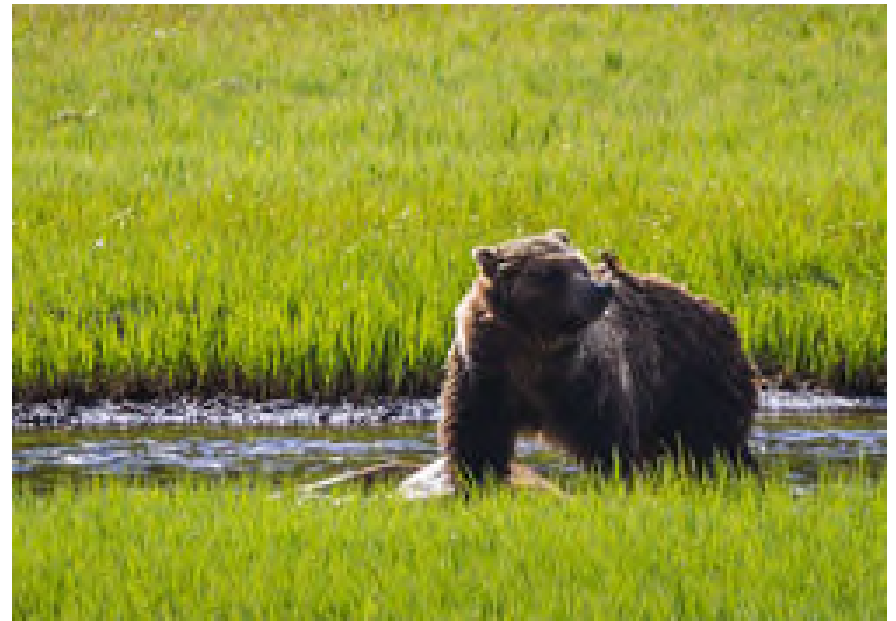
Loon Clan

- The loon dives and sees the happenings inside the water.
- In this way the Loon Clan is known as the Inside Chief.
- They are responsible for settling disputes and issues within their home community.



Bear Clan

- The mother bear protects her cubs with ferocity.
- She is also cunning and knowledgeable about the plants of the forest.
- Like the mother bear, the Bear Clan is responsible for protecting their people.
- It is said that people of the Bear Clan are short tempered and live on the outside of the village to ensure the safety of the gentler clans inside the village.
- The bear clan are also the medicine people for they know the healing ways of the plants available to them.



Deer or Hoof Clan

- The Deer or Hoof Clan were known for their kindness, gentle and soft spoken nature like the animals they represent.
- The Hoof Clan were responsible for looking after the social aspects of the community including ceremonies and celebrations.



Bird Clan

- The bird can fly high in the sky observing the world at great distances.
- Like the Eagle, the bird is known to be closest to the creator as they are part of the sky world and can access his/her wisdom.
- The Bird Clan are the keepers of knowledge and responsible for spreading the seeds of knowledge.
- The Bird Clan were traditionally the teachers and farmers.



Marten Clan

- The small agile marten is limber, quick tempered, and ferocious, has quick reflexes and is an excellent hunter.
- Members of the Marten Clan carry these characteristics and as a result are the strategists, warriors and builders within their community.



