

June 2009 Issue



### In This Issue:

- *The Banner*
- *Entrance of the Rideau Canal*
- *First Birthday*
- *Can DNA tests help me establish native Canadian ancestry?*
- *Letter from a Member*
- *Native Studies*
- *Regulations for Trade*
- *Shane Moad*
- *The Quilt of Belonging Mohawk*
- *Treaty Medals*

### The Banner



Thanks Shane! The name of our Newsletter, "Feathers in the Wind", is meant to symbolize how Métis ancestry has been randomly scattered throughout the population and across the country due to chance and circumstance. Our new banner was created by Shane Moad, a wonderfully talented Australian artist. The symbolism represented by Shane creating our banner couldn't be more perfect. Shane is one of those 'feathers' that has been blown the furthest by the winds of time. His ancestors emigrated from Manitoba and eventually ended up in Australia. Please read our article regarding Shane for more information.



"Entrance of the Rideau Canal,  
Ottawa River, Canada  
Watercolour by Henry Pooley, 1833  
National Gallery of Canada.

This scene was painted from a spot located more or less between the two wings of the Canadian Museum of Civilization."

Painting located at: [www.civilization.ca](http://www.civilization.ca)



One of our younger members  
Evelyn's First Birthday

## Submissions to Our Newsletter

Articles for the newsletter are greatly appreciated from both members and non-members.

- Send articles to [info@omfrc.org](mailto:info@omfrc.org)
- Articles should not be offensive or in bad taste.
- Articles should be of direct interest to First Nations and/or Métis.
- Articles should contain the author's name.
- Depending on volume, we may not be able to include all submissions.
- Your article could also be used on one of our websites.

### Disclaimer:

Articles in the newsletter express the opinions of the authors, not necessarily those of the MFRC / OMFRC. Our newsletter is meant to be a voice for the aboriginal community and their opinions are as varied as the community itself. Some of the articles will be controversial, we ask you to read them with an open mind. By listening to people we may not agree with, we learn, and our perspective on an issue may change.

## Can DNA tests help me establish native Canadian ancestry?

Submitted by Fred Colbourne

Whether or not DNA will support your claim to native Canadian ancestry depends on what question you are asking, your hypothesis. Why is this so? If your hypothesis says that your mother's-mother's-mother was a native Canadian, then you will need a different DNA test than your cousin, who is trying to discover if his father's-father's-father traces his male line to a native Canadian man whose female ancestors had never intermarried with European men.

Two different theories require two different DNA tests, the mtDNA test for the female line and the Y-DNA test for the male line. (mtDNA is found outside the cell nucleus in mitochondria. Y-DNA is from a nuclear chromosome found only in men.)

Genealogical records can help point you in the right direction. The genealogical record shows that Margaret, my great-great-grandmother, was born in 1812. My theory is that Margaret was born in Canada of a native Canadian mother and an Irish father who may have served in the British Navy operating in Georgian Bay. My mtDNA test will answer the question: was Margaret's mother Irish or native Canadian.

A third plausible theory is missing from the examples above. A person might have non-native ancestry in both the male and female lines. But his family traditions speak about native ancestors and he has some physical traits associated with native Canadian peoples. How can this happen? Bill, my distant cousin, is descended from one of Margaret's sons and a woman from Scotland. Her son's link on the male side is to the Irish and on his mother's side to the Scots. So he cannot use either the mtDNA test or the Y-DNA test.

Bill wonders if an autosomal DNA test will reveal that he had distant ancestors who were native Canadians. Counting the generations back from Bill to Margaret gives us 2 times 2 times 2 times 2 or 16 ancestors, indicating about 6% native Canadian ancestry. In my opinion, Bill would be expecting too much from the DNA tests available commercially. (The autosomal DNA test uses the nuclear chromosomes except for the Y chromosome.)

Let us recap. We have four scenarios:

- Descent direct in the female line
- and/or
- Descent direct in the male line,
- Or, if neither of these,
- Descent, not direct in either female or male line,
- and, if no theory can be confirmed
- No native Canadian ancestry (the "nul" hypothesis)

### Descent directly in the female line

Most biologists believe that human mitochondrial DNA (mtDNA) is passed only in the maternal line. **(Continued on Next Page)**



## Can DNA tests help me establish native Canadian ancestry? (Continued)

Except for variation caused by a very slow rate of mutation, mtDNA is passed unchanged from mothers to children, but sons cannot pass it on. The Genographic Project, a National Geographic initiative, lists 29 variants of mtDNA, called haplogroups.

See: <https://genographic.nationalgeographic.com/genographic/index.html>

Five mtDNA haplogroups are found in natives of North and South America, A, B, C, D and X. Four are also found in Asia, but X is almost absent there, while among the Ojibwa of Ontario, X rises to a frequency of about 25%. If you fit into any of these haplogroups and have no recent Asian ancestors, you are almost certainly descended directly from a native Canadian in the female line.

