



Indigenous Knowledge & *Our Connection to the Land*

Wisdom Shared by
Isaac Day-Murdoch



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Star Flower

1

The Star Flower, aka, *Trientalis Borealis*, is commonly found along the North Shore of Lake Huron. There are Ojibway legends and stories surrounding the flower that contribute to the vast beauty the North Shore landscape has to offer.

The Ojibway people also had medicinal purposes for this Flower. One purpose was used as Hunting Medicine. The old people say they would make a fire and throw the leaves of this plant in the fire. The smoke would quickly attract deer. They say not long after the smoke rose to the sky, a deer would reveal itself to the hunter. The hunter would then pay tribute for the success of the hunt to the flower.



TEACHER CONNECTIONS

PRACTICAL:

This data can be used to describe numbers or colors. The flower has seven pedals and also 7 pollen glands that protrude from the center. The colors are green, white, and yellow and the shape of the flower is a star.

KEY QUESTIONS:

1. What does the story about the Star Flower teach us?
2. Do you recognize an important number to the Anishinaabe?
3. Why do Anishinaabe people find this flower so valuable?

CURRICULUM CONNECTIONS: SCIENCE

Grade 1: Needs and Characteristics of Living Things

Grade 3: Growth & Changes in Plants
– Soil in the Environment

Grade 6: Biodiversity

It is said that years ago, a young girl was being neglected by her mother. Her mother would go about her day not paying much attention to the daughter. The daughter got very upset and decided to run away from home. While alone in the forest, she slept outside under the stars, always crying herself to sleep. The stars watched in pity. Finally after many days of watching this, the stars decided to rescue her. They took her up to the star world and fed her. Once the feast was over, they took her back down to earth, but not as a young girl, but as a Flower to show the people just how beautiful she really was.

– Isaac Murdoch

Date	Specific	Data Field	Format	Source	File #
June 17, 2013	Star Flower	Science/Math	Picture/Text	Isaac Murdoch	001

Measurement

2

"Well first of all our people didn't have rulers. They didn't have rulers to measure with. They measured by parts of the body... and everything is very visionary. You use your thumb, you used your fingers, your hand...like your hand full, fistful, arm length. Your arm length was here, (top of shoulder to tip of finger) the foot is used by your foot and it was always approximate. From what I saw, the way they worked from measurements, they always used hand-spans (From tip of thumb to middle finger with hand stretched out)."

"Ngoodinik. That was the arm length, (From tip of thumb to middle finger with hand stretched out) and one foot was ngoodzid. One foot. Kwaakaninch is a fistful. For something in bulk...one fistful. If you were going to put something in a container... a fistful. Think of how much your fist would be."

"My grandfather was a carpenter and he did use measuring devices. But most of the time I heard him say hand-spans, arm-lengths or foot-lengths, using his body parts. That's what I remember, and even a cupful. Ngoodnaagance is one cup."

- Emma Meawasige



TEACHER CONNECTIONS

PRACTICAL:

This information can be used as hands-on exercises for sewing or woodworking that does not need precise measurements. This style of measurement can also be used as an ice-breaker during formula break-downs and equations. The Elder stated these were approximations only and can be used for estimate exercises as well as encouraging students to learn the related Anishinabe words.

KEY QUESTIONS:

1. What has Emma's interview taught you about your body?
2. Explain what Emma has taught you about measurement?
3. Discuss the similarities/differences from using body parts compared to measurement tools?

CURRICULUM CONNECTIONS:

Kindergarten to Grade 6 : Math (Measurement)

Kindergarten to Grade 6 : Social Studies

Secondary School : Native Studies

Date	Specific	Data Field	Format	Source	File #
June 17	Measurement	Math	Text/video	Emma Meawasige	002

RECORDING TRANSCRIPT

ANISHINABE STYLE OF MEASUREMENTS

*This clipping was recorded on 2013-06-18 in Serpent River First Nation by Isaac Murdoch on behalf of KTEI. The clipping is of Elder Emma Meawasige explaining the **old Anishinabe style of measurements** using body limbs.*

Here is the transcript of that video footage.

Isaac: Ok for the record this is Emma Meawasige and Art Meawasige, and today Emma is going to speak about measurement. The old Anishinabe measurement style. How are you doing today Emma?

Emma: Good, good, good.

Isaac: Good.....so I guess Emma talking with you earlier ...um... last year we talked about measurement and we talked about the old style and how they used to sew; how they used to measure with their hands and their arms and things like that. So I'm really happy that today you wanted to get filmed and to show us all those old style of measurements. The Anishinabe style of measurements. So we are really happy you are to show us this today. So I know in regards to measurements you talked about using hand measurements. So how does that work?

Emma: Well first of all our people didn't have rulers. They didn't have rulers to measure with. They measured by parts of the body... And everything is very visionary. You use your thumb, you used your fingers, your hand...like your hand-full, fistful, arm-length, your arm-length was here (top of shoulder to tip of finger) the foot is used by your foot and it was always approximate. And from what I saw, the way they worked from measurements, they always used hand spans, (From tip of thumb to middle finger with hand stretched out). Emma demonstrates how to measure with her hand on table.

Isaac: Jeeze...that's pretty nifty. So how would you say that in Ojibway? A hand-span?

Emma: Ogoodninch...Ogoodninch. The fistful is opwokninch. When you take something in bulk you would say one fistful. You know you would use your hand. It would be one fistful. Even for one bag... the approximate was 50 pounds and they would say ndigooshkin. Because in those times they had like one bag of potatoes 50 pounds...one bag of flour, 50 pounds. If it was more, they would use 'chi'. Chindigooshkin.

Isaac: How about smaller measurements? Would you use your thumb for that?

Emma: You used the tip of your thumb it was used as an inch. (She demonstrates from tip of thumb to first knuckle on thumb.)

Isaac: Oic. Hey that's pretty good.

Emma: This is pretty well how they measured without an actual ruler. They used the body to measure things. And how they explained it was...it didn't have to be exact. They knew what a bag full was. A bag of potatoes; a bag of flour. Unless it was smaller they would say Naanaan debobyskoooshigun. Shkoooshigun is pounds. And in comparison today you can measure this part of your finger (Length of thumb) as 5 cm and this part over here (tip of pointer finger to base of thumb) as 10 cm. So when you hear them say 5 cm of snow you know it's this much (showing thumb length.) When they say 10 cm of snow you know it's this much (showing tip of pointer finger to base of thumb.)

Isaac: Oh wow!

Emma: Measurements were never exact...always approximate.

Isaac: How about a pinch full? Like if you were throwing a pinch of salt into something? What would be the (Ojibway) language way to say that?

Emma: I forget. I said it earlier.

Isaac: How about an arm length?

Emma: Ngoodinik. That was the arm length and one foot was ngoodzid. One foot. Kwaakaninch is a fistful. For something in bulk...one fistful. If you were going to put something in a container...a fistful. Think of how much your fist would be.

Isaac: How about foot measurements? Were there foot measurements as well?

Emma: Yes, they would use their feet. Everything was approximate. Demonstrates how to measure with feet, lining one foot in-front of other. My grandfather was a carpenter and he did use measuring devices. But most of the time I heard him say hand-spans, arm-lengths or foot-lengths, using his body parts. That's what I remember. And even a cupful. Ngoodnaagance is one cup.

Isaac: Ok Emma thank you for sharing with us and I think it's very valuable that you people learnt this old measurement style and keep it up.

Emma: Yes. If you don't have anything like a ruler to measure, just use your body to measure.

Isaac: Ahow Miigwech Emma.

Emma: Ahow Miigwech.

Note: Full Interview available on link

Dried Berries

3

Berries have long been used as a major food source for the Anishinabe people. They used several types of berries, often drying them to be stored for the winter. Types of dried berries included: blueberry, strawberry, chokeberry, raspberry, and blackberry.

How they dried them was no mystery. They would simply lay the berries on the rocks in the hot sun until dehydrated. This was important because if the berries were stored before they were dried, they would start to decompose and not be suitable as a food source. When storing food, moisture is always the contributing factor to spoiling.

Another method of drying berries was to crush the berries into a pulp and then spread them onto a nice fresh piece of birchbark. The paste would dry and resemble a dried fruit roll. This was treasured by younger children.

Dried berries were added to soups or eaten dry. Sometimes dried berries were added to fat rendered and pounded dried meat to make delicious pemmican. This was sometimes stored in birchbark containers or smoked animal hides. This was highly prized for its hardy protein and the Anishinabe could travel long periods of time with this staple food.



TEACHER CONNECTIONS

PRACTICAL:

Conversations about gathering food sources and storage can be discussed. Comparisons can be drawn between current food dehydration and the techniques described for winter storage. This information could be used to explain decomposition and associated variables.

KEY QUESTIONS:

1. What types of berries have been gathered as a food source?

2. Describe what happens when berries are stored before they are fully dried?
3. What techniques can be used to dry berries for storage?
4. What contributes to decomposition?

CURRICULUM CONNECTIONS:

Kindergarten to Grade 8: Health and Physical Education

Kindergarten to Grade 8: Social Studies

Secondary School : Food and Nutrition

Secondary School : Health

Date	Specific	Data Field	Format	Source	File #
June 18	Dried Berries	Science	Text	Isaac Murdoch	003

Dried Fish

Dried fish was a major food staple for the Anishinaabe people. By drying the fish, they could store the product for long periods of time in the winter months. Many types of fish were dried but sturgeon and whitefish were some of the species that they would prefer to dry and store for winter use.

The process of how they dried the fish depended on a few different factors. During turbulent times the fish was sun dried to prevent sending the enemy war party unwanted smoke signals. The preferred choice to dry fish was usually smoke dried. The steps are as follows:

- The fish was filleted in a certain way and cleaned very well.
- They were then patted dry with clean moss to absorb any moisture. Special attention was used when cleaning the fish, as even a small amount of blood could spoil the meat.
- The strips of fish were then hung on a smoke rack made of small trees and branches.
- A small fire was made under the rack and was made to smoulder. Rotten wood was often used for this purpose and rotten poplar and maple were quite desirable for this purpose. The purpose of the fire was to provide heat to the fish for drying, but also to engulf

the fish in smoke. The smoke greatly changed the composition of the fish and prevented bugs from tampering the food product.

- Depending on the size of the fish, this processes usually took three days to completely dry the fish making it ready for winter storage.

The product was usually sealed in birchbark containers and buried under the ground; stored in storage wigwams; or left underneath rocks to retrieve while on traveling on migratory routes.



TEACHER CONNECTIONS

PRACTICAL:

Conversations about preparing food sources and storage can be discussed. Comparisons can be drawn between current food dehydration and the techniques described for winter storage. This information could be used to explain decomposition and associated variables.

KEY QUESTIONS:

1. What types of fish would have been gathered as a food source?
2. What techniques can be used to dry fish for storage?

3. What contributes to decomposition?

4. How was food stored? Why did the location matter?

CURRICULUM CONNECTIONS:

Kindergarten to Grade 8: Health and Physical Education

Kindergarten to Grade 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Secondary School : Food and Nutrition

Date	Specific	Data Field	Format	Source	File #
June 18	Dried Meat	Science	Text	Isaac Murdoch	004

Dried Meat

5

Dried meat was a major food staple for the Anishinabe people. By drying the meat, they could store the product for long periods of time in the winter months. Many types of animals could be dried, but moose and deer were preferred.

How they dried the meat depended on a few different factors but it was usually smoke dried. During turbulent times the meat was sun dried to prevent sending the enemy war party unwanted smoke signals! The preferred choice to dry meat was usually smoke dried. The steps are as follows:

- The meat was cut into long thin strips usually cutting with the grain of the meat.
- Special attention was used when cleaning the meat, as even a small amount of blood could spoil the meat.
- The strips of meat were then hung on a smoke rack made of small trees and branches.
- A small fire was made under the rack and was made to smoulder. Rotten wood was often used for this purpose and rotten poplar and maple were quite desirable for this purpose. The purpose of the fire was to provide heat to the meat for drying, but also to engulf the

meat in smoke. The smoke greatly changed the composition of the meat and prevented bugs from tampering the food product. Depending on the size of the meat strips, it usually took three days to completely dry the meat ready for winter storage.

The product was usually sealed in birchbark containers and buried under the ground; stored in storage wigwams or left underneath rocks to retrieve while traveling on migratory routes.

TEACHER CONNECTIONS

PRACTICAL:

Conversations about preparing food sources and storage can be discussed. Comparisons can be drawn between current food dehydration and the techniques described for winter storage. This information could be used to explain decomposition and associated variables.

KEY QUESTIONS:

1. What types of meats would have been gathered as a food source?
2. What techniques can be used to dry meat for storage?

3. What contributes to decomposition?

4. How was food stored? Why did the location matter?

CURRICULUM CONNECTIONS:

Kindergarten to Grade 8: Health and Physical Education

Kindergarten to Grade 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Secondary School : Food and Nutrition

Secondary School : Native Studies

Date	Specific	Data Field	Format	Source	File #
June 18	Dried Meat	Science	Text	Isaac Murdoch	005

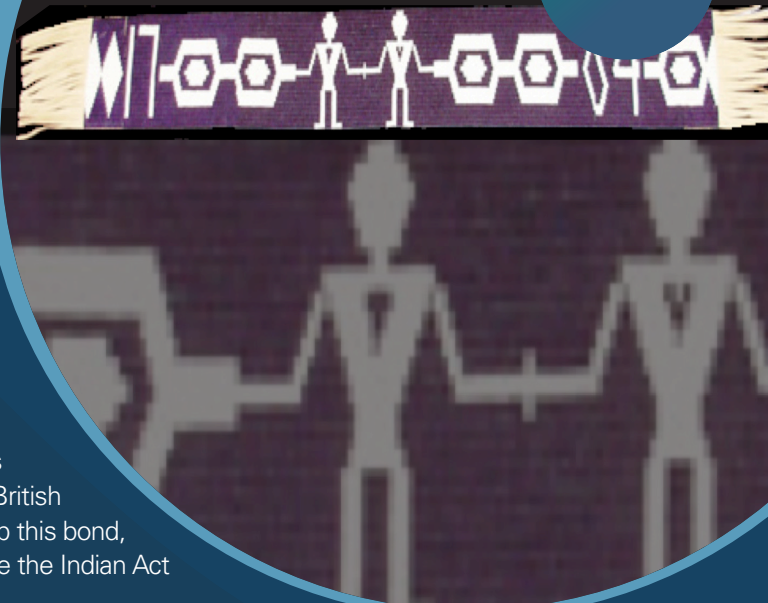
Wampum

6

Wampum has been used for centuries among several indigenous groups on Turtle Island. It has been used for medicinal purposes as well as for keeping track of special events or treaties. This was done through the making of wampum belts or having strings of wampum.

This image is a replica of the 1764 Great Covenant Chain Wampum Belt. This is a record of a sacred treaty between twenty four nations and the British. The Odaawa were entrusted with the original belt and it was last seen on Manitoulin Island. This treaty included the sacred bond between the Anishinabe and the British which included an alliance in war and trade. The British did not keep this bond, which created many problems for First Nations today which include the Indian Act and stolen lands.

Wampum was also used in trading and bartering and had a value when dealing with commodities. Due to the medicinal and spiritual properties of the wampum, its trade value was quite high. A string of wampum could easily be traded for a horse or stack of dry goods. Part of the value was that they could not easily be attained. The wampum comes from a shell found only in the ocean. When turning the wampum shell into beads, it has to be hand drilled in the water so the beads don't crack or split. A great deal of time and effort was made in order to make the beads and belts.



TEACHER CONNECTIONS

PRACTICAL:

This information can be useful when describing treaties, trading or bartering arrangements and how the Anishinabek had a different world view on monetary systems. In addition, the treaty relationship can be explored. Concepts regarding the importance of Indigenous knowledge systems are fundamental to share when discussing wampum.