Fish Clan

- The fish watch the sky and have the knowledge of the sun, stars and moon.
- In this way the Fish Clan hold the most intelligence and are the peoples philosophers.
- They are also advisors to the Chief Clans.
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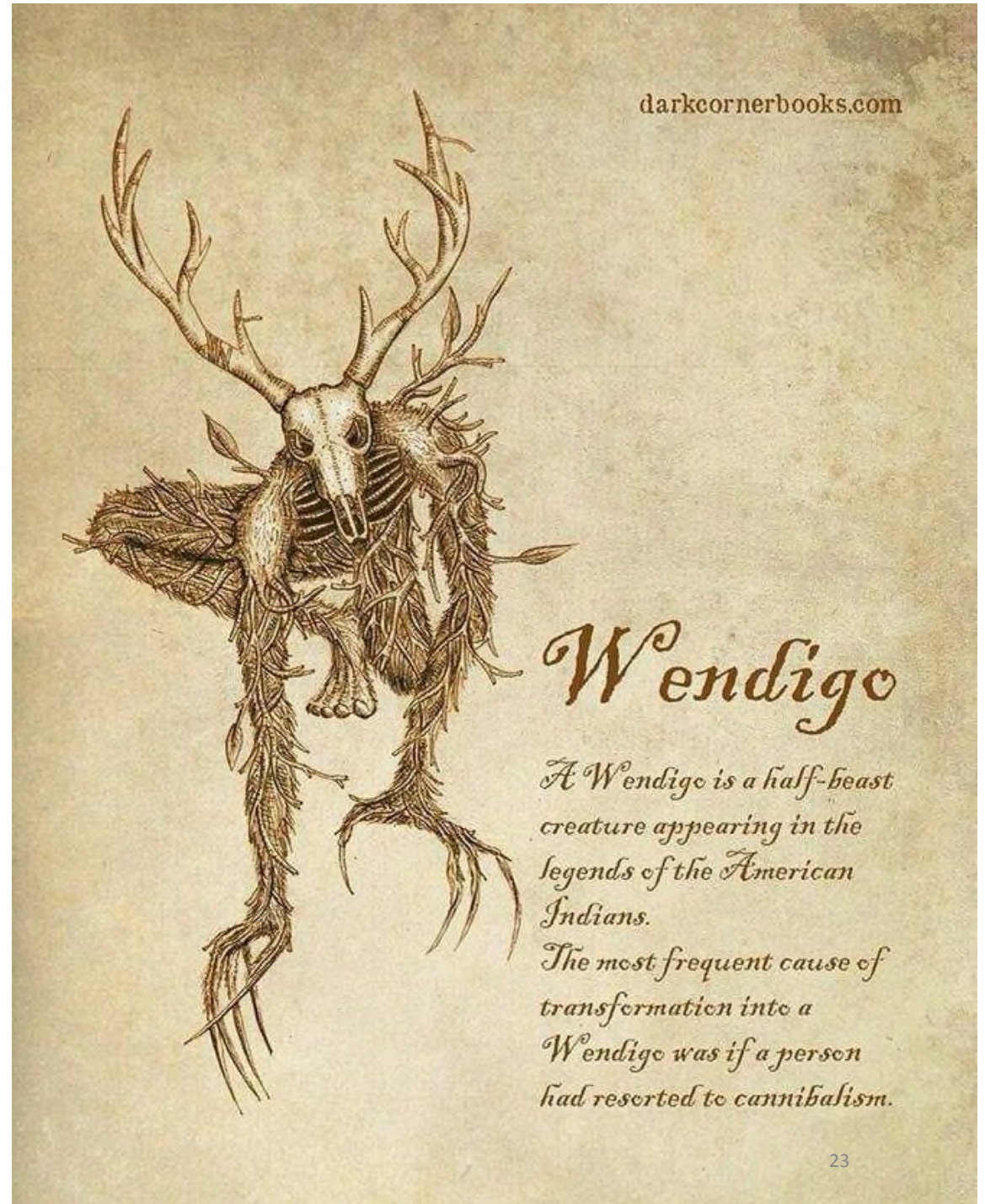


Mythical Creatures

Wendigo in
Ansihinaabe

Vampire in
European

Of interest there is
an island in Lac du
Bonnet called
Wendigo Island



darkecornerbooks.com

Wendigo

A Wendigo is a half-beast creature appearing in the legends of the American Indians.

The most frequent cause of transformation into a Wendigo was if a person had resorted to cannibalism.

