

Feathers In The Wind

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Summer Solstice Aboriginal Arts Festival and Pow-Wow



The Summer Solstice Aboriginal Arts Festival and Pow-Wow was a huge success with a number of Metis musicians, artisans and dancers showcasing their talents at the event June 21-24, as Competition dancing and singing were highlights of the event.

Artist and educator Karen Hodge-Russell is working on a new tapestry she designed which depicts plant materials for food or medicinal use. Her work includes tapestries made with fabric strips she hooks through large woven canvas. She also created a rag doll with 1800s Metis ribbon dress and Mi'kmaq hood. Karen is of Mi'kmaq descent and is Director of Education at the Tuscarora Native American Museum of Art in Lewiston, New York. She teaches workshops in the arts, especially fiber art.

Metis student Quenten Lundie and his family harvest wild rice from shallow lakes about 900km north of Winnipeg. Quenten says they use a type of air boat, similar to a hovercraft with a jet engine on the back, and the front has a bar that

knocks the rice kernels into a bin. Quenten said traditionally there were "rice dancers" to separate the grain from the chaff, but now they have it milled. His "Reel Wild Rice" grains are beautifully dark, long and slender, and even come with a recipe!

Native American herbal products, leatherwork, beadwork, craft supplies and Metis sashes were available for purchase. Tyendinaga Mohawk Linda Maracle had a First Nations cookbook for sale in their booth of high-end native crafts. There were also displays of quillwork and fish scale art, and an Inuit elder was present with a traditional tupiq dwelling constructed of caribou hides.

Anne Anderson



Kitikmeot (Inuit)

First Peoples in Canada



Diverse items and materials, set against a felted wool background, were used by the The Inniutit Women's Group to tell the story of the *Qitiqmeut* people, past, present and future. In the centre of the block is the traditional shelter from the elements, a snow-block *iglu* (igloo), shown in sun-bleached seal skin, defined with sinew and cotton threads. To the left is an oil lamp called a *qudliq*, a source of heat and light during the darkness of both night and day in the Arctic. Attached on the right is a collection of essential tools: a *pana* made of caribou bone and sinew (the snow knife is used to create shelters); a carved ivory *ulu*, the multi-use women's implement, and a *naugligaut* or hunting spear, shown here in unbleached sealskin. The *qayaq* (kayak) situated at the bottom was used to hunt large sea mammals. The items at the top, a mortar board and a rolled, sealskin diploma, relate the peoples' hopes and dreams for a better life through education and development. A surge in exploration and mining activity in the region is represented by the metal mining tools.

Members of the Inniutit Women's Group include Annie Kavavaouk Buchan, Mona Igutsaq, Jeannie Ugyuk, Sarah Takolik, and Bessie Ashevak.

History:

Approximately 5,000 Inuktitut-speaking Inuit (including the Netsilik, Igloodik and Copper Inuit) live in Kitikmeot, the westernmost of the three regions of Nunavut. Both English and regional dialects are spoken by many, and Roman orthography or the English alphabet is becoming increasingly common alongside the syllabics used to represent these Native language.

The region's landscape is characterized by tundra vegetation and sunless winter months that are contrasted by 24 hours of daylight in spring that lasts until June or July. Sea ice begins to break up in the summer months, but begins to freeze again as early as the end of September. It is generally accepted that forefathers of modern Inuit came from East Asia via the Beringia Land Bridge between Siberia and Alaska, known as the Beringia many thousands of years ago.