KEY QUESTIONS:

1. What is wampum made out of?

2. Explain what wampum was used for?
3. What were wampum belts used for?
4. Is wampum still relevant today?

CURRICULUM CONNECTIONS:

Kindergarten to Grade 6 Math : Representing, patterning, spatial reasoning, counting

Grades 1 to 6 : Social Studies

Grade 3 : Social Studies, Communities in Canada, 1780-1850

Grade 5 : First Nations and Europeans in New France and Early Canada

Grade 5 : Social Studies, New France and British North America, 1713-1800

Secondary School : Native Studies (NAC 20, NBV 3E)

Date	Specific	Data Field	Format	Source	File #
June 18, 2013	Wampum	Math	Photo/Text	Isaac Murdoch	006

Circle

7

The circle has a wide variety of meaning to the Anishinabe. The circle was and is by far the most widely used and universal symbol in Anishinabek culture. Here are some examples:

Medicine Wheel - One of the most common circle that is used today in Ojibway culture is known as the Medicine Wheel. This wheel is known as a teaching guide, also giving special attention to the directions (East, South, West, and North) and Four Sacred Medicines, (Tobacco, Sweetgrass, Sage, Cedar).

The medicine wheel can also be used to describe the stages of one's life and also seasons. The colors of the Medicine Wheel can change from village to village and tribe to tribe. This a great way to teach young children about some of the beliefs and values of Anishinabek Culture.

Pictograph Writing - An Ojibway pictograph is a form of writing that was used to communicate with others. They would draw, scrape, or paint symbols in the sand, birchbark, wood, or copper to either tell a story or to communicate trade with other nations with different linguistics. The circle had a universal meaning amongst most tribes. Here are some examples:



Sun



Moon



Lake

TEACHER CONNECTIONS

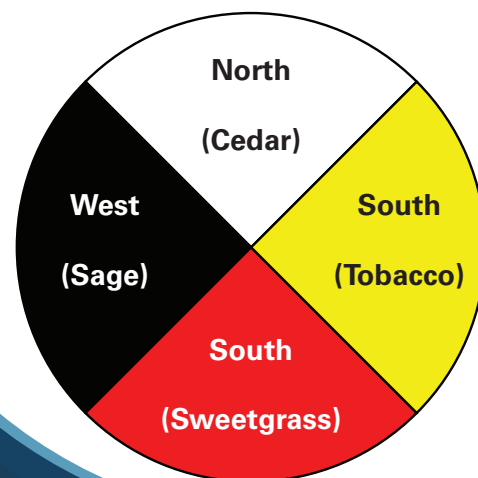
PRACTICAL:

The circle as a symbol can be used to explore areas in communication, spirituality and community relationships. Teachers are encouraged to remind students about the connection between the symbols (circle) and the land they live on. The land and our connection to it plays an integral role in our understanding of our roles and responsibilities. Teachers should note the importance of using materials from land to communicate.

KEY QUESTIONS:

1. Explain how the medicine wheel is a process?

The Medicine Wheel
Representing Four Directions and the Four Sacred Herbs



2. What are the colours and directions with respect to quadrants in the medicine wheel?
3. Discuss some medicine wheel teachings?
4. Why is the circle significant?
5. Explain how pictographs are considered communication?

CURRICULUM CONNECTIONS:

Kindergarten : Colours, Directions

Grades 1 to 6 : Social Studies, Language Arts-Communications

Secondary School : Native Studies (NAC 20, NBV 3E), English, Communications

Date	Specific	Data Field	Format	Source	File #
June 19	Circle	Math	Text	Isaac Murdoch	007

How the Robin got its Red Chest

8



Many years ago, a father put his son out on a vision quest on a high rock with no trees to provide shade for the boy. The high rock was on an island and at the point of the island is where the boy fasted. It was very hot outside and was the warmest time of the year. The boy started to get a sunburn. The father made the boy stay out longer until he received his vision. The spirits saw what was happening and took pity on the boy. That night the spirits decided to take the boy and turn him into a bird. The bird was a robin. That's why today robins have a red chest, because the boy had gotten sunburned on his chest.

TEACHER CONNECTIONS

PRACTICAL:

This information can be used when describing color or bird species. Teachers are encouraged to take students to an outside learning space. Teachers can connect the Indigenous Knowledge component with the science curriculum.

KEY QUESTIONS:

1. Why is learning the story about how the Robin got its red chest important?

2. What is a vision?

3. Explain what it means to fast?

CURRICULUM CONNECTIONS:

Grade 1: Science – Needs and Characteristics of Living Things

Grade 2: Science – Growth and Changes in Animals

Grades 1 to 6: Social Studies

Date	Specific	Data Field	Format	Source	File #
June 19	Robin	Science	Text/video	Emma Meawasige	008

How to Make Rawhide

9

Rawhide is the hide of the animal that has been scraped, clean and dried. You will find rawhide on snowshoes, drums, rattles, sleds and cradleboards. It was a very common and useful commodity and served many purposes. Once the rawhide was soaked in water, it was very pliable and easily manoeuvred. Once dried, it would dry hard like wood and shrink in size. This made it perfect for binding objects together and for strengthening items such as tools. Anishinabe women were usually responsible for making rawhide.

The rawhide was made from the hide of an animal and large game was preferred such as bear, moose and deer. The hide of the animal was carefully skinned off the animal. Special attention was used when skinning so as not to make any gouges or holes in the hide. Once the hide was off the animal, it was soaked in water. A fast moving stream was preferred but not necessary. The hide is very buoyant and was weighed down using rocks. The hide was usually left to soak for a couple of days.

Once the hide was done soaking, it was stretched upon a frame and all of the meat was taken off at this point. They would use a bone scraper to do this work. When taking the flesh off, they would look for little collared dots in the



hide to appear. This is how they knew they had scraped enough of the membrane off and could stop scraping that area of the hide. Once this was complete, they would let it dry in the hot sun. The next day they would scrape the hair off using the same bone scraper. This was labour intensive. When scrapping the hair off, they would also scrape and work the thickness off the hide to desirable preference. Once this was completed, the hide was taken off the stretching rack it was rolled up and ready for use.

TEACHER CONNECTIONS

PRACTICAL:

This information can be used when describing composition, respect for all parts of the animal, processes, team work, role of men, role of women and present day hide products.

KEY QUESTIONS:

1. What is rawhide?
2. What was rawhide used for?
3. List the steps to preparing rawhide.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Science and Technology

Secondary School : Native Studies

Date	Specific	Data Field	Format	Source	File #
June 19	Leather	Science	Text/photo	Isaac Murdoch	009

How to Make Leather

10

The making of leather was very important and vital to the survival to the Anishinabe people. It was used as clothing and shelter. The necessities of life were reliant on this commodity. Leather was made from animal hides and was labour intensive. First the animal hide was worked into rawhide and then softened into workable fabric for sewing.

Here are some uses for rawhide: You will find rawhide on snowshoes, drums, rattles, sleds & cradleboards. It was a very common and useful commodity and had served many purposes. Once the rawhide was soaked in water, it was very pliable and easily manoeuvred. Once it dried, it would dry hard like wood and shrink in size. This made it perfect for binding objects together and for strengthening items, such as tools. The Anishinabek women were usually responsible for making rawhide and leather.

The rawhide was made from a hide of an animal and large game was preferred like bear, moose and deer. The hide of the animal was carefully skinned off the animal. Special attention was used when skinning, as not to make any gouges or holes in the hide. Once the hide was off the animal, it was soaked in water. A fast moving stream was preferred but not necessary. The hide is very buoyant, and was weighed down using rocks. The hide was usually left to soak for a couple of days.

Once the hide was done soaking, it was stretched upon a frame and all of the meat was taken off at this point. They would use a bone scraper to do this work. When taking the flesh off, they would look for little coloured dots in the hide to appear. This is when they would know they scraped enough of the membrane off and could stop scraping that area of the hide. Once this was complete, they would let it dry in the hot sun. The next day they would scrape the hair off using the same bone scraper. This was labour intensive. When scraping the hair off, they would also scrape and work the thickness off the hide to desirable preference. Once this was completed, the hide was taken off the stretching rack.

It was rolled up and ready for use typically for either rawhide or to be worked into leather.

To work the rawhide into leather, it required a softening agent and the brain of the animal was usually used for this purpose. The brain of the animal was mixed with equal parts fat and a handful of water. This was cooked on a low heat and allowed to cool off. It was then spread on the hair side of the rawhide and allowed to rest in the sun for a few days. One moose brain can soften two hides. Dogs were kept away and the hide was closely monitored from animals and rodents and was usually folded up and put in storage for the night. Once the brain and fat soaked into the hide, it was wrapped into a cone like shape and hung on a tripod over smouldering wood. The wood preferred was either rotten poplar or maple. Sometimes, sumac leaves were used as well as different barks and mud. The variety of wood used would greatly change the color and hardness of the hide. The hide would smoke over this fire for about twenty minutes or until the fat began to drip off.

After this stage was completed, the hide was soaked in warm water. It was then wrung out by tying it to a tree and twisting it. Once this was completed and most of the moisture was wrung out, it was scraped back and forth on a tree to soften the rough spots. Once this was completed the women or children would chew the remaining rough spots on the hide to soften them. This was the last stage of completing the smoked brain-tanned hide.



TEACHER CONNECTIONS

PRACTICAL:

Practical -This information can be used when exploring uses of animals. It is important to discuss the reasons for using all parts of an animal. Teachers are encouraged to take students to an outside learning space. Teachers can connect the Indigenous Knowledge component with the Science, Language Arts and Social Studies curriculum.

KEY QUESTIONS:

1. What is leather made from?
2. What part of the animal was used as a softening agent?
3. Discuss the uses of leather. Have they changed or stayed the same?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Science and Technology

Secondary School : Native Studies

Grades 1 to 8: Art

Date	Specific	Data Field	Format	Source	File #
June 19	Leather	Science	Text	Isaac Murdoch	010

Onamin

The Sacred Red Paint

11

Onamin is a red paint that has a base of Red Ochre. It is an iron based compound that gives it its rustic color and properties. It has been used by the Anishinabe people for thousands of years and had several different uses. The paint was made of Red Ochre, fish or animal fats, duck eggs and urine. This mixture was cooked until desired color. The longer you cooked the paint, the redder it became. Here are a few of its used:

- **Burial Paint:** This paint has been used for thousands of years by the Anishinabe people in burial practices. They would use either the paint with all or some of the ingredients when used for this purpose. The red paint had significant ceremonial value in burial ceremonies, but also repelled animals from the grave.
- **Hunting Medicine:** The paint was sometimes used to attract large game. Animal figures were sometime drawn or scraped on birchbark, and then painted red. This was done when game was scarce or during turbulent times when the men could not go on a hunt.
- **War Paint:** The Anishinabe would often paint their faces and bodies with the red mixture before going into war. The paint was said to have protective properties and gave the warriors strength before going into battle.
- **Medicine:** This paint was also used as a way to stop bleeding. It was also said to aid infection and blood poisoning. There are legends of how this paint came to be.

- **Pictographs** The paint has been used by thousands of years when making pictographs. The pictographs can last for thousands of years and have great significant to the Anishinabe people. The forests and water ways have many pictographs sites and many more will be rediscovered in the future. The pictographs are classified as sacred sites.

The red paint also had many other uses. It was a common paint and its ingredients could easily be found throughout most of the forest. This paint is endangered from being forgotten and lost forever. It is encouraged that the Anishinabe people continue to make the paint and become educated on its uses.

TEACHER CONNECTIONS

PRACTICAL:

This information can be used to describe color. There is a lot of science in this text, but the writer cannot explain this science. **Note:** *This paint is a sacred substance and should be handled accordingly.*

KEY QUESTIONS:

1. Describe the uses for the Onamin/Onaman?

2. How was the paint prepared?

3. Where does Onamin/Onaman come from?

CURRICULUM CONNECTIONS:

Kindergarten to Grade 6: Art

Kindergarten to Grade 6: Science

Kindergarten to Grade 6: Social Studies

Secondary School: Native Studies & Art

Date	Specific	Data Field	Format	Source	File #
June 20	Onamin	Science	Text	Isaac Murdoch	011

Anishinabe Science

12

The science and biology of how Nature interacts within herself is coded and riddled in the Anishinabe language. The Elders state that the Anishinabe and the language come from the land; therefore, the language describes the land where it comes from. Most of the nouns that are in the Anishinabe language describe the biology of the noun. For example:

Boodaashkeying – This is the place name for a Bay located on Serpent River First Nation. The English name is Walkhouse Bay and does not describe the biology of the Bay. Boodaashkeying simply means “The place where wind splashes in the canoe” and explains the channel of rocks nearby that funnels the wind directly into the Bay.

Recommendation

It is recommended by the writer to have the Anishinabe students record as many names and places as possible in connection to the land. Bays, lakes, rivers, swamps, rocks and sacred sites that still have Anishinabe names should be recorded for future use. This information would greatly give details of the land and explain the biology of the land through an Anishinabe lens.

TEACHER CONNECTIONS

PRACTICAL:

Have the students conduct an exercise where they all have to go research one Anishinabe name in regards to place names on the land. Compile this information and detail on a map for future use.

KEY QUESTIONS:

1. List components connected to land (Bays, lakes, rivers, swamps, rocks and sacred sites) that continue to have Anishinabe names.
2. Do you recognize the connection between the name and the meaning?
3. Why are Anishinabe place names important?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Science and Technology

Secondary School: Native Studies

Date	Specific	Data Field	Format	Source	File #
June 25	Anishinabe Science	Science	Text	Isaac Murdoch	012

Seasons Fisher Legend

13

Fisher is a great warrior and hunter and always stays close to the ground and remains humble. Long ago the winter came and never left and all of creation was on the verge of perishing. One day Fisher was out hunting and his son decided to go out on a little hunt of his own. He seen a squirrel and in one quick pounce, quickly had him in his paws. Squirrel began to speak to the young fisher and was released from his powerful paws. Squirrel told him, "Please don't kill me. I know that you are hungry and afraid and I may know what can help. I think I know what may save all the animals and Anishinabe from this horrible and cold winter. There may be a way to bring spring back to the forest" Squirrel told young Fisher his plan and wished him well and success.

When the dad fisher returned home from his hunt, young Fisher pretended to cry and weep. Fisher asked his son, "What's wrong my boy?" The young Fisher told his father he was cold and starving and asked his dad to do something to bring back spring. The father fisher looked at his son and told him not to let his mother see him cry. Fisher thanked his son and told him he would hold a council with the others in the forest and see what they could do. He told his son to help prepare for a great feast. Once this was prepared, many four-legged showed up. During this council and feast, fox stated there were no birds left in the sky. He stated that an old man stole them many years before and had them in a bag in his wigwam in the sky-world. The fox stated that all the warm weather was up in the sky.

It was agreed that four agile and strong warriors would go; Fisher, Otter, Lynx, and Wolverine. They then smoked the Sacred Pipe and asked for strength and victory in their challenge. The chosen four took a little bit of dried meat with them and set out to find the highest mountain. Once they reached the top of the mountain, they knew they had to break into the sky-world where that old man lived and steal the birds back and bring them down to earth. They knew this would bring back the warm weather and blue skies. Once at the top of the mountain, they knew they had to break into the sky where the stars lived. They had to bust a hole into the sky-world and climb in.



Wolverine tried first. He jumped up with great force and smashed his head hard. He felt dizzy and fell to the bottom of the mountain. Then otter tried. He jumped up very hard and hit his head in the same spot that wolverine did. Otter was unsuccessful in making a hole and slide down the mountain. That's why Otters slide around today. The Lynx tried. He jumped high and hard. This time, it made a small crack. But lynx lost his balance and fell onto the mountain side and broke his tail off and that's why they have small tails today. Then fisher tried. Fisher jumped and hit his head onto where the crack was. He jumped and jumped until there was a small hole. Fisher was tired and alone, but because he made a promise to his son, he knew he had to keep trying and eventually he made a hole big enough to crawl into.

Once into the sky-world, he travelled north to where the old man lived and noticed that a big crane was guarding the doorway. Fisher decided to go back to earth and get a handful of spruce gum so he could shove it into cranes mouth to prevent it from gawking and warning the old man. Fisher went back to Earth and collected what he needed and climbed back up that hole in the sky undetected. He travelled north again until he seen the old man's wigwam. Fisher snuck up to the crane and rushed in to but the sap into his mouth, but before he could, crane made a big yelp.