The Wendigo Legend

<http://www.gods-and-monsters.com/wendigo-legend.html>

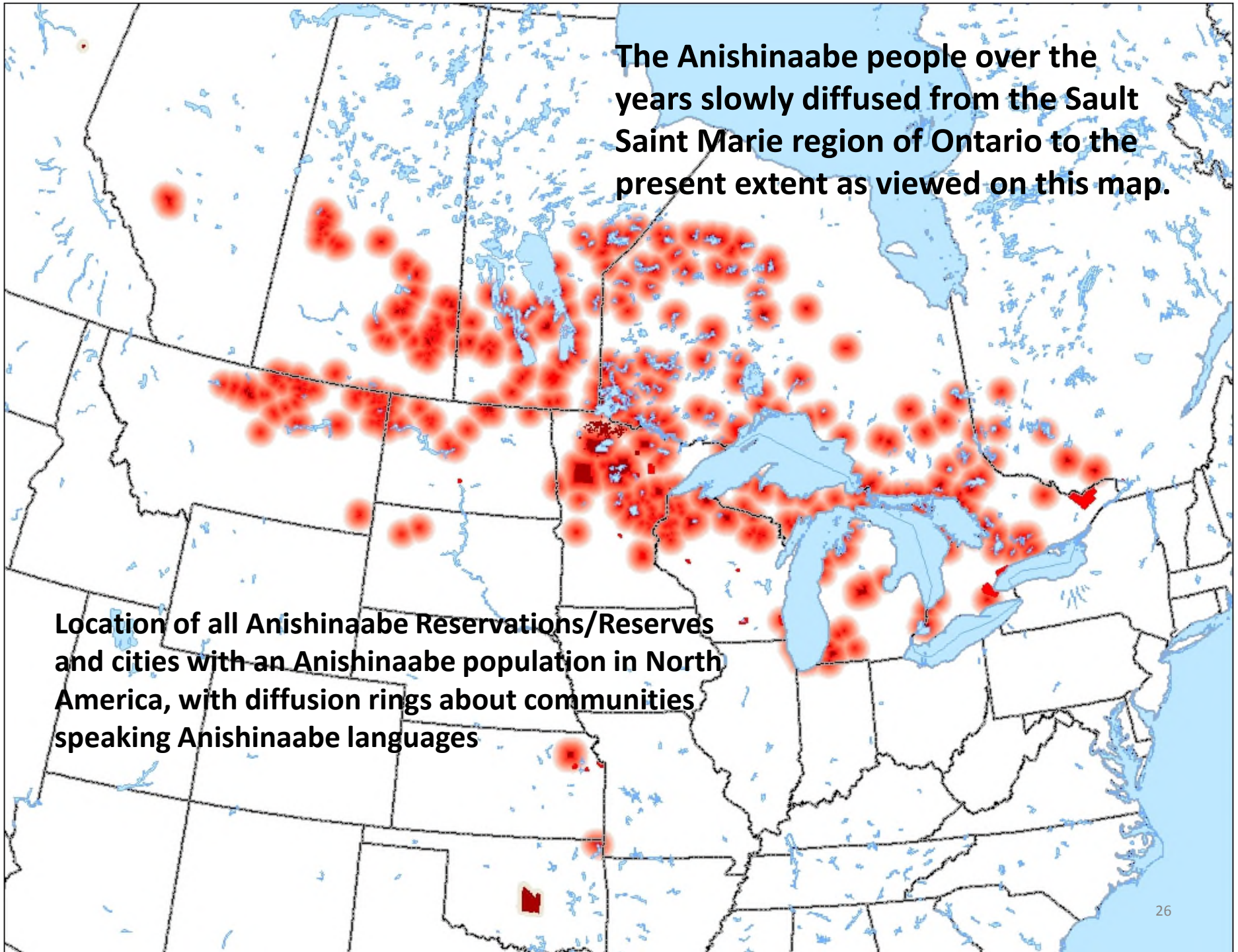
- The Wendigo is a demonic spirit believed by Algonquin-based Native American tribes to possess humans and turn them into cannibals.
- The term "Wendigo" or "Windigo" is used to describe both the evil spirit as well as the creature that humans can become when possessed by the spirit.
- The "monster" version of the mythical creature is human-like, but very tall and gaunt, with deeply sunken eyes and yellowish, decaying skin. They are impossibly thin and have an unending hunger that craves only human flesh.
- The best known way to become a Wendigo is through cannibalism. By eating another human being, even out of necessity for survival, a human can be overcome by these spirits and be transformed into one. The fear of turning into this creature was so strong that it was preferable to kill one's self rather than resort to cannibalism.

The Wendigo Legend (con't)

- The Wendigo legend was prevalent in the northern United States and Canada, and particularly roamed around woods and forests in the coldest areas where food was scarce and survival was challenging.
- There is a condition known as "Wendigo Psychosis" under which people who have reasonable access to other food sources would inexplicably become overcome with the need to consume human flesh. One such person, a Cree man named Swift Runner, famously slaughtered his entire family in 1878 and ate them, despite being only 25 miles from the Hudson Bay Company's supply post.
- In 1907 a Oji-Cree man named Jack Fiddler and his brother were arrested for killing over 14 people who he claimed were Wendigos or about to become them.
- As tribes have been more and more influenced by surrounding culture, the reports of the Wendigo have declined over the years, but as with most evil spirits, it is doubtful that this creature is gone for good.