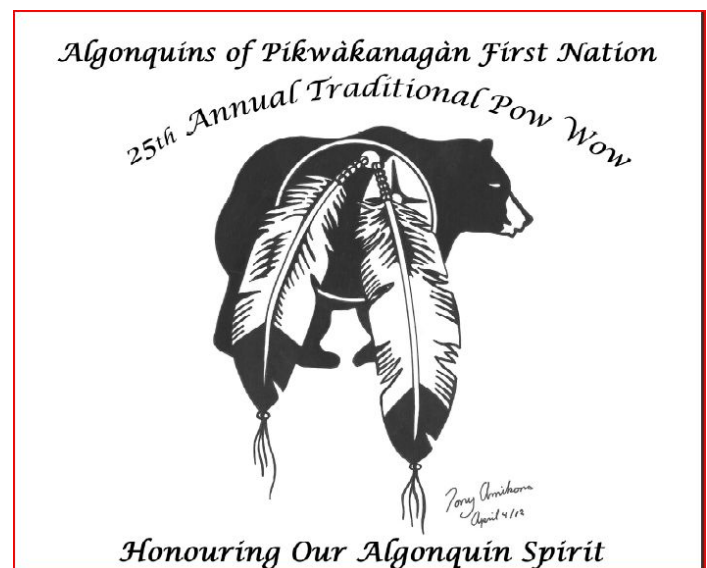
Like many of Canada's First Peoples, the Inuit lifestyle was affected by the presence of traders, explorers, Hudson's Bay Company outposts and the search for the Northwest Passage. Trapping changed traditional hunting grounds and the possession of firearms changed their methods of obtaining food and pelts. After the HBC closed its last trading post in the area in 1948, many Netsilik settled in Taloyoak (on the Boothia Peninsula), which means 'large caribou blind' in Inuktitut.

In the 1950s and 1960s, the arrival of various missionaries, who converted many Inuit to Christianity, the RCMP, and federal intervention saw the Inuit settled into housed communities with government schools and nursing stations. Since winning the rights to their land in 1999, they live under public government.

Traditional activities such as trapping and hunting remain prominent in everyday life, with carving, craft production and employment creating a balance between the old and the new. Modern conveniences, including satellite dishes and the internet, central heating and electricity make the northern communities not that much different from southern ones, except for the isolation and the climate extremes.

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Photos courtesy of Anne Anderson



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Kwey and thank you for visiting our new website. You will find information on: our programs and services, news and events, Algonquin land claim negotiations, culture and several other resources for our community. Please enjoy the following new features: Link with us on Facebook, Twitter or other social media; quickly find what you are looking for with an easy navigation and Google site search; weekly postings of our Newsletter and a Community Calendar with information about our activities and events.

About us

Algonquins of Pikwàkanagàn First Nation is a proud and progressive Algonquin community. Pikwàkanagàn is situated on the shores of the Bonnechere River and Golden Lake in Renfrew County, Ontario. Located off of Highway 60, our community is 1 ½ hours west of Ottawa and 1 ½ hours south of Algonquin Park.

The community infrastructure includes: an administration office with Council Chambers, a health centre, daycare, manor, museum, community centre, fire station, church, ball field, park, cemetery and a number of private businesses. As well, a Small Business Centre is currently being built and rental space is available for entrepreneurs.

Pikwàkanagàn is the origin of the world's largest birch bark canoe, the first Algonquin woman chief in all of Canada and Algonquin actor Paul Benoit.

Land Claim Update

The Algonquins of Pikwàkanagàn First Nation Chief and Council have been negotiating with the federal and Ontario government to secure a land claim agreement. The land claim agreement aims to include a just recognition of Algonquin rights and title, land natural resources, self-government, compensation and other matters.

Newsletter

The community newsletter, Pikwàkanagàn Tibàdjumowin is published weekly with current news and events. To submit to the newsletter please contact, Stephanie Stone, admin.reception@pikwakanagan.ca



Suggested logo for the Painted Feather Woodland Metis Tribe. Contributed by Anne Anderson.

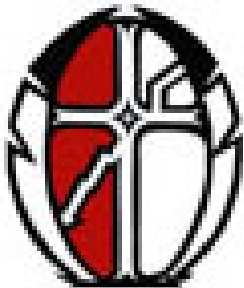


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See us at:

www.omfrc.org

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New Submissions!

We are always looking for new interesting submissions to add to upcoming issues of the OMFRC Newsletter. If you have something you would like to add to the newsletter please call or email us! We'd be happy to consider it for an upcoming issue.

Is Your Membership Coming Up for Renewal?



If it is, call 1-613-332-4789 and you can do it right over the phone in just a couple of minutes.