Fisher shoved all that sap into his mouth, but it was too late. Fisher ran into the wigwam and grabbed that bag of birds, but because the crane warned him, the old man already had his bow and arrows in his hands. Fisher ran out the door and tried to run to where the hole was. The old man shot many arrows at him almost striking him many times. Fisher was fast and zigged- zagged across the stars with ease. But the old man was a crack shot and finally hit fisher in his tail. This was Fishers' only weak spot, the only place where he could get killed. The old man must of knew about it and sent an arrow into his tail mortally wounding him. Just before Fisher died, he was able to untie the bag of birds and threw them down the hole back to earth. After he did this, Fisher ran west and fell over on his back and died.

Back on earth, the birds flew all over the land and told everybody what happened. The people knew that Fisher died saving them and mourned his death and celebrated his strength and speed. The spirits in the sky-world decided to honour Fisher and placed him amongst the highest stars. The earth became warm again and life flourished all across the lands. Because Fisher made a

hole big enough to crawl through, it gave us spring and summer. Because the old man in the sky also had a victory in his own rite, he still gets to blow his winter in fall and winter months.

Next time you look at the stars and look at the big dipper, know that it's Fisher. Ojigianong displayed about what happened. You can see where the arrow hit his tail and killed him. In the winter the fisher rolls on his back and dies. In the early spring, he's back on his feet sneaking up to the old man's wigwam to bring spring to the land.

TEACHER CONNECTIONS

PRACTICAL:

This story can told to children to teach about constellations and seasons.

For additional resources on the Fisher Story please see "Lessons from the earth: Storytelling, Art & Indigenous Knowledge Teacher Resource Kit at www.helpingourmotherearth.com/sacred-fisher-story.html

KEY QUESTIONS:

1. What is the lesson of the Fisher story?
2. Describe the connection between the story and the constellations.
3. Explain what lessons we can learn from each animal in the story.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Science and Technology

Grades 1 to 8: Language Arts

Secondary School : Native Studies

Date	Specific	Data Field	Format	Source	File #
June 24	Seasons-Fisher Legend	Science	Text	Isaac Murdoch	013

The Sumac Tree

14

The sumac tree has been used by the Anishinabe for thousands of years and for a wide variety of uses.

Sumac Berries – The deeply coloured red berries were used as a dye. They would crush the berries when ripened and cooked on a low heat. They would then use the juice of the berries as dye for clothing or basketry. The berries were also sometimes used as a spice in foods and also for make-up. The young ladies would redden their cheeks with the juice of this berry in hopes to catch the attention of a young warrior.

Sumac Roots – The roots of this tree was sometimes used as a cough medicine. The roots were peeled and split. Once this was complete they were boiled into a tea for drinking. These roots also have other medicinal properties.

Sumac Bark – The bark was sometimes used as an ingredient in a smoking mixture for their pipes. The bark was peeled long and smoked over a fire for about an hour. It was then chopped up into fine pieces and dried in a bowl or piece of birchbark. Once dried it was usually added with other ingredients for smoking in their pipes.

Sumac Leaves – The leaves of this plant were used to smoke the hides to soften them. The leaves also gave a nice dark color of the hide and gave the hide a beautiful aroma. The leaves were usually placed in a smouldering fire to create a lot of smoke. The hide would be completely engulfed in this smoke, also detaching bugs and rodents to the hide once it was completed. They say ants hate the smell of sumac smoke and will avoid anything that has smoked by the leaves of this plant. Baby clothing, blankets and moss was also smoked with these plant leaves to detract vermin.

TEACHER CONNECTIONS

PRACTICAL:

This information can be used to explain color or composition. Students can examine different types of trees and their uses. Students can discuss the importance of environmental responsibility.

KEY QUESTIONS:

1. List some uses for the sumac tree.
2. What does the tree teach us about environmental responsibility?
3. How could the sumac tree be used today?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Science & Technology

Grade 1: Needs and Characteristics of Living Things

Grade 3: Growth & Changes in Plants – Soil in the Environment

Grade 6: Biodiversity

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts

Date	Specific	Data Field	Format	Source	File #
June 24, 2013	Red Dye Sumac tree	Science	Text/Photo	Isaac Murdoch	015

Number Seven

15

The number seven is very significant in the Anishinabe culture. There are many stories and legends as why this is, and they are usually told by knowledge keepers and scholars. The Seven Fire Prophecies and Seven Stages of Life are some examples of these stories. The Anishinabe believe these stories are guides as to help people make the right decision for the time they are in. These are called teaching legends and are usually told in their ceremonial lodges or at special gatherings.

Some people also practice hanging seven flags of different colours in trees, each color represents different things. They are as follows:

1. **Yellow** - East
2. **Red** – South
3. **Black** – West
4. **White** – North
5. **Blue** – Sky
6. **Green** – Mother Earth
7. **Purple** – Great Spirit

The philosophies surrounding this number and its meanings can take many years to learn. It is also important to note that there are more meanings and teachings than profiled in this document.

TEACHER CONNECTIONS

PRACTICAL:

This can be told to children when explaining the directions (south, north Etc.) The child may be able to identify the direction easier if there is a color attached to it.

KEY QUESTIONS:

1. What do the seven colours represent?
2. Share some of the meanings behind the number seven that you have been taught?
3. Discuss where you can go to learn more about the significance of the number seven.

CURRICULUM CONNECTIONS:

Kindergarten to Grade 6: Math

Grades 1 to 8: Science
Daily & Seasonal Changes

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts

Date	Specific	Data Field	Format	Source	File #
June 25	Number Seven	Science	Text	Isaac Murdoch	016

Archaeoastronomy

16

Archaeoastronomy is a practice of building structures in accordance with the sun, moon, stars and planets. It has been practiced for thousands of years by most cultures around the world and was very evident with the Anishinabe ceremonial practices. For the Anishinabe, lodges would be built in order to catch the light of summer solstice. Many ceremonial gatherings are in accordance to the alignment of the sun, stars, moon and planets. Tipis, sweat lodges, spring and thanksgiving ceremonies are usually all aligned up in accordance with the blueprint that hangs above us.

There are pictographs that are also aligned up to these equinoxes. These things are told in traditional Anishinabe ceremonies. Some of the pictographs are of animals, but the animal represents the constellation and the constellation can have many meanings. The story of the sky world is very complicated and may require many years to learn a little bit. Bugonagiizhig (small dipper) is one of the constellations and how the shaking tent (Jiiskaan) came to be. It's a very long legend with many parts to the story and it can't be told in a little bit of time. Other constellations are connected to this story (Aadsookaan), and also have their own set of legends and stories. Sometimes only a couple of dots are painted on the rocks and yet, they are so complex to understand. Ojig'anung (Big Dipper) is connected to Bugonagiizhig, and so is Giwaydinahnung (North Star). There may be years of teachings on a few painted dots on a rock that detail years of knowledge regarding the celestial movements and Archaeoastronomy.

The Anishinabe people were great philosopher's and were well versed in the worlds that existed above in Jiibaymiikan (The Path of Souls). Even Waasnode (Northern Lights) are a part of this system, the color they display and how and where they move all tell the wise man or woman what is going to happen or how to correct things. Sometimes Waasnode

give warnings. Some Anishinabek were trained in this type of celestial reading. Dogs are considered very sacred to the Anishinabek, and one of the reasons why is they can read the stars and will never get lost. That's how he knows how to come home after being stranded somewhere far away. The same with birds, when they travel north and south; they follow the stars. The Old Elders say that the stars are a big map of what's down here and the animals know how to read it. Our people knew that too at one time but are losing it every passing day.

The star word is a reflection of what is here. Sometimes after a long night of ceremony or doctoring, the Jiiskiidiinini Shaking tent man would sometimes wait till sunrise and have a small breakfast and share his food with Waabanong (Morning Star). Last year, an Elder from Birch Island stated, "When we are having a hard time in our life we have to look up, as we are all connected to Jiibaymiikan and every answer we will ever need hangs above our heads. We have to reach up to get to receive them."

3. Why do Elders have to share about the sky?
4. Describe the connections you can make between yourself and the stars?

TEACHER CONNECTIONS

PRACTICAL:

This information can be used to describe Anishinabe beliefs and values regarding constellations and star movements.

KEY QUESTIONS:

1. What is Archaeoastronomy?
2. Why are dogs considered sacred?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Science & Technology Space

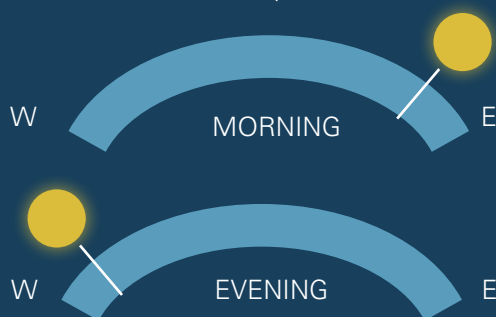
Date	Specific	Data Field	Format	Source	File #
June 25	Archaeoastronomy	Science	Text	Isaac Murdoch	017

Time

17

Time has always been used to determine how much day light is left and to coordinate day to day activities. Time also dictated the seasonal alignment of the moon and stars and the Anishinabe harvested accordingly. The Anishinabe people had a system that revolved around the sun and moons activity. They knew the longest and shortest days of the years and how much daylight they would have throughout each season.

There were also pictographs that depicted certain times of the day and also future events. The pictograph for the time of day was very similar through-out most woodland tribes. Here are a few examples:



As you may see, the arch represents the sunlight hours and is reflective of the suns movement. The notch sticking up represents where the sun is located and what time of day it is. There are many pictographs that display many times of day and night, and the weather may also be included as well.

TEACHER CONNECTIONS

PRACTICAL:

This information can be used to look at time through a different lens while inspiring the learner to explore the world of pictographs.

KEY QUESTIONS:

1. What did the Anishinabe system of time revolve around?
2. What is a pictograph?
3. Explain what we can learn from pictographs.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Mathematics

Grades 1 to 8: Science and Technology
– Light and Sound (Grade 6), Daily and Seasonal Changes (Grade 1)

Date	Specific	Data Field	Format	Source	File #
June 24	Time	Science/Math	Text/pictograph	Isaac Murdoch	018

Communication

18

Many years ago, the Anishinabe would communicate with each other and other tribes for trading, warfare, diplomatic meetings and ceremonies. Since the forest was vast and barren, it was necessary to find ways to communicate with each other throughout the different times of the year. Here are some examples:

Bells Rock: The Bells Rocks were boulders that were struck with hard wood sticks or smaller stones to produce a ringing noise. They say that this ringing noise could be heard for many miles and the Anishinabe would use this sound to communicate with neighbouring tribes and villages. This was used to communicate special events, or warnings. They say that when the Iroquois attacked the Anishinabe, the Bells Rocks were sounded that other villages were warned and to prepare for battle. These Rocks are very ceremonial in nature and are scattered along the North Shore. Water drums were also used in this fashion, as the sound of the beating water drum could be heard for miles and miles.

Birchbark Pictographs: The Anishinabe constantly zig-zagged across the forest and interacted with each other on a consistent basis. Since the travelling routes were the lakes and rivers, birchbark notes were left on sticks to communicate with other travellers. Since the Anishinabe were territorial in nature, the messages would spread quickly through out the different tribes.

Smoke Signals and Fire Smoke: Signals and fire was often used to send messages to the people in and around

the camp. A blanket was used to deflect the smokes trajectory to create signals that could be seen from a distance. Often green plants and evergreen branches were used to create the thick smoke required and special mud was also used for this purpose.

Ceremonial: It is often said that long ago the Anishinabe could communicate long distances through the Shaking Tent ceremonies. The Shaking Tent was one way they could get messages across great distances to other tribesmen and Medicine People. It was also stated that some Shamans could shapeshift into animals and travel quickly to other villages for communicating messages. The great Shingwauk was said to be able to conduct this activity and used his power to spy on the Americans during the War of 1812.

TEACHER CONNECTIONS

PRACTICAL:

This information is intended to inspire and feed the learners in different way to communicate.

KEY QUESTIONS:

1. Discuss the importance of the different ways Anishinabe people used to communicate with each other.

2. How did pictographs help with travel? What would you compare that to today?
3. Compare Anishinabe communication with current communication practices.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Communication

Date	Specific	Data Field	Format	Source	File #
June 26, 2013	Communication	Science/Math	Text	Isaac Murdoch	019

Hand Games

19

Hand games are a game that originates in the woodlands of the Ojibway people. It is a gambling game with strict conduct and rules. The object of the game is to hide a stick, or bone from your opponents and have them strategize where it could be located.

The game is often made up of two teams. They will sit on the ground forming two lines with each line of people being a team. There are usually 7 people on a team. One team will make a wager using small sticks or stones representing produce or items of value, and then a drummer will start singing his hand game song. The team that made the wager will then grab a decorated stick or bone and place it behind his back, shuffling the stick down the row of players back and forth. The opposite team will look at the other players faces and determine who has the stick as they cannot see what is happening behind the players back. Once the drumming stops, the opposite team must make a guess as to which player has the stick. If the team gets it correct they win the wager. There are a number of complicated variables that could affect the scoring system.

There is also a stick man who governs the game and ensures the appropriate songs are sung and that all players behave in good standing. Rude players are

asked to leave the game, and players with outstanding conduct and generosity are often rewarded for their good behaviour.

These games were sometimes played for many days, and were a good social event for the community. People would travel many miles to attend these events and everybody always got the chance to exchange produce with other tribe people. The game was ceremonial in nature and was also used in adoption ceremonies and weddings as a way to confirm the new relationship between families.

TEACHER CONNECTIONS

PRACTICAL:

This game could be played to develop score keeping abilities. It also demonstrates risk and probabilities to the learner. This is a fun game.

KEY QUESTIONS:

1. What does it mean to have a strategy?

2. Describe the characteristics of a successful team?

3. What was the purpose of playing hand games?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Science & Technology

Grades 1 to 8: Health & Physical Education, Active Living, Movement Competence

Date	Specific	Data Field	Format	Source	File #
June 26	Traditional Games	Math	Text	Unknown	020

Pottery

20

Pottery has been used by the Anishinabe for thousands of years. They used pottery for cooking and for storing food. Many ancient potteries that have been found have been adorned with ceremonial figures and patterns.

The pottery was usually made with the mixture of clay, sand and fish cartilage. The fish mixture was cooked and turned into glue-like substance. All ingredients were mixed well and moulded into the desired shape, fitted by designs and decor. It was then cooked in a smouldering fire for many hours and special attention was made so the fire was at the right consistency. The heat of the fire would harden the clay; almost into a glass like quality. Certain kinds of mud were thrown in the fire to add color to the pottery or different colors of clay were used to affect color, strength and structural integrity.

Anishinabe Legend

Many years ago, an old woman had a magic pot made of clay. This pot was handed down from her grandmother and from her grandmother's grandmother, and so on. The pot was said to be the original pot that was handed down to the Anishinabe people from Nanabush's grandmother. There was special instruction that came with the original pot and it was held in high regards and considered very sacred. The old lady who was the keeper of the pot kept it protected in a storage pit. No other woman was allowed to handle the pot and men were forbidden to look at it. One day the old woman's granddaughter wanted to see the pot, as she heard it was rumoured she would be the next heir to be the keeper of the pot. Even though she was not permitted to touch the pot, she decided to

sneak into the

storage pit and look at it while alone.

She carefully removed the birch bark coverings to the pit and began to dig around, locating the pot. The old lady had the pot wrapped in moose hide painted with the picture illustrating the origin of the pot. As the granddaughter began to unwrap the hide off the pot, a mole sneaked up and crawled against her leg and startled her. The granddaughter dropped the pot on a sharp rock and it smashed into pieces. She told her grandmother right away of what happened.

"Her grandmother told her the pot was magic and was connected to all of the other pots in the lands. She also stated that no other pots will be made again out of respect for the sacred pot that lost its life."

TEACHER CONNECTIONS

PRACTICAL:

This information can be used to support pottery making in the class.