The Anishinaabe people over the years slowly diffused from the Sault Saint Marie region of Ontario to the present extent as viewed on this map.

Location of all Anishinaabe Reservations/Reserves and cities with an Anishinaabe population in North America, with diffusion rings about communities speaking Anishinaabe languages



Timeline of Significant Dates by Year

- 1493 Papal Bull
 - Europeans given permission by Pope to subdue natives if they would be Christianised
 - Used as justification for residential schools
- 1763 Royal Proclamation
- 1780's or so Ojibway start moving West from Lake Superior under Chief Peguis
- 1817 Lord Selkirk signs Treaty at Red River for Selkirk settlers with Chief Peguis
- 1867 Canada Confederation
- 1871 Treaty 1 signed
 - Used for justification to clear natives from their traditional lands
 - Reserves established as based on Treaty
- 1876 Indian Act passed
- 1885 Pass system in Canada set up
- 1910 Native farmers at St. Peter's Parish near Selkirk were moved north to new Peguis Reserve
- 1901 Railroad building to Lac du Bonnet
- 1919 RM of Lac du Bonnet formed

Exposure to Europeans

Guns Germs & Steel by Jared Diamond

- Guns
 - More efficient and effective way to kill
 - Advantage over spears and arrows
- Germs
 - Disease
 - Small pox and tuberculosis
 - Brought diseases with them
 - Starvation
 - Loss of bison as food and shelter source
- Steel
 - More technology
 - Tools, improved housing & agriculture
 - Horses

Experience was Not Positive; Unequal

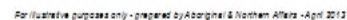
- Clan System of Governance
 - Ruled themselves in peaceable manner
 - No nobility; everything was shared
- European System
 - Nobility
 - Took their share first.
 - Kings
- Chief Peguis
 - Friend of the settlers
 - St. Peter's Church and Reserve until 1910
- Clearing the Plains
 - J. Daschuk