### Descent directly in the male line

The nuclear chromosomes make up 22 pairs and one odd couple, the sex chromosomes, X and Y. A person with X and X is biologically female and a person with X and Y is biologically male. All the nuclear chromosomes except Y merge genetic material from male and female lineages. The Y chromosome is the only one that does not mix. The Y-chromosome changes slowly as mutations accumulate over time. The Genographic Project lists 42 haplogroups for the Y-chromosome. Men in haplogroups Q and Q3 are virtually certain to be direct descendents in the male line of native Canadian ancestors.

Women can make use of Y-DNA tests by having a brother do the test. A half-brother will do if his father is also her father. A male cousin will do as long as his father is the brother of her father.

### Interpretation of mtDNA and Y-DNA tests

Suppose George discovers that he is in haplogroup Q on the male line and haplogroup X on the female line. He might think that he has 100% native Canadian ancestry. But genealogical research might show that he has only two great-grandparents with native ancestry, the other six appearing on ships lists that show they arrived directly from Europe. George might have no more than 25% native-Canadian ancestry.

### Descent, not direct in either female or male line

John's tests show that he has European ancestry in both male and female lines. However, genealogical research might show that six of his great-grandparents descend from people who had no European ancestry, giving him about 75% native Canadian ancestry.

Positive mtDNA and Y-chromosome tests do not guarantee a high percentage of native Canadian ancestry. And some people who do have a high percentage of native ancestry may have negative results on both tests.

### Autosomal testing

George had positive results on both the mtDNA and Y-DNA tests, but an autosomal DNA test would tell show he has very limited native Canadian ancestry. John had negative results on both tests, but an autosomal DNA test would show that he is descended mostly from native people.

### Can DNA tests help you establish your native Canadian ancestry?

The amount of genealogical information you have will help you frame your theory and your theory will point you towards one test instead of another. In my opinion, people need some guidance from genealogists before spending money on DNA tests. Otherwise, they will have no theory to test and if they ask the wrong question, they will do the wrong tests and may be disappointed with the results.

## A Member Writes:

Lynn:

I have just received my card and I am amazed at how quickly you have processed my request. Three years ago I requested my card in Quebec and that is approximately how long it took to receive it. I received it in February of this year (yes 2009) after many, many calls and re-mailing of my information. In addition, I sent one cheque and one money order for membership fees of which I have only until Sept 2010 to renew again, and a \$10.00 fee to photocopy my brother's information from his file. It seems that the only way I finally got the process moving was by calling a particular person who is a friend of a friend which I find totally ridiculous as it is run by the Quebec Government.

Thanks again for the great service. I am quite anxious to check out the websites and read the newsletters.

Helen



## National Day of Reconciliation

Thursday, June 11, 2009 marks the first anniversary of Canada's apology for its treatment of children, parents and families as a result of the Indian Residential School system.

Some of our students and their families may choose to attend the celebration on Parliament Hill, led by First Nations National Chief Phil Fontaine, who is calling on all Canadians to join him and many others from across the nation to remind the federal government that the apology calls for the establishment of a new standard of behaviour toward Aboriginal people.

This day of recognition aligns with the introduction of the UCDSB Self Identification consultation process, which will result in a policy and procedure by which our students of Aboriginal descent may self declare their ancestry and access programming, which will provide supports that will honour their culture and ancestry as well as supports to assist these students to meet their education goals. This support system will be extended to Aboriginal students of First Nations, Inuit and Metis ancestry.

The UCDSB shares a strong bond with First Nations students and their families, evidenced by the 5 year tuition agreement, (the only one in existence), with the Akwesasne Mohawk Board of Education. Soon we will begin negotiations for a new agreement which will strengthen our partnership with AMBE.

On June 11, 2009 you are encouraged to make note of the significance of the National Day of Reconciliation by including this event as an example of the expansion of all of the attributes included in Character Always and how we might continue to demonstrate those attributes at school and within our communities. There are many ways to embed the significance of this day into many subject areas in order to raise awareness of students and staff to the importance of this day.

Please join us in recognizing the importance of our partnerships with our First Nations, Inuit, and Metis students and their families.

### Native Studies

This past year was the first time that Grade 10 Native Studies was offered in our school. ENSS is located in Brighton, Ontario. With a class of 18 students Native Elders made a regular appearance. Within the curriculum, students had the opportunity to learn about the culture and heritage of the Aboriginal First People in and around the Great Lakes Region. Students were shocked to hear first hand accounts of Residential Schools and the treatment of aboriginal people in Canada. Many students in our own area do not know the tribe or band they are part of. True native heritage has been so successfully suppressed that much of the youth know little of their ancestry.