KEY QUESTIONS:

1. What did the Anishinabe use pottery for?
2. What did the Anishinabe use to make pottery?

3. Discuss what the legend teaches us about pottery?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: The Arts, Visual Art

Grades 1 to 8: Storytelling

Date	Specific	Data Field	Format	Source	File #
June 26, 2013	Pottery	Science	Text	Isaac Murdoch	021

Wood Hardening

21

Wood has always been used to make tools, weapons and hunting instruments. The strength of the wood was very important and played a huge part in what was being completed. For example, cedar was often used for canoe building due to its light and buoyancy attributes while oak and ironwood were preferred for clubs and bows. Different woods were for different uses based on the hardness or other qualities. There was a way to harden wood for more of a stronger product.

Wood hardening was used when constructing snowshoes, bows and arrows, clubs, and other items where hard strong wood was required or preferred. This was done by first carving the wood into desired item and then the wood was hung and smoked over a fire. Mud was thrown in the fire at times to add color to the wood. The wood was hung for several weeks over the fire on low heat, usually a cooking fire around the camp. This hardening took time, but was very necessary when making items that needed extreme hardness.



TEACHER CONNECTIONS

PRACTICAL:

This information can be used to describe composition and different species of wood and different Anishinabe wood uses.

KEY QUESTIONS:

1. Why was it important to use hardened wood?
2. What was wood hardening used to make?
3. How was colour added to the wood?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Science & Technology – Materials, Objects, and Everyday Structures (Grade 1), Form and Function (Grade 7)

Date	Specific	Data Field	Format	Source	File #
June 26	Wood Data	Science/Math	Text	Isaac Murdoch	020

Thunder Mountain

22

The Anishinabe have their own set of legends and stories surrounding the creation of earth which included the lake and mountains. Here is a legend regarding a place called "Thunder Mountain" near Garden River, Ontario. The legend is as follows:

There was a magical being and his name was Puh-kii-wus. He and Nanabush were always arguing over who had the greatest power. Finally, Nanabush grabbed his blanket and put some sand in there and rolled it up. He shook up the sand in the blanket and unrolled the blanket out on ground. A rabbit came out of the blanket. Puh-kii-wus grabbed the blanket and did the same thing. He rolled it up and shook the blanket and rolled it out on the ground and nothing but dust came out. Nanabush laughed at him. Nanabush grabbed the blanket and put some dirt in it, shook it up, and rolled it on to the ground and a deer came out jumping. Puh-kii-wus grabbed the blanket and put some sand in there. Rolled it up and shook it. He unrolled it onto the ground and only dust came out. Nanabush really laughed at him and told him, "You have no power. You are weak!" Puh-kii-wus got mad and put some sand in the blanket and rolled it up the blanket. He

cursed at Nanabush and called him an ugly weed, and then prayed with the blanket and held it up to the sky. Nanabush continued to laugh at him. Puh-kii-wus then rolled the blanket onto the ground and a Blackstone came rolling out. Puh-kii-wus then grabbed the Blackstone and threw it hard on the ground and it caused an earth quake. The ground rumbled and Thunder Mountain grew from the ground, right where that black stone hit the ground. Nanabush took off scared of Puh-kii-wus and his power.

TEACHER CONNECTIONS

PRACTICAL:

This information can be used to describe the creation and formation of this sacred mountain. This information can also be used to compare beliefs and values with non-native perspectives.

KEY QUESTIONS:

1. What does the legend of Thunder Mountain teach us about beliefs and values?
2. Describe how Thunder Mountain was created.

3. Why are all the characters in the story animals?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities,
Grade 2: Changing Family and Community Traditions

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Science & Technology – Rocks & Minerals (Grade 4) Water Systems (Grade 8) and Function (Grade 7)

Date	Specific	Data Field	Format	Source	File #
June 26	Mountain	Science	Text	Isaac Murdoch	024

Apprenticeship

23

The Anishinabe had a style of learning that required the student to take an apprenticeship with an older more skilled person. This was very practical as it gave the learner a hands-on approach to what was being studied while under the guidance of the mentor who was skilled and had the field knowledge in that area of expertise. This maximized the learner's success rate while developing confidence in the learner. The relationship between the learner and mentor was very close and was often viewed as a sacred bond.

When a small boy was young he was given a small bow and arrow to play with. His dad would often instruct him what to shoot and what not to shoot. The dad would sometimes give the boy hard targets that were unattainable to teach the boy precision and patience. Once the boy was ready he was instructed to find and shoot small game like partridge and squirrels. The boy was shown how to look after his bow and arrow. When he became a teenager, he was shown how to make arrows and bows and would accompany many hunts with the older men. He would eventually graduate to hunting and harvesting big game animals like moose and deer with all of the knowledge necessary for the hunt.

The young girls were given small dolls to take care of. They would be complete with a tiikanaagan and spare clothes. The young girls would dress the dolls and learn how to take care of them like real babies. They would help their mothers and grandmothers of the tribe to make baskets and mats. They would help with odd jobs of the trade and constantly



upgrade their skills with practice and patience. Learning how to prepare food for winter storage was an everyday learning process for the young girls and by the time they were young ladies, they were fully equipped to start life on their own. There were also spiritual apprenticeships that were common among both female and male students. The student would learn under a shaman or Elder woman and learn the medicines, songs, and ceremonial protocol. This was a personal journey for both the mentor and student and often was a life-long endeavour for both of them. If the mentor died or felt like he was finished with teaching the student, he may refer him/her to another healer for more training or guidance.

TEACHER CONNECTIONS

PRACTICAL:

This information can be useful when describing the different learning styles of the Anishinabe.

KEY QUESTIONS:

1. List some learning styles that are consistent with an apprenticeship approach.

2. Why is it important for the student and mentor to develop a bond?
3. How can apprenticeships help Anishinabe people today?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies - Changing Family and Community Traditions (Grade 2), Living and Working in Ontario (Grade 3), First Nations and Europeans in New France and Early Canada (grade 5)

Co-operative Education

Date	Specific	Data Field	Format	Source	File #
June 02	Apprenticeship	Science/Math	Text	Isaac Murdoch	025

Clan System

24

The clan system of the Ojibway, Odawa and Pottawatomi was given to the people by the Creator. There are many legends describing how these were handed down to the people. One legend I heard was as so:

A long time ago the Anishinabe were in troubling times. They began to fight amongst themselves over territory and small disputes. The woman and children were very scared of the men and the way they were acting. One evening after a long day of fighting amongst themselves, people began to hear rumbling in the ground. The ground began to shake ever so lightly. The dirt and soil began to swirl and turn. Six spirit beings came from the ground and revealed themselves to the people. They were great beings with strong powers.

The sixth Spirit Being had a beaver pelt over his head and his face could not be seen. The people ask to see the face of this Spirit Being and the beaver pelt was removed. Instantly, people began dropping dead on the ground. Whoever this Spirit Being looked at; dropped dead on the spot. This Spirit Being quickly put the beaver pelt back on and told the people that his power was too strong and that he was going back to the earth where he came from. The five remaining beings told the people that they were going to stay and help the people so they could be strong again and never lose touch with their ways. They quickly turned into animal and the five original clans were born at this time to the Anishinabe. They are **Crane, Loon, Fish, Bear and Martin**.



CRANE – This clan was responsible for leadership and chieftainship. They were known as great leaders and were trained as so from their teachers.



LOON - This clan was also responsible for leadership and chieftainship. They were known as great leaders and were trained as such.



BEAR – Bear was given the responsibility of policing and being the guardian of the sacred medicines.



MARTIN – The martin was given the job as being the warriors. This was a big job when dealing with constant warfare from intruding tribes or Windago.



FISH - The fish clan is one of the Chief clans. The people of the Fish Clan were the teachers and scholars. They helped children develop skills and healthy spirits.

Each original clan came with a color and a responsibility. The men were chosen to look after this sacred knowledge and pass it down to the next generation; they were chosen so they wouldn't forget how to act in a good way; so they would know not to fight each other anymore. That is why the clan is passed down from father to his children and why the woman's clan does not change when she is married. This clan system was very instrumental in preserving our natural laws in our environment.

The five original clans broke off into many other clans, but each clan assumes the responsibility of the original clan it derived from. Above is a short list of responsibilities for each original clan.

TEACHER CONNECTIONS

PRACTICAL:

The clan system can be used in the classroom to teach about responsibilities and building healthy communities. It is advised that the teacher have a knowledge keeper come into the classroom and share their clan teachings.

KEY QUESTIONS:

1. What are the five original clans according to this teaching?
2. Discuss why it would be important to have all the clans represented in a community?

3. How does knowing one's clan responsibility build self-esteem?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities, Grade 2: Changing Family and Community Traditions

Grade 5: First Nations and Europeans in New France and Early Canada

Grade 5: The Role of Government and Responsible Citizenship

Grades 1 to 8: Science & Technology – Growth & Changes in Animals (Grade 3)

Date	Specific	Data Field	Format	Source	File #
July 10	Dodem	Science	Text	Isaac Murdoch	033

Astronomy

25

Atchakosuk are the spirit lights up above.

"All people of the Earth have stories of the stars. The First People of North America are no different." - Wilfred Buck, Cree Science Educator

The late storyteller Murdo Scribe told this story of the Big Dipper:

Ochek Atchakosuk are the fisher stars in Cree legends from Northern Manitoba. (The fisher is a small fierce relative of the wolverine.) This legend tells us how summer was brought to the north country. Long ago there was no summer in northern Manitoba. (This may be a living memory of ice ages.) Certain animals were selected to bring summer to the northern hemisphere. The Ochek, the fisher, was given this task and in honor of this, the Creator placed the fisher in the sky to remind the people of what "was", what "is" and what "could be again if we do not respect what is loaned to us."

In the Dog Star story, Atima Atchakosuk, Polaris is called Mahkan Atchakos, the wolf star. Long ago the people had no dogs to protect them. Their relatives the wolf, coyote, and fox saw this. The wolves held a council and decided that two of them would go to live with the people, as did the coyote's and foxes' councils. Two pups from each council were also sent to all the four directions of humankind. They adapted and were domesticated. From these four came all the dogs in the world, and now they guard our homes and camps. To honor this sacrifice by the natootim-uk (our relatives) the Creator placed a reminder in the heavens. Polaris anchors the leash as the dogs run around their sky camp. The three stars of the little dipper handle represent the wolf (Polaris), coyote, and fox. The four bowl stars represent the pups sent to the four directions of humankind.

In the Ininew language, Polaris is called Keewatin Atchakos, the going home star. If First Nation people kept Keewatin on their right shoulder while traveling at night, they knew they were traveling west. The Plains Cree called Polaris the standing still star, Ekakatchet Atchakos. Corona Borealis, the Northern Crown, is significant in

many First Nation sky stories. Some First Nation legends see the half circle as Matootisan, the Sweat Lodge. The legend tells the tale of Assini Awasis, Stonechild and how he brought the Sweat Lodge to the people. He was instructed to build a domed lodge over the rocks which hold the spirit of the night. When heated, the spirits in the rocks are released. The Pleiades are Matootisan Assiniuk, the sweat lodge rocks and Polaris is the Altar. Sometimes all three can be seen in the sky at once and this reminds us where to go for comfort, hope, and healing.

In Cree, the Milky Way is called Neepin Pinesisuk Meskinaw, the summer birds path. Niska the goose or Wahpasiw the swan (the constellation Cygnus) and other birds follow this path when they migrate south and back north. In Ojibway this is Pinesi Miikana, the Thunder Bird's Path. Other stories call it the Wolves Road and others call it "maskinaw atchakuk," the path of souls. These stories were told by science educator Wilfred Buck at the North York Astronomical Association's 2009 Starfest. Buck is from the Opaskwayak Cree Nation of Northern Manitoba. He has a Bachelors and post-Baccalaureate Degree from the University of Manitoba and has 15 years' experience as an educator, currently educating at the Manitoba First Nations Education Resource Centre.

I learned these stories from Wilfred Buck, a science educator with the Manitoba First Nations Education Resource Centre. Wilfred was a speaker at the North York Astronomical Association's 2009 Starfest in Ontario Canada in August. He told these and many other First



Nation astronomy stories to a captivated audience, including me. Wilfred is from the Opaskwayak Cree Nation of Northern Manitoba. He has a bachelors and post-baccalaureate degree from the University of Manitoba and has 15 years experience as an educator. At dusk, we all stepped outside and Wilfred conducted a First Nation Sky Tour. He talked about his life and told stories of his own past. When the first stars came out he conducted a Cree sky tour with a green laser pointer to a large circle of listeners.

Now, when I look up to see the constellations in the northern sky, I imagine the views of untold storytellers long gone. I wish they could have passed their stories on. There are many more First Nation stories about the stars, and they will reveal themselves to special people who seek these stories, like Wilfred Buck.

As one Elder stated, "We are blessed to live under a blanket of stars."

TEACHER CONNECTIONS

PRACTICAL:

This can be used to start discussions around the constellations. Starting with the big dipper students can be inspired to ask more questions around the origins and meaning of the constellations.

KEY QUESTIONS:

1. How did summer come to the North country?
2. Where did dogs come from?
3. What did you learn new about constellations?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Science & Technology
Space

Date	Specific	Data Field	Format	Source	File #
July 14	Astrology	Science	Text	Wilfed Buck	037

How Dogs Came to the Indians

26

An Ojibwa story*

Two Ojibwa Indians in a canoe had been blown far from shore by a great wind. They had gone far and were hungry and lost. They had little strength left to paddle, so they drifted before the wind.

At last their canoe was blown onto a beach and they were glad but not for long. Looking for the tracks of animals, they saw some huge footprints that they knew must be those of a giant. They were afraid and hid in the bushes. As they crouched low, a big arrow thudded into the ground close beside them. Then a huge giant came toward them. A caribou hung from his belt, but the man was so big that it looked like a rabbit. He told them that he did not hurt people and he would like to be a friend to little people, who seemed to the giant to be so helpless. He asked the two lost Indians to come home with him, and since they had no food and their weapons had been lost in the storm at sea, they were glad to go with him.

An evil Windigo spirit came to the lodge of the giant and told the two men that the giant had other men hidden away in the forest because he likes to eat them. The Windigo pretended to be a friend, but he was the one who wanted the men because he was an eater of people. The Windigo became very angry when the giant would not give him the two men, and finally the giant became angry too. He took a big stick and turned over a big bowl with it.

A strange animal which the Indians had never seen before lay on the floor, looking up at them. It looked like a wolf to them, but the giant called the animal 'Dog.' The giant told him to kill the evil Windigo spirit. The beast sprang to its feet, shook himself, and started to grow, and grow, and grow. The more he shook himself, the more he grew and the fiercer he became. He sprang at the Windigo and killed him; then the dog grew smaller and smaller and crept under the bowl.

The giant saw that the Indians were much surprised and pleased with Dog and said that he would give it to them, it was his pet. He told the men that he would command Dog to take them home. They had no idea how this could be done, though they had seen that the giant was a maker of magic, so they thanked the friendly giant for his great gift.

The giant took the men and the dog to the seashore and gave the dog a command. At once it began to grow bigger and bigger, until it was nearly as big as a horse. The giant put the two men onto the back of the dog and told them to hold on very tightly. As Dog ran into the sea, he grew still bigger and when the water was deep enough he started to swim strongly away from the shore.



After a very long time, the two Ojibwa began to see a part of the seacoast that they knew, and soon the dog headed for shore. As he neared the beach, he became smaller and smaller so that the Indians had to swim for the last part of their journey. The dog left them close to their lodges and disappeared into the forest. When the men told their tribe of their adventure, the people thought that the men were speaking falsely. "Show us even the little mystery animal, Dog, and we shall believe you," a chief said.

A few moons came and went and then, one morning while the tribe slept, the dog returned to the two men. It allowed them to pet it and took food from their hands. The tribe was very much surprised to see this new creature. It stayed with the tribe.

That, as the Indians tell, was how the first dog came to the Earth.