MB in 1871

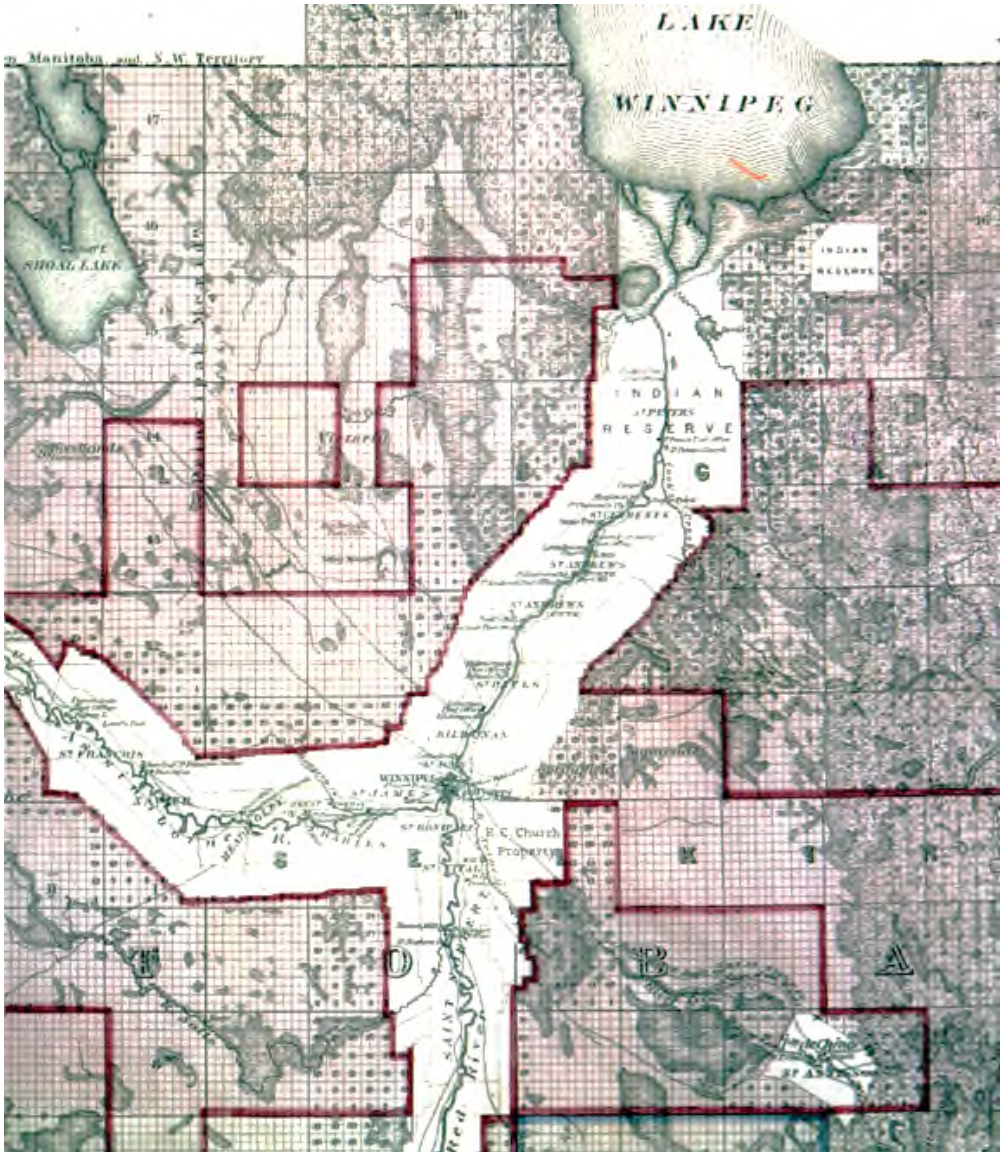


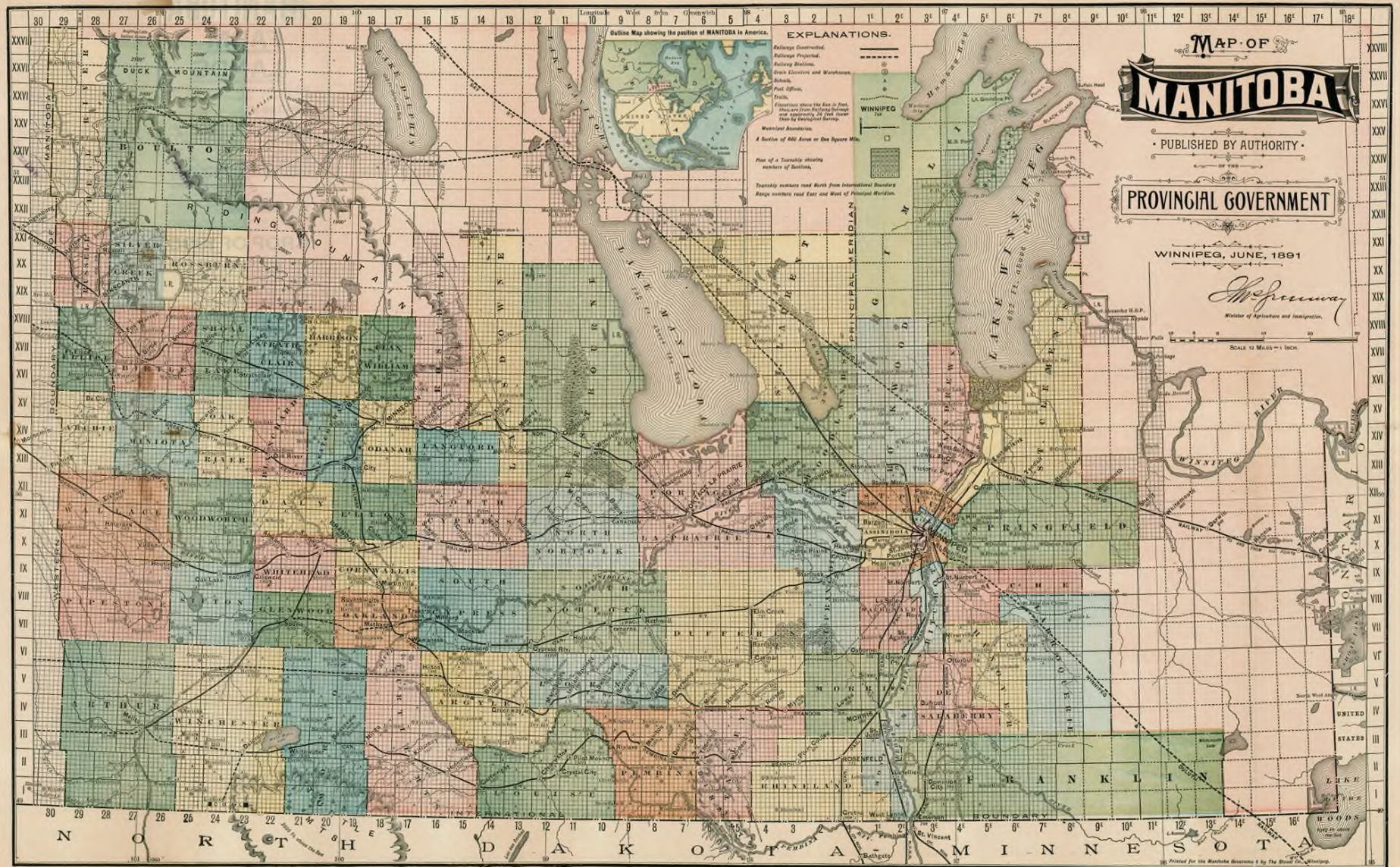
Treaty Discussions at Lower Fort 1871 Proposed