With the introduction of this new Grade 10 Open Level course, any student can choose this elective. Healing circles, animal totems, the creation stories were very popular. Use of the Talking Stick, complete with Eagle, Turkey, Hawk and Goose feathers were supplied by the students themselves. This is a very interactive course that was so successful, that it is going to run again next year.

Pamela

## Treaty 8

As with the signing of most treaties, all Native leaders who signed Treaty 8 received one of these silver treaty medals.



Negotiated in June 1899, Treaty 8 embraced an area in north-western Canada of 840,000 square kilometres, which is more than three and a half times the size of Great Britain. It was the first treaty to recognize that the "aboriginal title" of Indians and Métis are co-existent.

Treaty 8 is very much a living document, providing the basis for ongoing relations between natives of the Athabasca and the rest of Canada.

## Treaties 1 thru 7

Large silver medal with Queen Victoria's head, presented to the Chiefs and Councilors of Treaties 1, 2, 3, 4, 5, 6 and 7.





## The Quilt of Belonging – Mohawk (Kanien'Kehaka)



The photo and text are from: <http://www.invitationproject.ca/region.php>

Description: Barbara Little Bear embedded traditional Mohawk symbolism into this block using her own distinct style and a variety of beading techniques to create a partially raised design. Raised beadwork is a distinctly Iroquoian technique that originated with the Mohawk, and the balanced floral pattern is typical of Eastern Woodlands design. Each part of the design represents something specific.

Beaded on a deep purple velvet background, the colour of wampum, flowers with seven petals (for the days of the week) are two-tone pink (females), and blue and white (males); spiral beading forming the strong stems (the men) with many leaves (the women) and sprouting buds (children) represent the community. Twelve domes creating a scalloped inward-facing border surround them; these are the months of the year, as well as the trinities of Earth, Moon, Sun; Fire, Water, Air; the sacred Three Sisters and the tribal clans. A narrow purple satin band is sandwiched between a white rope beading and an outer border of delicate 'pierce-work' beading, which resembles a blanket stitch, symbolic of the men protecting their village.

History: The Mohawk Nation is known in the Iroquoian dialects as Kanien'Kehaka, meaning "People of the Flint. One of the original Five Nations to join the Haudenosaunee Confederacy (also known as the Iroquois Confederacy), they are referred to as the Elder Brothers. Being the easternmost members of the League, they are also known as the "Keepers of the Eastern Door" and thus use the symbol of the shield. On the Aionwatha (Hiawatha) wampum belt that represents the Confederacy, the Mohawk take their place on the eastern square next to shards of flint.

The number three is a very meaningful number, interwoven throughout Mohawk culture. There are three clans, the Wolves, Bears and Turtles. Agriculture provided the three mainstays of their diet, corn, beans and squash. These plants, called the Three Sisters, were highly revered. The various stages of the growing seasons were often connected to traditional celebrations and rites. Strawberries were also a sacred and favourite food of the Mohawks. The strawberry, due to its shape and colour, was believed to come from the heart of Mother Earth. In their matrilineal society, it is representative of a strong and spiritual female power that resonates in the heart of every woman. Strawberry juice is often an essential part of traditional Mohawk ceremonies.

Men of the Mohawk typically wore a gustoweh (hat), distinguishable from other Iroquoian hats by its three upright feathers. When Scottish immigrants began to set up stakes in Mohawk traditional territory, the Mohawk adopted some Scottish cultural influences. To this day Mohawk traditional dress often includes a solid-coloured and beaded kilt worn by men, while married women sometimes sport a 'Glengarry' style hat, also heavily beaded.

The 20,000 plus strong Mohawk Nation, descendants of a proud and resourceful Woodlands people, strongly believe in keeping their culture and traditions alive. They do so even as they adapt to ever-changing times at Akwesasne, Kanasatake and Kahnawake, modern communities that border the St. Lawrence and Ottawa Rivers and lie across provincial and international borders.

Sponsors: Fraser Family, in memoriam Mary Ann (McDonald) and Eugene Archibald Fraser



## Shane Moad

Until about 1990, Shane worked on stations and farms throughout Western Australia. A motor cycle accident eventually led to his discovery that he had a talent for painting that he had been unaware of. Out of misfortune came beauty. In 1996 he started painting professionally and his style continues to evolve.

In his work, Shane strives to strip the scene to its essence. He feels that "the more detail there is, the more confusing the painting becomes to the viewer and in the end the meaning of the work becomes lost". He primarily creates landscapes with a strong colour content and a semi-abstract style. I find his work very moving.