*Ojibwa
{oh-jib'-way}

The Ojibwa (or Chippewa) are a tribe of Algonquian-speaking North American Indians of the Upper Great Lakes. When first encountered in the 1600s by French explorers near Sault Ste. Marie, ON their small bands lived in tiny, self-governing villages without any tribal organization. Later, as they prospered in the fur trade and expanded their population and territory, the Ojibwa developed new tribal-level institutions, including the Midewiwin, or Grand Medicine Society. By the late 18th century the Ojibwa had driven the Iroquois out of the Ontario peninsula. They also moved into western Wisconsin and northeastern Minnesota, driving away the powerful Santee Sioux after a long war. In the early 19th century Ojibwa communities existed in the Canadian provinces of Ontario, Manitoba, and Saskatchewan and the American states of North Dakota, Minnesota, Michigan, Wisconsin, Indiana, and Ohio. Generally located in areas remote from English and American frontier settlements, the Ojibwa managed to maintain many of their traditional cultural traits, such as skill in woodcraft and the use of birchbark canoes. The name Ojibwa is favored in Canada, but Chippewa is more often used in the United States. Chippewa on or near U. S. reservations number about 50,000 (1989 est.).

- James A. Clifton

TEACHER CONNECTIONS

PRACTICAL:

This is a legend for students to learn how dogs came to be.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Science & Technology
Growth and Changes in Animals (Grade 3)

Grades 1 to 8: Language Arts - Storytelling

Date	Specific	Data Field	Format	Source	File #
June 18	Dogs	Science	Text	James A Clifton	038

Shingwauk Address 1849

27



By 1849 the government of Canada had still not addressed the issues and concerns laid before them by Chief Shingwaukonse. He had stated that miners and prospectors had been infringing upon their lands. He requested a treaty be made so that the Anishinaabeg would derive some benefit from the land. The treaty was also to assure that their rights were protected. This petition appeared in the Montreal Gazette on 7 July 1849 and is reprinted here in its entirety because of its eloquence. It also shows that the Chiefs knew their rights and had fought for them.

To His Excellency the Right Honourable, James Earl of Elgin and Kincardine, Knight of the most ancient and most Noble Order of the Thistle, Governor General of British North America, and Captain General and Governor-in-chief, in and over the Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same, etc. etc.

Father - Listen to the voice of a people who are now but the remnant of a nation once numerous and powerful, of a nation, whose seats were large while yours were small, of that nation which, in times past, England's Sovereigns sought as allies.

Father - When your white children first came into this country, they did not come shouting the war cry and seeking to wrest our lands from us. They told us that they came as friends to smoke with us the pipe of peace; they sought our friendship, we became brothers. Their enemies were ours, at that time we were strong and powerful, while they were few and weak. But did we oppress them or wrong them, No! And they did not attempt to do what now is done, nor did they tell us that at some future day you would.

Father - Time wore on and you have become a great people, whilst we have melted away like snow beneath an April sun; our strength is wasted, our countless warriors dead, our forests laid low, you have hunted us from every place as with a wand, you have swept away all our pleasant land, and like some giant foe you tell us willing or unwilling you now must go from 'mid these rocks and wastes, I want them now! I want them to make rich my white children whilst you may shrink away to holes and caves like starving dogs to die. Yes, Father! Your white children have opened our very graves to tell the dead even they shall have no resting place.

Father - Was it for this we first received you with the hand of friendship, and gave you the room where on to spread your blanket? Was it for this that we voluntarily became the children of our Great Mother the Queen? Was it for this we served England's Sovereigns so well and truly, that the blood of the Red Skins has moistened the dust of his own hunting

grounds to serve these Sovereigns in their quarrels, and not in quarrels of his own?

Father-Three years have passed since your white children, the miners, first came among us, and occupied our lands; they told us that we should be paid for them, but they wished to find their value. With this reply, at the time we were satisfied; but our lands being still occupied and claimed by them we became uneasy, and sent some of our Chiefs to see you in Montreal. You promised that justice should be done us, a year passed, and there is no appearance of a treaty; again we sent, again the same reply, and again last autumn we sent and still there is no appearance of a treaty.

Father-We begin to fear that those sweet words had not their birth in the heart, but that they lived only upon the tongue; they are like those beautiful trees under whose shadow it is pleasant for a time to repose and hope, but we cannot for ever indulge in their grateful shades - they produce no fruit.

Father-We are men like you, we have the limbs of men, we have the hearts of men, and we feel and know that all this country is ours; even the weakest and most cowardly animals of the forest, when hunted to extremity, though they feel destruction sure, will turn upon the hunter.

Father - Drive us not to the madness of despair; we are told that you have laws which guard and protect the property of your White Children, but have made none to protect the rights of your Red Children. Perhaps you have expected that the Red Skin could protect himself from the rapacity of his pale faced bad brother.

Father - Last summer you caused a council to be called, when we learned that this was your intention, our hearts

rejoiced, for we then hoped that you meant to treat with us for our lands, when we found no mention made respecting that, our disappointment was great. But our astonishment was greater, when you asked by what right we claimed these lands? Why ask us by what right we claim these lands? These lands where our fathers and their fathers, fathers lie buried, you must know it as every Red Skin does know it, that long, long before your White children crossed the waters of the rising sun to visit us. The Great Spirit, the Red Man's God, had formed this land and placed us here, giving it to his Red Children as their inheritance.

Father - Can you lay claim to this land? Have you conquered it from us? You have not; for when you first came among us your children were few and weak and the war cry of the Chippewa struck terror to the heart of the pale face. But you came not as an enemy, you visited us in the character of a friend, you have lived as our guest and your children have been treated as our brothers. Have you purchased it from us, or have we surrendered it to you? If so, when? How? Where are the treaties?

Father - Your White Children tell us that the Long Knives ill-use and cheat the Red Skins when they buy from them any lands, they tell us that you only are kind and just; but where is your justice if you allow your White Children to plunder our lands and drive us from them against our wishes? Where is your kindness or justice if you take from us our lands without our consent? - Those unjust cheating Long Knives, altho' they have often deeply wronged the Red Skins, yet they have not yet done this which you now are doing - they have not taken from the Red Skins any lands unless there was a least some kind of treaty entered into and a purchase made.

Father - Every year we behold the Red Skins on the other sides of the Lake proceeding to La Pointe to receive the tribute due them by the Long Knives for the South Shore, and our hearts are made sore, for we cannot avoid

contrasting this conduct of the Long Knives with that of you, our Father.

Father - When the Great Spirit formed these lands, he also stocked it with abundant of animals whole flesh provided a sufficiency of food, whilst their skins served for clothing to his Red Children, who then roved the forests independent of famine or of want, and who were then strangers to the miseries and degradation which the Pale Face has since brought upon us; for now wherever we turn our eyes we behold only wretchedness, poverty and trouble.

Father - The Great Spirit, in his beneficence, foreseeing that this time would arrive when the subsistence which the forest and the lakes afforded would fail, placed these mines in our lands, so that the coming of His Red Children might find thereby the means of sustenance. Assist us, then, to carry out this object of the Great Spirit, and enable us to reap the benefit intended for us, in as ample a manner as do the Red Skins on the other side of the Lake. Enable us to do this, and our hearts will be great within, for we will feel that we are again a nation.

Father - You cannot despoil us of these lands – the warrior with a strong hand and a brave heart can never wrong a faithful friend and Brother.

Father - These words we send live in the hearts of all our people, and they earnestly entreat you to call a Council of our nation as speedily as possible, to enter into some treaty with us for our lands, so that no bad feelings shall exist between your Red Children and your White children. Signed by the principal Chiefs of the Chippewa's on behalf of the nation.

*Shingwaukonse
Nebenegojing
Kabeosa
Augustin
John Bell*

*Agimahpenassee
Mahgahsahsuhqua*

*[Petition Source: Letters from the
New Canada Missions by L. Cadieux
translated by W. Lonc, p.]*

TEACHER CONNECTIONS

PRACTICAL:

This address can be used to have students discuss the relationship between the Anishinaabeg and the government of Canada. Each component of the address can be dissected to discuss the spirit and intent of the Nation to Nation relationship.

KEY QUESTIONS:

1. What does the address teach us about a nation to nation relationship?
2. Explain what the address teaches us about the relationship? What was the intent upon European arrival?

3. Discuss the importance of land in the address?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 5: First Nations and Europeans in New France and Early Canada

Grade 6: Communities in Canada, Past and Present

Grades 7 & 8: Social Studies

Grade 7: New France and British North America, 1713–1800

Grade 8: Creating Canada, 1850–1890
Canada, 1890–1914: A Changing Society

Date	Specific	Data Field	Format	Source	File #
July 25, 2013	Shingwauk Address	Political Science	Text	Alan Corbriere	039

Ojibway Legend

28



Along time ago, the people stopped dancing. Twice a year the people would build a long large wigwam to celebrate, but they would just sit in there and look at the drum without smiling. The drum stopped beating and the people didn't bother to sing their songs. The people became very selfish and wasteful as a result. In the wigwam, meat was wasted on the ground and fat and berries were thrown about like grass in the wind. Bones with a lot of meat on them laid everywhere and people didn't even bother to pick them up as they were too lazy lounging around. During one of these celebrations, a man in the village got sick and crawled in the center of the wigwam looking for help. No songs or dances were performed. He was there all day and all night and was on the verge of death. Still nobody went to help him. Everyone just stared at him eating and wasting their food.

Just as the sun was beginning to rise, the sister of the sick man started to prepare for his death and went in the bush to collect a roll of birch bark to bundle him up. She found a nice birch tree and placed her hands on it and began to pray. Tears rolled down her cheeks as she prayed for someone to help her dying brother get well again. After her prayer, she gathered the birch bark from the tree and noticed a rabbit sitting two arm lengths away. She looked at the rabbit and said, "Can you help my Brother?" The rabbit just stared at her so she went back to the large wigwam crying and laid the roll of birch bark beside her dying brother.

All of a sudden a person in the wigwam said that there was a stranger coming. Everyone looked. A tall man walked up to the wigwam. He had two eagle feathers sticking straight up from his hair. The feathers where white and had black tips, which made him very striking to look at. He looked at the people as he stood in the eastern door and spoke. He said that he was watching them from up on top of the hill and had seen everything. He said he felt sorry that the people were so ungracious and that they should try and help the dying man. One of the young men asked him, "Who are you to tell us anything?" The stranger went on to say, "I'm Ogitchitaa, many years ago, your whole village tried to kill me and you could not kill me." He went on to say, "even your greatest warriors and old people were shooting their

arrows at me, but my power and speed was too great and I escaped very easily, never getting hit. Not even once!" He then told the people to get up and dance for the dying man. The people just looked at him. They did not get up to dance. Just then, the stranger jumped very high and stomped on the ground and it rumbled like thunder. Everyone looked at the ground in great fear and they knew that the stranger was none other than Nanabush.

Just then, one of the people noticed that someone else was coming in and everyone looked. A Wolf came in the western door. The Wolf ran up to the dying man on the ground and jumped over him. A spark fell off his tail and landed in the man's mouth. The man instantly awoke as if nothing had happened to him and he was cured from his illness. Nanabush then stated that he was his brother's speaker and that his brother the Wolf healed that man with his great power. He then started to thank the meat and berries on the ground for giving their lives and proceeded to eat the food with his brother, the Wolf. The people felt very sad for how they had been acting and couldn't look at Nanabush or the Wolf.

After they were done eating, Nanabush again told the people to get up and dance and they did. Nanabush created order in the wigwam and showed the people how to dance and where to stand. Everything had its place and everything had its reason. He even showed them songs. The people were happy and grateful and didn't want the day to end. When the sun was finally going down, Nanabush stood in front of the people and made a special address. He stated that his brother the Wolf would stay

to help the people, and would live outside the wigwam to guard the eastern doorway so that bad spirits would never enter again. All he would require was the offerings of meat and fat.

Nanabush then grabbed the birch bark roll that was going to be used to wrap up the dying man and grabbed one of the bones that were left on the ground. He then began to scrape and draw pictures of everything that was witnessed that day onto the birch bark. Nanabush told the people he was doing this so they would never forget what happened and so that they would always remember the strong power of his four-legged brother. He then handed the scroll to the people. Nanabush then wished everyone well and walked out the eastern doorway. People got up to see him off but all they saw was a rabbit far off in the distance, hopping towards the setting sun. This is when the Dog became a relative to the people.

TEACHER CONNECTIONS

PRACTICAL:

This is a legend to describe how the dog became a relative to the people.

CURRICULUM CONNECTIONS:

Grade 1 to 8: Social Studies

Grade 1 to 8: Language Arts - Reading

Date	Specific	Data Field	Format	Source	File #
July 14, 2013	Ojibway Legend	Science	Text	Isaac Murdoch	040

Wenebojo and the Wolves

29



One day Wenebojo saw some people and went up to see who they were. He was surprised to find that they were a pack of wolves. He called them nephews and asked what they were doing. They were hunting, said the Old Wolf, and looking for a place to camp. So they all camped together on the edge of a lake.

Wenebojo was very cold for there were only two logs for the fire, so one of the wolves jumped over the fire and immediately it burned higher. Wenebojo was hungry, so one of the wolves pulled off his moccasin and tossed it to Wenebojo and told him to pull out the sock. Wenebojo threw it back, saying that he didn't eat any stinking socks. The wolf said: "You must be very particular if you don't like this food."

He reached into the sock and pulled out a deer tenderloin then reached in again and brought out some bear fat. Wenebojo's eyes popped. He asked for some of the meat and started to roast it over the fire. Then, imitating the wolf, Wenebojo pulled off his moccasin and threw it at the wolf, saying, "Here, nephew, you must be hungry. Pull my sock out." But there was no sock, only old dry hay that he used to keep his feet warm. The wolf said he didn't eat hay and Wenebojo was ashamed.

The next day the wolves left to go hunting, but the father of the young wolves went along with Wenebojo. As they traveled along, they found an old deer carcass. Old Wolf told Wenebojo to pick it up, but Wenebojo said he didn't want it and kicked it aside. The Wolf picked it up and shook it: it was a nice, tanned deerskin which Wenebojo wanted, so Old Wolf gave it to him. They went on, following the wolves. Wenebojo saw blood and soon they came on the pack, all lying asleep with their bellies full; only the bones were left. Wenebojo was mad because the young wolves were so greedy and had eaten up all the deer. The Old Wolf then woke up the others and told them to pack the deer home. Wenebojo picked up the best bones so he could boil them. When they reached camp, the fire was still burning and Old Wolf told the others to give Wenebojo some meat to cook. One of the wolves came towards Wenebojo belching and looking like he was going to throw up. Another acted the same way and suddenly, out of the mouth of one came a ham and some

ribs out of the mouth of another. It is said that wolves have a double stomach, and in this way they can carry meat home, unspoiled, to their pups.

After that Wenebojo didn't have to leave the camp because the wolves hunted for him and kept him supplied with deer, elk and moose. Wenebojo would prepare the meat and was well off indeed. Toward spring the Old Wolf said they would be leaving and that Wenebojo had enough meat to last until summer. One younger wolf said he thought Wenebojo would be lonesome, so he, the best hunter, would stay with him.

All went well until suddenly the evil manidog [spirits] became jealous of Wenebojo and decided they would take his younger brother away. That night Wenebojo dreamed his brother, while hunting a moose, would meet with misfortune. In the morning, he warned the brother not to cross a lake or stream, even a dry stream bed, without laying a stick across it. When Wolf did not return, Wenebojo feared the worst and set out to search for him. At last he came to a stream which was rapidly becoming a large river and he saw tracks of a moose and a wolf. Wenebojo realized that Wolf had been careless and neglected to place a stick across the stream. Desolate, Wenebojo returned to his wigwam. He wanted to find out how his brother had died, so he started out to find him. When he came to a big tree leaning over a stream that emptied into a lake; a bird was sitting in the tree looking down into the water. Wenebojo asked him what he was looking at. The bird said "The evil manidog were going to kill Wenebojo's brother and he was waiting for some of the guts to come floating down the stream so he could eat them."

This angered Wenebojo, but he slyly told the bird he would paint it if it told him what it knew. The bird said the manido, who was the Chief of the water monsters lived on a big island up the stream, but that he and all the others came out to sun themselves on a warm day. So Wenebojo pretended he would paint the bird, but he really wanted to wring its neck. However, the bird ducked and Wenebojo only hit him on the back of the head, ruffling his feathers. This was the kingfisher and that was how he got his ruffled crest. From now on, Wenebojo told him, the only way he would get his food would be to sit in a tree all day and wait for it.

