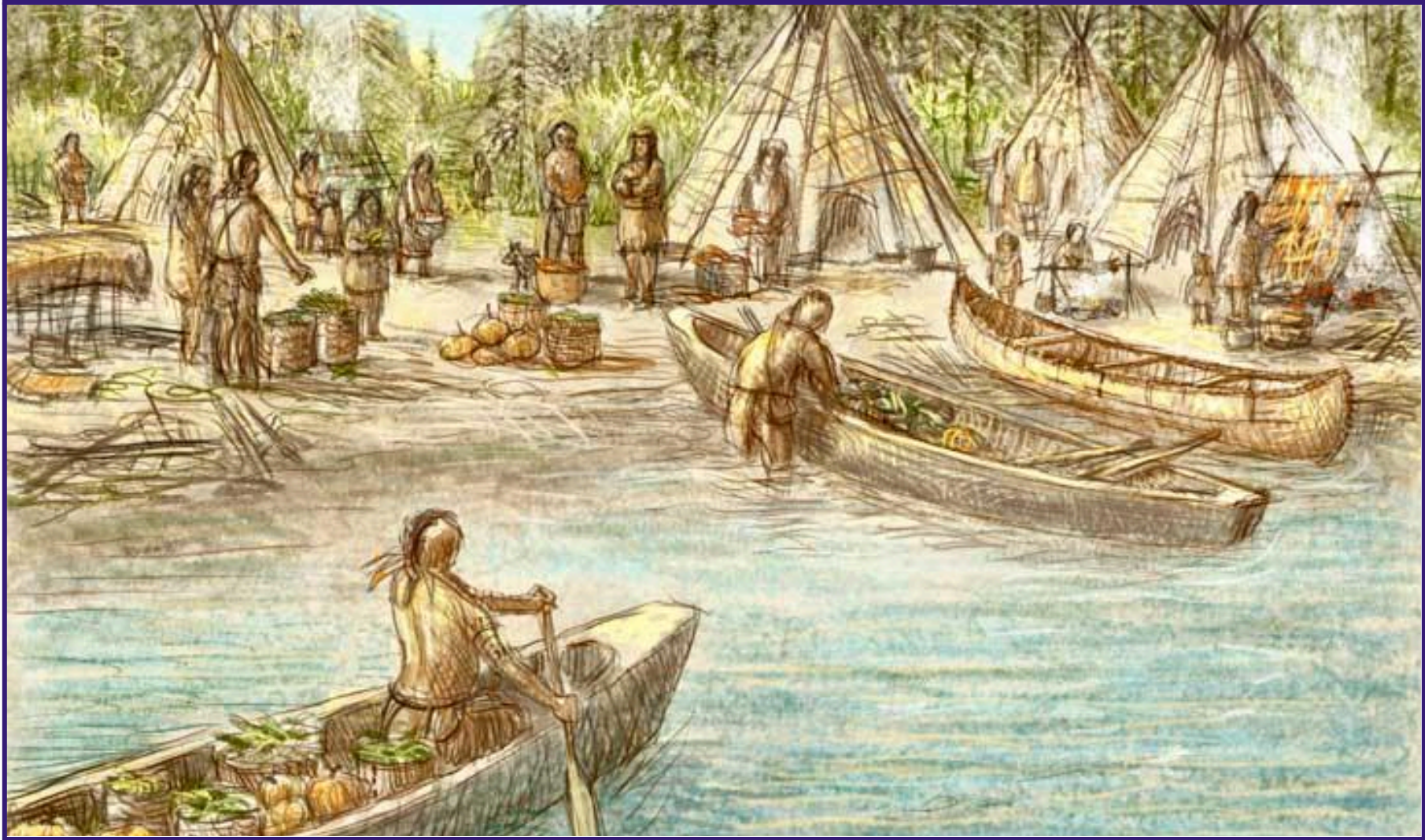




(#2) Spiritual Practices, Oral Tradition, Goods and Gifts

Document collection and short activity suggestions for student page: [Spiritual practices](#), [oral tradition](#), [goods and gifts](#)

For essential questions like - ***What was life like before the arrival of the Europeans?***



Imagining the Algonquians and Iroquoians trading goods © Création Bernard Duchesne



Learning Intentions	Success Criteria
Identify the individuals involved in spiritual practices	I can name the individuals and describe their cultural roles.
Explain the role of oral tradition in Indigenous societies.	I can explain the role of oral tradition in Indigenous societies by using examples of cultural expression
Describe the sharing of goods and the role of gifts in Indigenous societies.	I can explain the sharing of goods and the role of gifts in Indigenous societies.