Shane's creations are in private and corporate collections throughout Australia, America and Asia. His unusual style is recognized by leading authorities in the art world as highly unique. He has twice won the "Cossack Art Award", Australia's largest regional art award in the landscape category. He has also received awards from "Alan R. Dodge, Director of the "Art Gallery of Western Australia", "Robert Juniper, esteemed Australian artist", "David Walker, Adjunct Professor of Art, Curtin University", plus many others.

Shane's work can be seen at [www.shanemoad.com](http://www.shanemoad.com). Give yourself a treat and take a look.



The following was written by one of Shane's ancestors: *"My people came down from Canada on the emigrant train of the "Hudson Bay Company" from the "Selkirk Settlement". The emigrant train arrived in Oregon City Oregon in 1841. They came by horseback with pack horses. When they came to a river, they took a boat, if there was one there. Often times, they would build rafts on which they would put their families and goods. The horses would swim. Sometimes, the raft would stick, then a man or more, if needed, would jump into the water and pry it lose. When they got across they would pack the goods on the horses and away they would go, wet clothes and all. Many men caught their death of cold, my grandfather James Flett was greatly weakened by this trip. After they were settled in Oregon City my grandmother Chloe Flett (Bird) died in childbirth and grandfather Flett died about a year later. The children from this union were helped by the community, all of them being adopted to family and friends. Mother, Elizabeth Flett was adopted by Archibald McKinlay and his wife Sarah Julia Ogden. Of course their grandfather Birds money and standing helped, but even so there were many hardships. When mother was twenty one she went to Charlotte at the Dalles. There she married father, John Nelson Moad, and passed the remainder of her life at this place."*



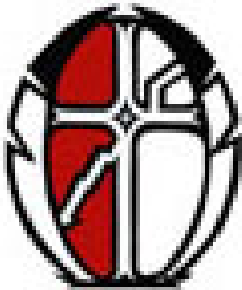


OMFRC  
1314 Hybla Road RR 5  
Bancroft, ON  
K0L 1C0

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

E-MAIL:

info@omfrc.org



We're on the Web!

See us at:

[www.omfrc.org](http://www.omfrc.org)  
[www.aboriginalstatus.org](http://www.aboriginalstatus.org)

### 1761 Augt. Regulations for the Trade at Niagara Indian Goods to be sold for

A stroud of two yards long to be sold for.....2 large beavers or 3 dressed buckskins  
 Women's worsted stocking by pair.....a good buckskin  
 Women's yarn stockings.....a martin or small doe  
 Children's stockings.....2 muskrat or a small racoon  
 Mens or Womens large white blanket.....1 large and 1 small beaver, or 2 large bucks  
 Mens penniston coats with Gimps.....three bucks or 2 beavers  
 Men's coarse Garlick shirts each.....one buck, or middling beaver  
 Mens ruffled shirts.....two bucks or 2 medling beaver or 2 otters  
 Childrens shirts from 5 to 7 years old.....a doeskin or two large racoons  
 black wampum pr hundred, if good.....one small beaver or 9 large racoons  
 white wampum pr. Do.....two large racoons, or one marten  
 Large cutteaus, or knives.....one large racoon, or three muskrat  
 Small knives for Women.....one small racoon, or two muskrats  
 one piece of best roll gartering.....one beaver, or two doeskins, or 6 racoons  
 2 fathom of ribband.....one buck, or middlesized beaver  
 one fathom of calico.....one beaver, or three doeskins  
 a large silk handkerchief.....one beaver, or 2 good doeskins  
 brass kettles by weight.....1 pound of beaver pr. pound  
 tin, or camp kettles of a gallon.....one beaver, or one buck & a doe  
 a well made silver armband.....four bucks, or 3 beavers  
 a wrist band of silver.....two bucks, or 2 small beavers  
 a silver broch.....one racoon, or three muskrats  
 a pair of silver earbobs.....one good doeskin, or small beaver  
 a large silver cross.....one buck, or middling beaver  
 womens silver hairplate large.....four bucks, or three large beavers  
 gunpowder per pound.....one small beaver, or middlesized buck  
 5 bars of lead.....one buck, or middling beaver  
 12 flints.....one small racoon, or two muskrats  
 a middling sized looking glass.....two racoons, or 6 muskrats  
 embossed serge, a fathom.....one buck, or middling beaver  
 red trunks, largest size.....two bucks, or 2 middling beavers  
 middle size.....one buck, or one beaver  
 smallest.....two racoons, or 6 muskrats, or a marten  
 jews harps – six.....a large racoon  
 beaver traps.....two middlesized beavers, or 2 bucks  
 brass rings – six.....a small racoon, or 2 muskrats  
 wire by the fathom, if thick.....one racoon (if very small) a muskrat  
 horn combs – two.....a racoon, or 3 muskrats, or a mink  
 3 sawblades.....a muskrat

Excerpt from Archive Document: NAC RG 10, Vol. 1824, pt. 1, pp. 83-86, Reel C-1222