Then Wenebojo heard a voice speaking to him. It told him to use the claw of the kingfisher for his arrow and, when he was ready to shoot the water monster, not to shoot at the body, but to look for the place where the shadow was and shoot him there because the shadow and the soul were the same thing.

Wenebojo then traveled up the stream until he came to the island where the chief of the water monsters was lying in the sun. He shot into the side of the shadow. The manido rose up and began to pursue Wenebojo who ran with all his might, looking for a mountain. He was also pursued by the water, which kept coming higher and higher. At last, he found a tall pine, high up on a mountain, and climbed it. Still the water continued to rise halfway up the tree.

(Adapted from Robert E. Ritzenthaler and Pat Ritzenthaler, 1983, The Woodland Indians of the Western Great Lakes, Prospect Heights IL: Waveland Press.)

TEACHER CONNECTIONS

PRACTICAL:
Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

- KEY QUESTIONS:**
- 1. What is the lesson this story teaches us?
 - 2. Does the story remind you of a story you have heard before?
 - 3. Explain the importance of the wolves.

CURRICULUM CONNECTIONS:
Grades 1 to 8: Social Studies
Grades 1 to 8: Language Arts - Reading

Date	Specific	Data Field	Format	Source	File #
July 20	Nanabush and the wolves	Science	Text	(Adapted from Robert E. Ritzenthaler and Pat Ritzenthaler, 1983, The Woodland Indians of the Western Great Lakes, Prospect Heights IL: Waveland Press.)	041

Creation of the World

30

Wenebojo, having outwitted the evil manidog by trickery, at last found himself stranded in the pine tree. He crept higher, begging the tree to stretch as tall as it could. Finally the waters stopped just below Wenebojo's nose. He saw lots of animals swimming around and asked them all, in turn, to dive down and bring up a little Earth, so that he and they might live. The Loon tried, then the Otter and the Beaver, but all of them were drowned before they could bring back any earth. Finally, the muskrat went down, but he too passed out as he came to the surface.

"Poor little fellow" said Wenebojo, "You tried hard." But he saw the Muskrat clutching something in his paw, a few grains of sand and a bit of mud. Wenebojo breathed on the Muskrat and restored his life, then he took the mud and rolled it in his hands. Soon he had enough for a small island and he called the other animals to climb out of the water. He sent a huge bird to fly around the island and enlarge it. The bird was gone four days, but Wenebojo said that was not enough and he sent out the eagle to make the land larger. Having created the world, Wenebojo said "Here is where my aunts and uncles and all my relatives can make their home."

Then Wenebojo cut up the body of one of the evil Manidogs and fed part of it to the Woodchuck, who had once saved his life. Into a hollow he put the rest of the food and when some of it turned into oil or fat, Wenebojo told the animals to help themselves. The Woodchuck was told to work only in the summertime; in the winter he could rest in a snug den and sleep, and each spring he would have a new coat. Before that, most of the animals had lived on grass and other plants, but now they could

eat meat if they wished. The Rabbit came and took a little stick with which he touched himself high on the back. The Deer and other animals that eat grass all touched themselves on their flanks. Wenebojo told the deer he could eat moss. The Bear drank some of the fat, as did the smaller animals who eat meat. All those who sipped the fat were turned into Manidog and are the guardian spirits of every Indian who fasts. Wenebojo then named the plants, herbs and roots and instructed the Indians in the use of these plants. Wenebojo's grandmother, Nokomis, also has a lodge somewhere in that land.

(Adapted from Robert E. Ritzenthaler and Pat Ritzenthaler, 1983, The Woodland Indians of the Western Great Lakes, Prospect Heights IL: Waveland Press.)

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?

2. Does the story remind you of a story you have heard before?

3. Explain the importance of Wenebojo.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grades 1 to 8: Language Arts

Date	Specific	Data Field	Format	Source	File #
July 14, 2013	Creation story	Science	Text		042

Wenebojo Caught in the Moose's Skull

31

Wenebojo found the skull of the moose and wondered if there was any meat left inside. He looked inside and up the nose, and saw a little piece of meat there. He could crack the moose head open and get the meat, but he didn't do that. Wenebojo wanted that meat badly; so he thought, "I will become a little snake. Then I will be able to get the meat inside there."

So Wenebojo turned into a little snake. He crawled into the moose's skull and started to eat the meat. It was very good and he was enjoying it immensely. But before he finished eating it, Wenebojo changed back into his normal shape, and his head got stuck inside the moose skull. He tried and tried to pull the moose skull off his head, but it hurt him too badly. So he just walked away, thinking that he might be able to get it off another way. Since he was walking and had the moose skull over his head and couldn't see, he didn't get very far before he bumped right into a tree. He touched the tree to see what kind it was, but he couldn't tell. So he asked, "Brother, what kind of a tree are you?" And the tree answered, "I'm a maple tree."

Then Wenebojo said, "You used to stand close to the river. Is there a river close by?" and the tree said "No, Wenebojo, there's no river near here."

Wenebojo kept on bumping into all kinds of trees and asking them if there was a river nearby. All the trees answered no. Finally, Wenebojo came to a tree that he didn't know. He said, "Brother, who are you? What kind of

tree are you?" The tree answered, "I'm a cedar." "A cedar!" Wenebojo said, "You always stand at the edge of the river. Is there any river close by?" And the tree answered, "Yes, there is a river close by, Wenebojo. Just follow along my arm until you get to the river."

So Wenebojo felt along the limb of the tree and then kept on going. There was a big high mountain with a river down below and that's where Wenebojo ended up. He walked along the side of the mountain but his foot slipped, and Wenebojo fell and rolled all the way down to the bottom. When he hit the bottom, the moose skull cracked open and fell apart and he was free of it at last.

(Adapted from Victor Barnouw, 1977, Wisconsin Chippewa Myths and Tales and Their Relation to Chippewa Life, Madison: The University of Wisconsin Press.)

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?

2. Does the story remind you of a story you have heard before?

3. Explain the importance of cedar.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grades 1 to 8: Language Arts

Date	Specific	Data Field	Format	Source	File #
July 25, 2013	Moose skull	Science	Text		043

Wenebojo and the Cranberries

32



Wenebojo was walking along one day by the edge of a lake and saw some highbush cranberries lying in the shallow water. He stuck his hand in the water and tried to get them, but he couldn't. He tried over and over again to get those cranberries. Finally, he gave up trying to stick his hand in the water and instead, he tried to grab them with his mouth by sticking his head in the water. That didn't work either. So he dove down into the water. The water was so shallow that the little rocks in the bottom hurt his face. He jumped out of the water and lay down on his back on the shore holding his face. He opened his eyes and there were the berries hanging above him! He had only seen their reflection in the water. But he was so angry that he tore the berries off the tree and didn't eat any, and he walked away.

(Adapted from Victor Barnouw, 1977, Wisconsin Chippewa Myths and Tales and Their Relation to Chippewa Life, Madison: The University of Wisconsin Press.)

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?
2. Does the story remind you of a story you have heard before?
3. Explain the importance of the cranberries.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grades 1 to 8: Language Arts

Date	Specific	Data Field	Format	Source	File #
July 25, 2013	Cranberries	Science	Text		044

Wenebojo and the Dancing Geese

33



Wenebojo often took long journeys. On one of these, he happened to hear singing out on a lake, and when he looked to see who was singing, he thought he saw some people dancing. He went toward them, saying how much he would like to join them. Suddenly, he heard some loud laughter and when he looked closer, he realized that what he had thought were dancers were really the reeds swaying in the breeze. He realized that the evil manidog had played a trick on him and he was furious.

He went on along the lake and began to get hungry. He saw some geese swimming a little off shore and thought to himself, "Now, I would like some of those geese to eat."

Wenebojo then gathered some Balsam boughs in an old dirty blanket he was carrying and, with this on his shoulder, he called to the goslings and offered to teach them some of the songs he was carrying in his bag. They all crowded in to shore, and he told them they must dance just like he did, singing the song he would teach them. He sang "A dance on one leg. Oh my little brothers!"

And as they danced on one leg, they stretched their necks upward. Then Wenebojo sang, "A dance with my eyes closed, Oh my little brothers!"

And Wenebojo danced and stretched, and the little goslings all did as he did, closing their eyes and stretching themselves. Wenebojo then moved among the foolish goslings and began to break their necks. Just then, the Loon, who had been dancing with the other birds, opened his eyes and immediately began to cry "Look out, we are being killed by Wenebojo!"

By this time, Wenebojo had killed several goslings, but he was so angry with the Loon that he kicked him on the small of the back. That is why the Loon has that peculiar curve to his back.

Wenebojo decided to cook his goslings there on the shore of the lake, so he buried them in the sand, putting their legs up so he could find them when they were cooked. Then he built a fire over them and lay down to sleep. He told his buttocks to keep watch for him and, if anyone came, to wake him, for he did not want his goslings stolen.

While Wenebojo slept, some people came around a bend in the lake. They saw the goslings' legs sticking up in the air and thought that Wenebojo had something good to eat. But they saw Wenebojo stir when his buttocks called him and they ducked behind some bushes to hide. Wenebojo did not see anything and scolded his buttocks for waking him unnecessarily. Again the people came out and again the buttocks woke Wenebojo, but since Wenebojo did not see them, he scolded the buttocks once more. The third time the people crept up silently, took the goslings and put the legs back just as they had found them. The buttocks remained silent because they had received a scolding the first two times they had warned Wenebojo.

When Wenebojo awoke, he was very hungry and started to take out his goslings for. But he could find nothing buried in the ashes. He was furious with his buttocks and decided to punish them by standing over the fire until they were scorched. At last, when the buttocks were black and crisp, Wenebojo tried to walk away, but it was so painful that he could scarcely move. So he sat on the top of a steep cliff and slid down, and the sore skin of his buttocks became the lichen. As he walked along, he dragged his bleeding buttocks behind him through some dense shrubs. When he looked back, the shrubs were red from his blood. This, said Wenebojo, will be what the people will use to mix with their tobacco-the red willows.

(Adapted from Robert E. Ritzenhaller and Pat Ritzenhaller, 1983, The Woodland Indians of the Western Great Lakes, Prospect Heights IL: Waveland Press.)

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?
2. Does the story remind you of a story you have heard before?
3. Explain why the Loon has a curve to his neck.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grades 1 to 8: Language Arts

Date	Specific	Data Field	Format	Source	File #
July 25, 2013	Geese	Science	Text		045

Windigo

34



One winter a newly married couple went hunting with the other people. When they moved to the hunting grounds a child was born to them. One day, as they were gazing at him in his cradleboard and talking to him, the child spoke to them. They were very surprised because he was too young to talk. "Where is that manidogisik (Sky Spirit)?" asked the baby. "They say he is very powerful and some day I am going to visit him."

His mother grabbed him and said, "You should not talk about that Manidog that way."

A few nights later, they fell asleep again with the baby in his cradleboard between them. In the middle of the night the mother awoke and discovered that her baby was gone. She woke her husband and he got up, started a fire and looked all over the wigwam for the baby. They searched the neighbor's wigwam but could not find it. They lit birchbark torches and searched the community looking for tracks. At last they found some tiny tracks leading down to the lake. Halfway down to the lake, they found the cradleboard and they knew then the baby himself had made the tracks, had crawled out of his cradleboard and was headed for the manido. The tracks leading from the cradle down to the lake were large, far bigger than human feet, and the parents realized that their child had turned into a Windigo, the terrible ice monster who could eat people. They could see his tracks where he had walked across the lake.

The manidogisik had fifty smaller manidog or little people to protect him. When one of these manidog threw a rock,

it was a bolt of lightning. As the windigo approached, the manidog heard him coming and ran out to meet him and began to fight. Finally they knocked him down with a bolt of lightning. The windigo fell dead with a noise like a big tree falling. As he lay there he looked like a big Indian, but when the people started to chop him up, he was a huge block of ice. They melted down the pieces and found, in the middle of the body, a tiny infant about six inches long with a hole in his head where the manidog had hit him. This was the baby who had turned into a windigo. If the manidog had not killed it, the windigo would have eaten up the whole village.

(Adapted from Robert E. Ritzenthaler and Pat Ritzenthaler, 1983, The Woodland Indians of the Western Great Lakes, Prospect Heights IL: Waveland Press.)

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

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KEY QUESTIONS:

1. What is the lesson this story teaches us?

2. Does the story remind you of a story you have heard before?
3. Explain the importance of manidogisik.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grades 1 to 8: Language Arts

Date	Specific	Data Field	Format	Source	File #
July 25, 2013	Windago	Science	Text		046

Another Windigo Story

35

The villagers realized a Windigo was coming when they saw a kettle swinging back and forth over the fire. No one was brave enough or strong enough to challenge this ice creature. They had sent for a wise old grandmother who lived at the edge of the village. The little grandchild, heard the old woman say she was without power to do anything, and asked what was wrong. While the people moaned that they would all die, the little girl asked for two sticks of peeled sumac as long as her arms. She took these home with her while the frightened villagers huddled together.

That night it turned bitterly cold. The child told her grandmother to melt a kettle of tallow over the fire. As the people watched, trees began to crack open and the river froze solid. All this was caused by the windigo, as tall as a white pine tree, coming over the hill.

With a sumac stick gripped in each hand, the little girl ran out to meet him. She had two dogs which ran ahead of her and killed the windigo's dog. But still the windigo came on. The little girl got bigger and bigger and when they met she was as big as the windigo himself. With one sumac stick, she knocked him down and with the other she crushed his skull. The sticks had turned to copper. After she killed the windigo, the little girl swallowed the hot tallow and gradually grew smaller until she was herself again.

Everyone rushed over to the windigo and began to chop him up. He was made of ice, but in the center they found the body of a man with his skull crushed in. The people were very thankful and gave the little girl everything she wanted.

(Adapted from Robert E. Ritzenthaler and Pat Ritzenthaler, 1983, The Woodland Indians of the Western Great Lakes, Prospect Heights IL: Waveland Press.)

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?

2. Does the story remind you of a story you have heard before?

3. Explain the importance of the little girl.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grades 1 to 8: Language Arts

Date	Specific	Data Field	Format	Source	File #
2013-07-25	Windago	Science	Text		047

The Underwater Panther

36

There once was a big lake where Indians lived all around it. In the middle of the lake, there was a big island of mud, which made it impossible just to paddle straight across. So if someone in one village wanted to go to the one on the opposite side, they would have to paddle all around the edge of the lake. They stayed away from the island of mud because of a bad Manido.

One day, one of the villages was holding a dance. The people from the other side of the lake started out in their canoes, coming around the edge of the lake. Two women who were going started out late, after everyone else had gone. The two women were sisters-in-law and one of them was rather foolish. She was steering the canoe and headed straight across the lake to the island of mud. The other warned her not to do it, but it didn't do any good. The first girl carried a little cedar paddle with her but did not use it for paddling. She carried it everywhere with her. As they got to the middle of the lake, they started to cross the island of mud, and in the center of the mud they saw a hole of clear water. The water was swirling around like a whirlpool, and as they started to cross that bit of open water, a panther came out and twitched his tail across the boat and tried to turn it over. The girl picked up her little cedar paddle and hit the panther's tail with it. As she hit it, she said, "Thunder is striking you." The paddle cut off the panther's tail where she had hit it, and the end dropped into the boat. It was a solid piece of copper about two inches thick. The panther ran away

through the mud, and they laughed hard. One girl said, "I guess I scared him. He won't bother us again." When they got across, the girl gave the piece of copper to her father. The copper tail of the underwater panther had magical powers. Everyone wanted a little piece of the tail to carry for luck in hunting and fishing. People would give her father a blanket for a tiny piece of that copper. Her family got rich from the tail of the Underwater Panther.

(Adapted from Victor Barnouw, 1977, Wisconsin Chippewa Myths and Tales and Their Relation to Chippewa Life, Madison: The University of Wisconsin Press.)

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?