>> GENERAL INSTRUCTIONS

The documents below are collected to support basic learning intentions listed in various colours. These learning intentions are drawn directly from the “historical knowledge” and the specific “knowledge to be acquired” in the Cycle 2 History of Quebec and Canada Sec. 3 & 4 program ([Download](#) ). They are to be covered in one to three class periods including preparatory reading/viewing and follow up exercises. (Note: A flipped-classroom approach could be used here, where the teachers use these materials to prepare a content overview, video, Powerpoint, etc. For practical examples of how to use these types of document collections: [Go to page](#) However, the original idea was that students use these documents as starting points for their research, and that they follow and view the sources critically and compare them with others.)

A few sample learning strategies will be **suggested**. Also, some learning strategies and discussion questions are noted in the specific documents themselves.

Note that this document collection has been used to build a new student overview page at <https://secondaryhistory.learnquebec.ca/Origins-1608/spiritual-practices-oral-tradition-goods-and-gifts> that includes small introductory texts and highlights key media resources.



>> HQC Program Knowledge targets

Social relationships among the Indigenous peoples

- a. Matrilineal and patrilineal structures
- b. Shamanic tradition
- c. Child-rearing
- d. Sharing of goods
- e. Oral tradition
- f. Gifts and counter-gifts

First occupants of the territory

- a. Migrations that led to the settlement of northeastern America
- b. Language families
- c. First Nations and Inuit nation
- d. Occupied territory
- e. Ways of life

Decision making among the Indigenous peoples

- a. Appointment of chiefs
- b. Role of chiefs and elders



>> ACTIVITY Suggestions

Learning Intentions	Success Criteria	
Identify the individuals involved in spiritual practices	I can name the individuals and describe their cultural roles.	

Competency 1: Characterizes a period

- Establish historical facts: Identifies historical actors and witnesses; Considers aspects of society

Intellectual Operations :

- Establish facts
- Establish connections between facts

Process:

- Read through and view those documents, images and websites referring to *individuals* who were involved, directly or indirectly, in spiritual practices of Indigenous peoples.
- List them or give them a title, and give an example person's name if possible.
- Describe their *role* by and how it supported a spiritual practice.
- Indicate and explain *which document* illustrates their role as relates to the spiritual practice. (Connect facts)

Technology:

- Internet search via links and topics suggestions embedded in documents



Learning Intentions	Success Criteria	
Explain the role of oral tradition in Indigenous societies.	I can explain the role of oral tradition in Indigenous societies by using examples of cultural expression	
Describe the sharing of goods and the role of gifts in Indigenous societies.	I can explain the sharing of goods and the role of gifts in Indigenous societies.	

Competency 1: Characterizes a period

- Establish historical facts: Identifies actions; Considers aspects of society

Competency 2: Interprets a social phenomenon

- Defines object of interpretation : Identifies elements of the context; Considers aspects of society

Intellectual Operations :

- Establish Facts (indicate currents of thought, phenomena, etc.)
- Establish connections between facts

Process:

- Review key question “What was life like before the arrival of the Europeans?”
- Examine documents and collect information related to oral traditions, how they functioned and the purpose they served.
- Examine documents and collect information related to the process of gift-giving, how it functioned and the purpose it served.
- Use related pair (s) of documents:
 - Explain how oral traditions were important to Indigenous societies and cultures.
 - Explain too how gift-giving worked, why it was important, etc.

Technology options:

- Google document with space for side by side document collection and explanation of connections between documents
- Cartograf map with points/shapes that contain two attached images and description.



>> Document Pages:

Learning Intentions	Success Criteria	
Identify the individuals involved in spiritual practices	I can name the individuals and describe their cultural roles.	☐

> Document:

Shaman

Starting (Hook) Document Activity 1:

Discuss an image:

What do you think the man at left was doing?

What *role* do you think this man had in his tribe?

(In our society, who has a similar role?)

Click these images to visit other online representations of similar figures from different cultures. List other possible roles and their equivalents in modern society.



By Charles William Jefferys in the early 1900s. See
https://en.wikipedia.org/wiki/Charles_William_Jefferys



Learning Intentions

Identify the individuals involved in spiritual practices

Success Criteria

I can name the individuals and describe their cultural roles.