River Lot System of Land Distribution





Brokenhead and Sagkeeng were established after 1871 and before 1891

Realities of Treaty

No. 4
Department of Indian Affairs
JACK LAKE Agency.
November 18, 1932
Edward Yahyakkeekoot No. 125
of Beardy's Band
is permitted to be absent from his Reserve for Two weeks
days from date hereof. Business Hunting Big Game
for food and is permitted to carry a gun.
Indian Agent.

No. 85
Department of Indian Affairs
JACK LAKE Agency.
Nov 18th 1932
Edward Yahyakkeekoot No. 125
of Beardy's Band
is permitted to be absent from his Reserve for Two weeks
days from date hereof. Business Trapping in open season and
Hunting for food and is permitted to carry a gun.
Indian Agent.

Department of Indian Affairs,

Pass No. 161

Bearer *Lee Sugrues*

No. 16

Band *Beardys*

for 20 days with — gun

to Visit Children at

business *Regina School*

Duck Lake Agency

3rd June 1896

R. Buck

U.A.

Canada Pass Permit to visit
children

So.
African
Pass
Book

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Monthly signature of employer. Maandelikse handtekening van werkgewer.	Month. Maand.	Date of discharge and signature of employer. Datum van ontslag en handtekening van werkgewer.	
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Further Reading and Study

Memorable Manitobans: Peguis (c1774-1864)

From MB Historical Society

Saulteaux Chief Peguis.



James Daschuk; *Clearing The Plains*
U of R Press

A Plainly Sad Story

James Daschuk probes a dark period in Canadian history from an environmental perspective

Review by Gregory Beatty



Links to recorded CBC Material

- To
- <http://www.cbc.ca/radio/ideas/canada-s-original-promise-still-waiting-to-be-realized-1.4185851>
 - As Canada turns 150, the final talk brings the series back home, with Indigenous education advocate Roberta Jamieson. Roberta was the first woman chief of Six Nations of the Grand River, the first Indigenous woman to earn a law degree in Canada, and she holds an astounding twenty-five honorary degrees. She believes Canada is at a make-or-break moment where it has a chance to recast its historically troubled relationship with First Nations for the next 150 years. She sees the hope for that renewal in the very moment of contact between settler Europeans and her ancestors: "Our people consciously decided to share. And we had a choice. We were the majority then. And we made a conscious decision to share. And to help people survive. So I think we still have that choice as Canadians. And I'm very optimistic and very hopeful -- and I'm going to work very hard to see that we live up to that promise".
- <http://www.cbc.ca/radio/ideas/cree-academic-and-novelist-tracey-lindberg-on-reconciliation-before-reconciliation-1.3945719>
 - Dr. Tracey Lindberg calls it (W)rec(k)-onciliation, and uses that as the title and theme of a lecture she delivered at Vancouver Island University, the second in an Indigenous Speakers Series. Dr. Lindberg is a Cree academic and writer. In her talk and an interview with Paul Kennedy she explores the importance of reconciliation with self, with community, and with Indigenous peoples in advance of reconciliation with Canada. **This episode originally aired January 23, 2017.

End Meegwetch

A comment from Brokenhead
Ojibway Nation.
“The PowerPoint is very
interesting. No concerns for
publishing.”
Maryanne Folster, Brokenhead
Ojibway Nation