2. Does the story remind you of a story you have heard before?
3. Explain the importance of the paddles.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grades 1 to 8: Language Arts

Grades 1 to 8: Science and Technology – Habitats and Communities (Grade 4), Movement (Grade 2)

Date	Specific	Data Field	Format	Source	File #
July 21, 2013	Gitchi Biizhu	Science	Text		048

The Mink and the Fish

37

Mink found a live Pike on the lakeshore. He told the pike, "Pike, the Muskie is calling you all kinds of names." "What is he calling me?" asked Pike. Mink answered, "He says you're wall-eyed." Pike did not like to be called names and said, "Well, he's got teeth like a saw blade and a long-plated face. He's not pretty either."

There was a Muskie nearby, and Mink told him what Pike had said about him. Mink went back and forth, back and forth, getting Muskie and Pike mad at one another. Finally Pike and Muskie had a big fight and Mink acted as referee. Muskie and Pike ended up killing each other in the fight, so Mink had the last laugh on them.

Mink got a big kettle and boiled and dried the meat. Then he lay down to rest. He was taking life easy. He had the fish eggs, which were his favorite, all together next to him and all he had to do was open his eyes and stick out his tongue out to eat them. Finally he dozed off.

Some Indians came by in their canoes and saw Mink lying there with all those fish. They came ashore and picked up all the fish and put them in their canoes. Where Mink had all the fish eggs right next to him, they put rocks there. Then they went away.

When Mink woke up, he reached with his tongue for the fish eggs, but instead there was only rocks and stones which broke his teeth. He realized they'd played a trick on him and he just walked away.

(Adapted from Victor Barnouw, 1977, Wisconsin Chippewa Myths and Tales and Their Relation to Chippewa Life, Madison: The University of Wisconsin Press.)

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?

2. Does the story remind you of a story you have heard before?

3. What did Mink learn?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Language Arts

Grades 1 to 8: Science and Technology – Growth and Changes in Animals (Grade 2)

Date	Specific	Data Field	Format	Source	File #
July 23	Mink and fish	Science	Text		049

The Hell-diver and the Spirit of Winter

38

Every winter, the birds fly south. One winter, a Hell-diver (also called a Grebe) told all of the other birds that he would stay for the winter to take care of two of his friends who had been injured and couldn't fly south. Both of his friends, a whooping crane and mallard duck, had broken wings. To feed them, he got fish by diving through a hole in the ice. But the Spirit of Winter got jealous of his success at fishing and froze the water after the Hell-diver had dived through his hole below the ice. But the Hell-diver swam to shore where there were a lot of reeds and bulrushes. He pulled one of them down through the ice with his bill to make a hole in the ice and so he got out and flew home.

When he got home, he saw that someone was peeking in the door of his wigwam. It was the Spirit of Winter, who did not like him and who was trying to freeze him out. The Hell-diver got a big fire going, but it was still cold in the wigwam because the Spirit of Winter was right there making it cold. But the hell-diver tricked the Spirit of Winter by mopping his face with a handkerchief and saying, "Gee, but it's hot in here!" The Spirit of Winter thought the fire was hot enough to melt him, so he ran away.

One day the Hell-diver decided to have a feast. He got some wild rice and sent a duck to invite the Spirit of Winter, but it was so cold that the duck froze to death before he got there. Then he sent Partridge with the invitation. She got very cold too, but she dove under the snow to warm up and then went on again. She reached the Spirit of Winter and invited him to the hell-diver's feast.

When the Spirit of Winter came to the feast, it was like a

blizzard coming in the door of the wigwam. He had icicles on his nose and face. Hell-diver built the fire higher and higher, and it began to get warm inside the wigwam. The icicles began to melt on the Spirit of Winter's face. He was getting awfully warm, but he liked the wild rice that hell-diver had at his feast and wanted to keep eating.

Hell-diver said, "Whew! It's very warm in here. It must be spring already." The Spirit of Winter got scared and grabbed his blanket and ran out of the wigwam. With his fire, Hell-diver had brought the spring and outside, things were already melting and there were just patches of snow here and there. The Spirit of Winter had a hard time getting back to his home in the north, where there is always snow.

(Adapted from Victor Barnouw, 1977, Wisconsin Chippewa Myths and Tales and Their Relation to Chippewa Life, Madison: The University of Wisconsin Press.)

TEACHER CONNECTIONS

KEY QUESTIONS:

1. What does this story teach us about winter?
2. Why will there always be snow in winter?
3. What connections do you make between the story and the migration of birds?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities, Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts

Grades 1 to 8: Science and Technology – Daily and Seasonal Changes (Grade 1), Growth and Changes in Animals (Grade 2), Habitats and Communities (Grade 4)

Date	Specific	Data Field	Format	Source	File #
July 23, 2013	Winter	Science	Text		050

The Story of Redfeather

39

There once was a little boy called Redfeather who lived with his great-grandfather. His great-grandfather taught him to shoot with his bow and arrows. They lived in a village near a great big frog-meadow. The old grandfather told Redfeather stories about the different ways of creatures.

Springtime came, and in the evenings the old lady frogs would croak and sharpen their knives to butcher the crawfish. That is the noise they make. Every day Redfeather would take his bow and arrow and kill all the frogs he could get and the crawfish too. One day a Heron came along and told Redfeather that she would give him her best feather if he would leave the frogs alone. She told him that she had a nest of babies to feed and that he was wasting her food by killing all the frogs and crayfish. Redfeather said, "Ha! I don't want your old dirty feathers. You can keep your feathers and leave me alone. I can do what I want!"

So the birds met together to figure out what to do about Redfeather, who was making life difficult for so many of them. Near Redfeather's village there was an island with some large trees on it, and on this island lived a very old and very wise owl. Every evening Redfeather would go out and refuse to come in to bed, and run around and be noisy. The Crane and the owl and other birds all complained about him because he scared away all the rabbits and small birds. They said he must be punished. The crane said that she was starving because he killed the frogs and the birds. No one could live in peace.

One evening, the Owl perched himself on a tree close to Redfeather's wigwam, and said, "Hoo Hoo!" Redfeather's great-grandfather said to him, "Redfeather, come in, don't you hear that owl calling?" But Redfeather said, "I'll get the biggest arrow and shoot him." Grandfather said, "The owl has large ears and he can put rabbits and other food in them. He might catch you too. You'd better come in and go to sleep." But Redfeather disobeyed his Grandfather and went out and shot at the owl. He missed, and while he was out looking for the arrow, the owl swooped down and picked him up and stuck him in his ears. He flew off



with him. The owl flew across the lake to his island, and up into an old oak tree where the nest of baby owls were.

He put Redfeather down there, and told his babies, "When you get big enough to eat meat, you shall eat Redfeather." The little owls were quite excited at this. Then the owl flew away. The next day, the owl called to the crane and the other birds and said, "When your babies are old enough we'll have a feast of Redfeather. I have him imprisoned in my oak tree." So Redfeather was kept a prisoner, and he cried, but he couldn't get down.

Back in the village, all the Indians knew Redfeather was lost. His great-grandfather asked all the living beings to help him find Redfeather and at last they found him a prisoner in the owl's tree. The spirits told the great-grandfather to give a great feast and ask the owl to return Redfeather. His great-grandfather gave a huge feast, and Redfeather was returned to his great-grandfather. Redfeather also promised that he would never again misuse the food that Wenebojo had made for the birds.

(Adapted from Beatrice Blackwood, 1929, "Tales of the Chippewa Indians," Folk-Lore 40[4]:315-44.)

TEACHER CONNECTIONS

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts

Grades 1 to 8: Science and Technology – Daily and Seasonal Changes (Grade 1), Growth and Changes in Animals (Grade 2), Habitats and Communities (Grade 4)

Date	Specific	Data Field	Format	Source	File #
July 15	Redfeather	Science	Text		051

Why the Porcupine has Quills

40

Long, long ago, the Porcupines had no quills. One day, a Porcupine was out in the woods. A Bear came along and would have eaten Porcupine, but he managed to get up a tree where the Bear couldn't get him.

The next day Porcupine was out again and he went underneath a hawthorn tree, and he noticed how the thorns pricked him. He broke some branches off and put them on his back, then he went into the woods. Along came Bear and he jumped on Porcupine, who just curled himself up. The Bear just left him alone because the thorns pricked him so much.

Wenebojo was watching them. He called to Porcupine and asked "How did you think of that trick?" Porcupine told him that he was in danger when Bear was around. Then Wenebojo took some thorns and peeled the bark off of them until they were all white. Then he got some clay and put it all over Porcupine's back and stuck the thorns in it. Wenebojo used his magic to make it into a proper skin, and told Porcupine come with him into the woods. When they got there, Wenebojo hid behind a tree. Wolf came

along and saw Porcupine and jumped on him, but the new quills pricked at him and Wolf ran away. Bear was also afraid of the quills and Porcupine was safe. That is why Porcupines have quills.

(Adapted from G.E. Laidlaw, 1922, "Ojibwe Myths and Tales," Wisconsin Archeologist 1[1]:28-38.)



TEACHER CONNECTIONS

PRACTICAL:

Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?
2. Does the story remind you of a story you have heard before?
3. Why was porcupine safe?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities,

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Reading

Grades 1 to 8: Science and Technology – Growth and Changes in Animals (Grade 2)

Date	Specific	Data Field	Format	Source	File #
July 17	Porcupine	Science	Text		052

Why the Buffalo has a Hump

41



Long ago, the Buffalo didn't have any hump. In the summer he would race across the Prairies for fun. The Foxes would run in front of him and tell all the little animals to get out of the way because the Buffalo was coming. They didn't know that Wenebojo was watching them.

So the Buffalo raced across the Prairies. There were little birds nesting on the ground and the Buffalo raced over them and trampled their nests. The little birds cried out and told him not to go near their nests, but Buffalo didn't listen to them and ran right over them.

The birds were sad and kept crying about their spoiled nests. Wenebojo heard them and he ran ahead of the Buffalo and Foxes and stopped them. With a stick, he hit the Buffalo on the shoulders, and the Buffalo hung his head and humped up his shoulders because he was afraid that Wenebojo would hit him with the stick again. But Wenebojo just said "You should be ashamed. You will always have a hump on your shoulder, and always carry your head low because of your shame." The Foxes were

also afraid of Wenebojo and ran away and dug holes in the ground where they hid. And Wenebojo said to them "And you, Foxes, you will always live in the cold ground for hurting the birds." And that is why the Buffalo have humps, and why the Foxes have holes in the ground for their homes.

(Adapted from G.E. Laidlaw, 1922, "Ojibwe Myths and Tales," Wisconsin Archeologist 1[1]:28-38.)

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?
2. Does the story remind you of a story you have heard before?
3. Explain the significance of the buffalo's hump.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Reading

Grades 1 to 8: Science and Technology – Growth and Changes in Animals (Grade 2), Habitats and Communities (Grade 4)

Date	Specific	Data Field	Format	Source	File #
July 22	Buffalo	Science	Text		053

How Turtle got his Shell

42



Before my time, going way back, turtles did not have any shells on their backs. Otter was Turtle's enemy and always wanted to eat turtle every chance he got. One day Turtle was walking on a side of a small hill and saw Otter coming. Turtle quickly hid under a piece of bark that was lying on the ground and Otter couldn't find him. Otter stopped looking for Turtle and went to look for food elsewhere. Nanabush saw what was happening and admired turtle for his quick wit and great escape.

Nanabush was hungry and wanted to eat fish but could not find any good fishing spots. So Nanabush asked Turtle to look for fish for him and in return would agree to help Turtle with his problem of always having to hide under bark for protection since he was so slow. Turtle agreed and found him a great fishing spot and Nanabush eat until his stomach hurt. To follow through with his agreement, he asked Turtle to crawl on a piece of bark and Nanabush placed a piece of bark on his back. He then turned the pieces of bark into shells so Turtle could have a place to hide if Otter or any other animals wanted to eat him. That's how Turtle got his shell.

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?
2. Does the story remind you of a story you have heard before?
3. How did the turtle get his shell?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Reading

Grades 1 to 8: Science and Technology – Growth and Changes in Animals (Grade 2)

Date	Specific	Data Field	Format	Source	File #
July 22	Turtle	Science	Text	Isaac Murdoch	054

The Magic Pots

43



A long time ago, a very old woman lived in an Ojibwe village. Besides the wigwam she lived in, she also had a separate bark house where she kept five beautiful pots on a shelf. These pots were magical and weren't supposed to be used for cooking or anything. Instead, the old woman kept them there so the other women of the village could come look at them and get ideas and go home and make their own pots to use. No one could make pottery without the inspiration of the magic pots and, to keep them safe, no one but the old woman was allowed to touch the pots.

One year, everyone went out at the same time to pick berries, and the old woman went along too. In the village, five little girls were left behind to tend to their chores. They quickly gathered firewood and did all of their other chores and then got together to play. Out of curiosity, the girls went to the old woman's bark house where she kept the magic pots so they could get a look at how beautiful they were. But that wasn't enough for them, and they got the pots down off their shelf and took them outside and played with them, despite the fact that the old woman had forbidden anyone to touch the pots.

As the girls were playing, a Wolf appeared. The girls were frightened and got up to run into one of the houses to get away from the Wolf. As they ran, one of them fell over the birchbark sheet they used to cover the ground under the pots, and instantly there was a noise like thunder. When the Wolf was gone, the girls came out and found that all of the pots had all been shattered into tiny pieces.

When the old woman returned and found out what had happened, she found the five girls and told them what they had done. As soon as she told them, a magic thing happened, and the disobedient girls were changed into five black crows which flew away, cawing.

Without the magic pots, the women no longer knew how to make pottery, and that is why the Ojibwe no longer make pots. But the crows live on and in summer you can see them in some tall trees, uttering a mournful caw, caw.

(Adapted from Albert B. Reagan, 1928, "The Magic Pots," Wisconsin Archeologist 7[1]:227-28.)

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?
2. Does the story remind you of a story you have heard before?

3. Where did the five black crows come from?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Reading

Grades 1 to 8: Science and Technology – Materials, Objects and Everyday Structures (Grade 1), Growth and Changes in Animals (Grade 2)

Date	Specific	Data Field	Format	Source	File #
July 22	Clay pots #2	Science	Text		055

How the Indians got Maple Sugar

44

One day Wenebojo was standing under a Maple Tree. Suddenly it began to rain maple syrup-not sap-right on top of him. Wenebojo got a birchbark tray and held it out to catch the syrup. He said to himself: "This is too easy for the Indians to have the syrup just rain down like this." So he threw the syrup away and decided that before they could have the syrup, the Indians would have to give a feast, offer tobacco, speak to the manido, and put out some birchbark trays.

Nokomis, the grandmother of Wenebojo, showed him how to insert a small piece of wood into each maple tree so the sap could run down into the vessels beneath. When Manabush tested it, it was thick and sweet. He told his grandmother it would never do to give the Indians the syrup without making them work for it. He climbed to the top of one of the maples, scattered rain over all the trees, dissolving the sugar as it flowed into the birchbark vessels. Now the Indians have to cut wood, make vessels, collect the sap and boil it for a long time. If they want the maple syrup, they have to work hard for it.

(Adapted from Robert E. Ritzenthaler and Pat Ritzenthaler, 1983, *The Woodland Indians of the Western Great Lakes*, Prospect Heights IL: Waveland Press.)

TEACHER CONNECTIONS

PRACTICAL:

Students can read the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?
2. Where did maple sugar come from?
3. Is getting maple syrup an easy task? Why or why not?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities, Changing Family and Community Traditions (Grade 2)

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Reading

Grades 1 to 8: Science and Technology – Properties of Liquids and Solids (Grade 2), Growth and Changes in Plants (Grade 3), Pure Substances & Mixtures (Grade 7)

Date	Specific	Data Field	Format	Source	File #
July 22, 2013	Maple sugar	Science	Text		056

Legend of Bells Rock at Boodashkiyiing (Walkhouse Bay)

45



Long ago there was a young boy who was getting ready to fast. His dad prepared him by rubbing coal all over his face and by giving him a blanket. He then placed him in the bush at Boodashkiyiing, on Serpent River First Nation. The boy was left alone there to seek a vision. Two days passed and the boy received no vision. His Dad made him stay there until he got his vision. Four days passed and still no vision, even though, the boy wanted to go home. This went on for ten days. Finally on the tenth day, the father went to receive his son, but found that he was gone.

