



In This Issue:

- *Boreal*
- *Quilt of Belonging - Cayuga*
- *Aboriginal Place Names*
- *How to Build a Tipi*



Canada's Aboriginal people are the key to Boreal Agreement's success

Environmental groups, including the David Suzuki Foundation, surprised many people recently by joining with the logging industry to unveil the largest forest conservation agreement in history. The Canadian Boreal Forest Agreement covers more than 72 million hectares of northern wilderness stretching from British Columbia to Newfoundland and Labrador. Read more at:

Under the agreement, 21 forestry companies, all members of the Forest Products Association of Canada, will halt logging on 29 million hectares of wildlife habitat while plans for new protected areas and caribou conservation are developed. This habitat is critical to the survival of woodland caribou and other endangered species.

The forest companies have also agreed to shift from conventional logging practices to more ecologically sustainable forestry methods, called ecosystem-based management, on the rest of the land base. In return, the environmental groups will suspend their "do not buy" campaigns against companies participating in the agreement while it is being implemented.

This article is one of the many interesting pieces that Paul Allaire has shared with us.



Quilt of Belonging - Cayuga

For the Cayuga block, Lorna Thomas-Hill of the Wolf Clan, Cayuga First Nation, and her son, Samuel Thomas, have revived traditional Iroquoian art-forms, combining old and new patterns. The elegant dove and flower design is hand-sewn in iridescent pearly white beads on plush burgundy velvet.

This style of raised beadwork is an exclusive Iroquoian technique where beads are sewn one on top of the other to create three-dimensional pieces. The dove symbolizes peace, the circle eternity and continuity of life, while the strawberry flower signifies the defeat of winter, of good over evil. The strawberry is revered among the Woodlands Nations as the first fruit of Mother Earth, its juice important in spiritual rituals.

The Cayuga call themselves *Gayogoho'no*, which means "People of the Great Swamps," in reference to the marshy lands that were a part of their original homelands. When they joined the Iroquois (*Haudenosaunee*) Confederacy around the year 1570, along with Mohawk, Onondaga, Oneida, and Seneca, they became known as the "People of the Pipe". The Cayuga are often referred to as the Younger Brothers of the Confederacy. The establishment of the Confederacy was commemorated with the making of a wampum belt called the *Hiawatha*, or *Aionwatha*, belt. If reading the belt looking northward the second square on the left represents the Cayuga.

Traditionally Iroquois men wore a hat called a *gustoweh*. The Cayuga were known for attaching an eagle feather to their *gustoweh*, situated in a downward tilted position. If the man was a chief, he would also attach deer antlers to his hat as a symbol of authority.

Like other members of the Confederacy, the Cayuga are a matrilineal society. They are divided into the five clans of Turtle, Bear, Wolf, Heron and Snipe. The clan mothers were responsible for raising strong leaders, but the also had the power to discipline an irresponsible leader to the point of removing him from the position of chief, by removing his antlers.

Cayuga ancestral lands lay along the northern shore of the St. Lawrence River in Ontario and northern New York State, primarily around Cayuga Lake. The steady influx of European immigrants during the 19th century brought about a gradual diminishing of Cayuga lands. Today, there are Cayuga living on reservations located in the same area, as well as in Wisconsin and Oklahoma. Many Cayuga live on the Six Nation Reserve in Ontario, along the Grand River.

Sponsors: The Sunshine Gang and The Fairweather Group The photo and text are from: <http://www.invitationproject.ca/region.php>

Aboriginal Place Names N to P

Nahanni National Park (Northwest Territories) – Nahanni is an Athapaskan word meaning "people of the west".

Nanisivik (Nunavut) – This is an Inuktitut word meaning "where people find things".

Nashwaak (New Brunswick) – The Maliseet word meaning "river".

Naskwaaksis (New Brunswick) – A Mi'kmaq word meaning "a little part of a river" or "a brook or stream".

Natuashish (Labrador) – An Innu word meaning "a break in the river".

Neepawa (Manitoba) – From the Anishinabe word meaning "where there is plenty".

Nipawin (Saskatchewan) – From the Cree word *nepowewin*, which means "place where women and children waited for the men to come home from canoe treks".

Nunavut – This is an Inuktitut word meaning "our land".

Ontario – The Huron word meaning "beautiful sparkling water".

Oshawa (Ontario) – This is a Seneca word meaning "crossing of a stream".

Ottawa (Ontario) – From the Algonquin word *adawe*, which means "to trade". The Outaouaks were a trading nation of the Anishinàbe family. It is from

Outaouak that "Ottawa" is derived. It is the English corruption of *Adàwe*.

Paudash (Ontario) – Named after an Indian Chief of that name.