Where he fasted was a huge boulder, and he could see his son turned into the rock. He could see his son's ribs sticking out of the boulder and he knew that was his son. The Dad grabbed a rock and tried to smash the rock open but it never cracked, and it rang loud. It rang so loud that everybody on Odawa Mnising and the North Shore heard it. This is how the Bells Rock came to be at Boodashkiyiing. This happened many years ago, long before the white man came to the area.

TEACHER CONNECTIONS

PRACTICAL:

Students can read the story and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories.

KEY QUESTIONS:

1. What is the lesson this story teaches us?
2. Why is it called Bell Rock?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities, Changing Family and Community Traditions (Grade 2)

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Reading

Grades 1 to 8: Science and Technology – Materials, Objects, an Everyday Structures (Grade 1), Rocks and Minerals (Grade 4)

Date	Specific	Data Field	Format	Source	File #
July 30	Bells rock	Science	Text	Isaac Murdoch	058

Offering

46

The Anishinabe have always had a strong connection to the land and water; as their total existence has always been dependant on these for survival. In order to maintain the balance between the spirit of the land and the Anishinabe, offerings were used as a kind and humble gesture to the Spirit of the plant, animal, and water that was harvested. These offerings formed a bridge between the Spirit of the Anishinabe and the Spirit World.

The world view of the Anishinabe is based on the Seven Sacred Grandfather Teachings and reflects the true balance needed to survive on the land. This balance is crucial in nature as everything is connected by land, water and spirit. The offerings were seen as a way to give back from what taken. Here is an example of an offering that I would do if I was to harvest a few flowers for making medicine tea:

- Introduce yourself to the Flower and give your full name.
- Tell the Flower how beautiful she is.
- Let the Flower know that you would like to make tea.
- Offer tobacco to her.
- Reach to the Flower four times asking to take her, on fourth time, pick the flower.
- Sing a thank you song while dressing the Flower, but not the roots unless you're going to use them.
- Bury all that you don't use back in the ground with tobacco.
- Give thanks again, and acknowledge how strong she is.
- This would be an example of how to harvest a Flower for medicine. There are many ways of doing this, but this is a way that was shown to me many years ago when harvesting plants and flowers for medicine.

TEACHER CONNECTIONS

PRACTICAL:

Students can read the story and discuss the meaning behind it. Students can begin to discuss Anishinabe world view.

KEY QUESTIONS:

1. What is an offering?
2. Why do the Anishinabe harvest plants and flowers?
3. What are the steps to harvesting?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities, Changing Family and Community Traditions (Grade 2)

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Reading

Grades 1 to 8: Science and Technology – Needs and Characteristics of Living Things (Grade 1), Growth and Changes in Plants (Grade 3).

Date	Specific	Data Field	Format	Source	File #
July 26, 2013	Offerings	Science	Text	Isaac Murdoch	059

Bear Feast

47



The Bear is treasured for its power, and it's said to be the door keeper of the Northern Door Way. The Spirit of the Bear is also said to be the keeper of medicines that are picked from the ground and is also one of the original clans given to the Anishinabe people by the Creator. The Bear feast was usually held in the springtime as this is when the Bear was the most delicious to eat. The Bear would be lean and not so fatty like in the fall time, even though the Bear was also harvested in the fall for its fat and medicinal qualities.

To prepare for the hunt for the Bear feast, the men would fast one day prior to the hunt. This was to purify their mind and bodies. During this time the men may have a dream of where the Bear is. Sometimes medicine was used to help in the hunters become successful. Once they fasted for the day, they would rub coal all over their face. This would turn the hunters into Mnido or like a ghost. The Chief or Headmen would lead the hunt and they would go look for the Bear. They would not come back or eat until they harvested a Bear. The whole village would be waiting and getting things ready for the feast.

Once they saw the Bear, the shooter would talk to the Bear in Anishinabe and ask to take its life. After this point the Bear was always referred to as Moshomis. They say the Bear can understand every word in Anishinabemowin. Once the Bear's life was taken, the Bear was placed in an upright position against a tree. The Bear would look like it was sitting with its back against the tree. The men would then sing songs and offer tobacco to the Bear and also ask the Bear to answer their prayers as they viewed the Bear as sacred medicine. They would also smoke a pipe and blow smoke on the bear and put the stem of the pipe in the Bear's mouth. They say the Bear would sometimes take a puff or make noises like it was mumbling something under its breath.

Once this ceremony was completed, the entire Bear was taken back to the camp and was never drug on the ground. If they had to place the Bear on the ground they would apologise to the Bear. Once the Bear was picked up, it was not to touch the ground until they arrived back at camp. It was mandatory that the Bear never touch the ground, especially on a trail where people walked. Once the Bear was at camp, a special fire was made to cook the Bear. A special ceremony was held while making this fire and women were excused from making the fire. Once this was done, the older woman would dress and clean the Bear. Women on their moon-time were not allowed in the camp at this time, as their moon-power was too great and would overpower the Bears medicine. A special lodge was made for them on the outskirts of the village and they were looked after by the Grandmothers.

Once the Bear was dressed, they would cook the Bear and the hide was always used for various things. The hands and feet were delicacies, as well as the head. The meat on the hind legs were sometimes dried and made into pemmican. All bones and scraps were placed in the fire with tobacco and all of the Bear was eaten. Certain ceremonial items were used from the Bear as required by dreams. For example, medicine bundles were often made by Bear parts using their hands and feet. The hide was used for rattles and drums and whistles and sucking tubes were made from certain bones. I was told never to eat the liver, as it could kill a human being and was placed in the fire.

Once the head was picked clean from the meat, there was a special ceremony with the head. It was decorated with ribbons and sometimes painted red. Cedar was placed in its eyes, ears and mouth. The head was then hung up in a tree where the Bears life was taken. Sometimes the head was taken to the spirits that lived inside the rocks along the lake, where you would find pictographs.

Special attention was given when taking care of the bones. They say you could create a very bad omen if one was to leave the bones on a trail where people walked. Women on their moon-time were always instructed to watch their steps, especially around the camp fires.

This ceremony was done to ensure good life to the band of Anishinabe and to prolong the life of people with sicknesses.

TEACHER CONNECTIONS

PRACTICAL:

Students can listen to or read the information and discuss the meaning behind it. Students can determine what they have learned from the story and seek out similar stories. Students will learn how the Anishinabe view their relationship with animals.

KEY QUESTIONS:

1. How does the story teach you to treat animals?
2. Does the story remind you of a story you have heard before?
3. Explain the significance of ceremony.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities, Changing Family and Community Traditions (Grade 2)

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Reading

Grades 1 to 8: Science and Technology – Needs and Characteristics of Living Things (Grade 1), Growth and Changes in Plants (Grade 3).

Date	Specific	Data Field	Format	Source	File #
July 30, 2013	Bear Feast	Science	Text	Isaac Murdoch	060

Bow, Arrows and Spears

48

The bow and arrow has been used for thousands of years by the Anishinabe. They were used primarily for hunting and warfare. Ojibway oral history states that the bow and arrow were essential in the daily life of the Ojibway, as they were used to hunt small and big game. The bow and arrow were made with precision and expert bow makers were highly sought for their craftsmanship. According to Ojibway legend, Nanabush obtained the first arrow head from his nephew the Wolf during a hunting excursion. The Wolf pulled out a tooth and gave it to Nanabush. The Wolf's medicine is said to be very powerful as it is the power of flint and fire.

The arrowhead was made specifically for the game that was going to be hunted. It didn't make sense to use an arrow head used for deer on a fish or partridge as the arrow head would be too big. The deer arrow head was sometimes tied onto the arrow shaft, but loosely so the arrow head would stay in the deer, but the arrow would fall out. This was so the animal could bleed. This was important to track the animal as well as secure a higher chance of death by bleeding. Bone and stone (quartz, flint, obsidian) arrow tips were used in killing large game animals.

For birds, it was important to use a smaller arrow head with a much narrower point. This was so the arrow tip could penetrate the feathers and hit a vital organ. Sometimes claws of different animals were used as arrow tips as they were designed to pierce birds and

small game. Small boys would start learning how to use a bow and arrow at an early age and become experts by the time they were adults.

The bows were made from ironwood or ash or other hardwoods. They were carved specific to size for whatever their purpose was. For example, a war bow would be made stronger and sturdier than a moose hunting bow, etc. Sometimes basswood cord would be used for the string or the skin off a turtle's neck. The neck skin on a turtle would be cut into long strips winding around the turtles neck. This chord was said not to stretch during wet and rainy weather. A good bow could take many days to make as the wood was hardened over a fire to cure it to certain hardness.

TEACHER CONNECTIONS

PRACTICAL:

Students will learn the uses of the bow and arrow. Teachers can have students engage in an archery lesson to bring this to life. Students can research what common spears are currently being used.

KEY QUESTIONS:

1. What were bows, arrows and spears used for?
2. Why did the size of arrows matter?

3. Explain how bows were constructed and designed.

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Science & Technology – Materials, Objects, and Everyday Structures (Grade 1), Form and Function (Grade 7)

Date	Specific	Data Field	Format	Source	File #
July 30, 2013	Bows, Arrows, and Spears	Science	Text	Isaac Murdoch	061

Fishing

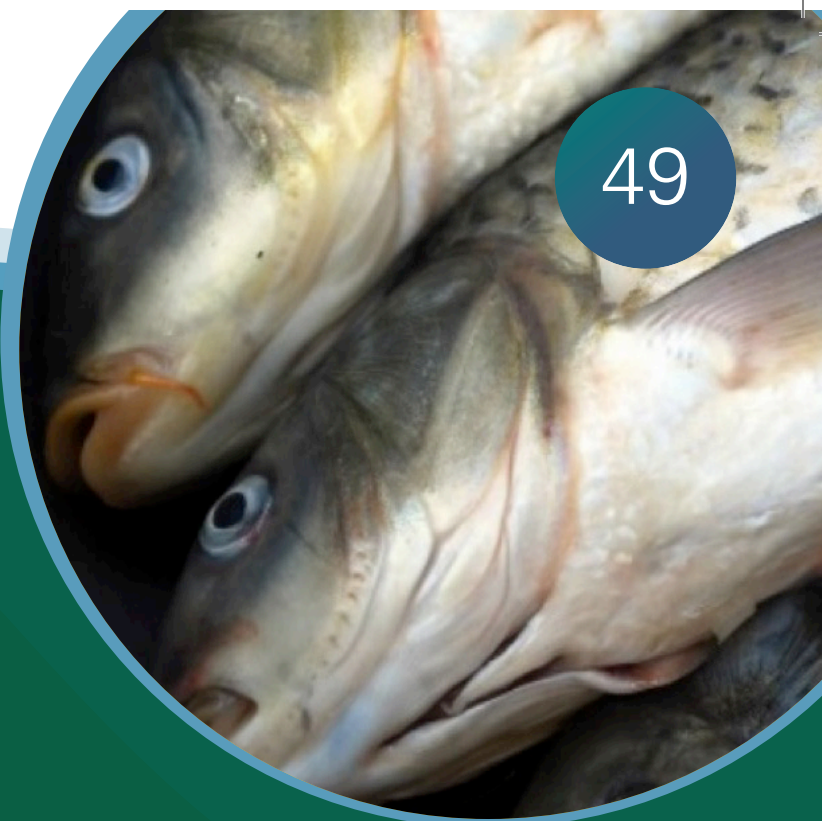
49

Fishing was always a part of Ojibway life as fish was a staple food and commodity for trade and sustenance. In the spring time certain fish would spawn, like sturgeon, pickerel, pike, musky, bass, suckers and dogfish. In the fall, whitefish and trout would spawn, and in the winter, fresh water cod. During these times, fish were caught with nets and hooks. In certain places, the fish would be corralled into small pockets of water and caught by hand or spears.

The fish would be smoked or cooked fresh. Virtually all parts of the fish would be eaten. This would include the head and intestines. The fat was treasured for its delicious taste and everybody had a preference of what fish they liked the most. Boiled and baked fish was most common as well as smoked-dried. Half-smoked fish cooked on a fire was also a special treat, while the fish eggs boiled with the guts was treasured by the children as there were no bones.

Winter fishing was completed by placing the net under water in specific locations or by fishing with a bone hook. To set the net under the ice, a hole was cut into the ice about 3ft square. A green tree was limbed and shoved in the hole with a long rope tied on the end of the pole. The pole was usually about 25ft long or so. Poplar was preferred as you could see the pole under the ice due to its light color or bark.

Another pole was cut about 6ft in length and it had a crutch at the end of it. The crutch end of the stick was used to push the pole under the ice, causing the long pole to travel under the ice. Once the long pole was located under the ice, the end part of the pole farthest from the fishermen was dug out of the ice. They would continue this process until they completed the length of the net. Once this was done, they would tie the net on the string and pull it through the end



hole. Once this was complete, both sides were anchored by stones about the size of a man's head. From the anchor, chord was secured up to the ice to sticks that were secured in the ice at the corner of the holes above. They would check the net every two days during cold days.

The Anishinabe knew of when and where the fish would spawn and would prepare according to the seasons. Most major villages along the North Shore were located at the mouth of the rivers as they were great fishing areas during certain times. The rivers also gave access to the territories north for hunting and gathering of large game, and often travellers would stop by the camps at the mouth of the rivers to catch up on events and gatherings.

TEACHER CONNECTIONS

PRACTICAL:

This information can be used when examining how different groups survived off the land. The information highlights the importance of using the whole fish for different purposes. In addition, students can begin discussions on the importance of the collective when trying to build a healthy community.

KEY QUESTIONS:

1. What was fish used for? Why was it important?
2. What parts of the fish were used?

3. How were the fish prepared?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Reading

Grades 1 to 8: Science and Technology – Growth and Changes in Animals (Grade 2), Habitat and Communities (Grade 4), Water Systems (Grade 8)

Date	Specific	Data Field	Format	Source	File #
July 31	Fishing	Science	Text	Isaac Murdoch	062

Snaring Fish

50

Snaring fish is a great way to catch fish. This is usually done during the nighttime using torches. The torches are made of birch bark and spruce pitch, consisting of two layers of each, and could burn for 5 or so hours. Once in the area where the fish were grouping, the torches would be lit and the fish would be instantly attracted to the light. Pickerel had a glow in their eyes when light was shined on them; they would glow like little shining lights.

A snare of basswood cord would be fashioned at the end of a long dry pole. Once the fish were near enough to be snagged, the snare would be placed around the body of the fish and then pulled tight. The Anishinabe would either snare the fish from the canoe or they would stand on the rocks and look for where the fish were gathering along a river. This type of fishing was very productive during the spawning times of the fish. Fish that were caught like this were: sturgeon, pickerel, pike, musky, suckers and white fish.

Sometimes muskrat root was crushed and sprinkled on the basswood snare as an attractant. They say that once the fish smelled the muskrat root, they would frenzy around the snare making it easier for the fisherman to catch the fish he needed to bring back to the village. Often this fishing would last all night and a small camp would be made near the location of the fishing spot. The women would be cooking fish, as well as having fun snaring fish. There was always a person delegated to keep a look out for bears as they would almost always show up for a little midnight action.

TEACHER CONNECTIONS

PRACTICAL:

This can be used to discuss community and community practices. The process of snare fishing requires a collective effort.

KEY QUESTIONS:

1. Describe the process used for snaring fish.
2. Why were torches used in snaring?
3. When was the best time to snare fish? Why?

CURRICULUM CONNECTIONS:

Grades 1 to 8: Social Studies

Grade 1: Our Changing Roles and Responsibilities

Grade 5: First Nations and Europeans in New France and Early Canada

Grades 1 to 8: Language Arts - Reading

Grades 1 to 8: Science and Technology – Growth and Changes in Animals (Grade 2), Habitats and Communities (Grade 4)

Date	Specific	Data Field	Format	Source	File #
July 31	Snaring Fish	Science	Text	Isaac Murdoch	063