Pangnirtung (Nunavut) – This is adapted from the Inuktitut word meaning "place of the bull caribou".

Peawanuck (Ontario) – A Cree word meaning "flintstone".

Penticton (British Columbia) – From the Salish word meaning "place to stay forever".

Pikogan (Quebec) – The Algonquian word meaning "tipi".

Ponoka (Alberta) – From the Siksika word meaning "black elk".



How to Make Your Own Tipi by Dalton Mather



I have always had an interest in being close to nature and appreciating the good things that come from it. As a result, I did some on-line research regarding tipi construction. There are many sites to review when you google tipi or teepee. From these sites I chose the design I thought was the easiest to make and then proceeded to give it a try. There were some obstacles along the way but with my wife's help and her sewing machines we managed to make a tipi.

Materials were purchased from local suppliers primarily as follows:

- Heavy duty, water-proofed and mildew resistant canvas, 18 gauge**
- Upholstery thread**
- Poles 15 feet**
- Rope**

Step One: I used the clearest diagram I could find on line which was a near half circle with modifications for smoke flaps and entrance opening. The tarps were all rectangular when purchased so they needed alterations. I took out all the edge seams in the tarps, removed the rope that was sewn in to the edges, and took out all the grommets so I could get a clean piece of smooth canvas.

Step Two: When I had done this to all the tarps that I needed, I then laid them out in the front yard to see what it looked like and to determine where I needed to sew them together to get the right shape for the tipi.

Step Three: Then with Leslie's (my wife) help and sewing machines we began to sew. This is where the challenges began. The sewing machine was not nearly as strong as was needed, so we had many frustrating hours of trying to get it to go through multiple layers of the heavy canvas. We searched the city for someone who could do the sewing for us, but we could find no-one who had the equipment or the desire to do what was needed. We eventually brought out Les's old Kenmore sewing machine which was a steel machine and built better than the newer one we had tried. With a little coaxing and many hours of sewing on the kitchen table, the kitchen floor, and the living room floor we finally had a large piece of canvas that would make our tipi.



Step Four: We laid the large canvas on the front lawn and traced our pattern (from the websites) onto the canvas. It cut quite easily with a pair of scissors, even the parts for the smoke flaps and the entrance.

Step Five: Once again we battled with the sewing machine as we hemmed all around the canvas, especially since now we were going through multiple layers for the hemmed edges but it was beginning now to look like it might actually work.



Step Six: When the weather permitted, I harvested dead, but still standing and solid, balsam poles from the back yard and from my neighbor's back yard too (with permission). I peeled the bark off and smoothed the poles with a draw-knife and a spoke-shave. These poles are about 15 feet long. I cut the small ends off so they would all be the same length but that was a mistake. If I do new poles I will leave them their natural length because they look better when the tipi is up if the poles extend some distance above the top of the tipi. I used outdoor clear varathane just as a preservative.



Step Seven: I used the rope that came with the tarps to create a circumference line at the base of the tipi. This was a lot of work but was worth the effort as it adds strength to the tipi when it is anchored and tied down. We also made large loops, spaced around the base, every 3 feet, to be used with tent pegs to secure the tipi to the ground. Loops were made for the smoke flap poles and for the raising pole and rope was sewn in for added strength for these poles too. All these loops were made from the left-over pieces from when we cut the pattern.



Step Eight: The how to erect the tipi is done by trial and error (with the help of the on-line instructions) the first time. Once you are familiar with the process it takes only about 15 minutes to raise the tipi.



Step Nine; We had a very smokey time in the tipi for the first few fires we lit. It was evident that we were doing something wrong or that something was missing. What could it be? Again, after searching the web, we found that a liner on the inside of the tipi is a necessity if you want to have a fire without a big drafty wind at your back. I made our liner from my wife's drapery and upholstery material. It is very colourful and is done in a series of panels sewn together. The liner goes on the inside of the tipi from ground level to about head height. Leave about one foot of extra material to rest on the ground. This keeps the draft from your back and funnels fresh air to the top of the tipi on the inside where it pushes the smoke up through the top of the tipi.

Note: Be sure to use very dry hardwood for your fires. Softwood is too smokey.

The tipi is good in all weather. It weathers hurricanes and big winds without any problem. We have left it up all year long for the past 2 years and have even transported it to a local school for the children to see and sit in. It was a great success.

If you have any questions email dmather@eastlink.ca

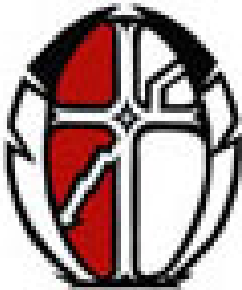


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New Submissions!

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