> Document: Medicine Keepers

“Shamans were associated with powers generally thought to be beneficial to the community, but were believed in some cases to use their powers for sorcery. [...]. Shamans in these societies were custodians of the sacred medicine bundles containing objects and materials endowed with great mystery and power. Innu shamans divined game trails by burning a caribou shoulder blade, then reading the cracks and fissures created by the fire. Shamans were often consulted at any time of sickness or communal misfortune. Natural causes were recognized for many diseases, especially physically curable ones; others were commonly believed to be the result of intrusion into the body of objects placed there by sorcerers. The shaman-healer’s treatment of such diseases was dictated by his guardian spirit, but usually consisted of the shaman ritually sucking the disease agent out of the body, brushing it off with a bird’s wing or drawing it out with dramatic gestures. Illness could also result from “spirit loss.” The shaman-healer’s action was then directed to recovering the patient’s spirit (either the soul or guardian spirit power, or both) and reintroducing it to the body.”

Source: Smith, Derek G.. "Shaman". The Canadian Encyclopedia, 02 November 2015, Historica Canada. <https://www.thecanadianencyclopedia.ca/en/article/shaman>



“In a Haudenosaunee village there were always certain people, called healers, who held vast knowledge of medicinal and herbal plants. Once the plants were in bloom, these healers would go about the forests in search of the desired plants needed to cure disease. These healers were available as help to the people for curing disease and sicknesses.”

Source: [Oneida Nation Way of Life](#)

Image source: Painting by ERNEST SMITH, 2008, via
<http://libcat.rmsc.org/aquabrowser/?q=+Medicine+Picking+Ernest+Smith>



Learning Intentions

Identify the individuals involved in spiritual practices

Success Criteria

I can name the individuals and describe their cultural roles.



> Document: Medicine Keepers (Women too!)

“The practice of medicine was a traditional way for Iroquois women to gain power and prestige within their tribe. Women could join medicine societies within their tribe devoted to driving away disease and evil spirits through traditional rituals involving dance. The medicine societies were responsible for curing simple diseases as well as nose bleeds, toothaches, and inflammation.⁴⁰ Through a different selection process, women could also rise to the position of medicine woman. Women could not, however, rise to this position until after menopause, as menstruating was seen as unclean. This led to it being a very highly revered position, commanding significant respect from other tribal members and those outside the community, as medicine women occasionally catered to white settlers. John Heckewelder, in the 1880s, describes how many wives of white missionaries in Pennsylvania would come to the Iroquois in search of relief during menstruation, and of his own experience with remedies writes, “I firmly believe that there is no wound, unless it should be absolutely mortal...which an Indian surgeon (I mean the best of them) will not succeed in healing.”⁴¹ These women were revered as nearly equal to their male counterparts and often were the only ones permitted to treat other females.”

Source: [Iroquoian Medicine Women and the Earth Around them in New York State By: Corrine A. Moffett](#) page 9

“But Native American women were not simply homemakers. In fact, they served a great deal of important purposes and were essential to the tribe in other ways as well. Women made tools and weapons out of animal bone, which were absolutely necessary for everyone's survival. Not only were there medicine men in the tribes but there were medicine women as well. In fact, many Native American tribes believed that the women had more healing power and were able to soothe ill souls with their chants and connection to the spirit world. Medicine women gathered herbs to create healing medicines for those who fell sick within the tribe.”

Source: [The important role of Native American women](#)



1707 impression of Indigenous methods of curing the sick!

Source: <https://jcb.lunaimaging.com/> [Primary Document File]



Source: <https://jcb.lunaimaging.com/> [Primary Document File]



Learning Intentions

Identify the individuals involved in spiritual practices

Success Criteria

I can name the individuals and describe their cultural roles.



> Document: The tradition of the clan mother

"The Mohawk, Oneida, Onondaga, Cayuga and Seneca people had been warring against each other.... The Creator decided to send a messenger to the people so that the five nations could live in peace. The messenger is referred to as the Peacemaker.

The Peacemaker was born on the northern shores of Lake Ontario. There he was raised by his mother and grandmother. Right away, they knew that this young person was special. He always talked of peace and that he was given a powerful message by the Creator.

When he was ready, the Peacemaker told his mother and grandmother that he was off to bring peace to the warring people. ... In order for the Creator's message to spread, the Peacemaker sought out the most evil leaders of the people of the five nations. In searching for these people, the Peacemaker came upon a woman. This woman had no alliances but did provide shelter and food and promoted the continuation of the fighting between us. The Peacemaker told her about the message of peace and that her actions were promoting war and saddening the Creator.

After listening to the Peacemaker's message, she agreed to follow the message. She was the first to accept the great peace and change her ways. Because of this, the Peacemaker set aside a special duty for the women of the five nations. They will have the duty of Clan Mother. The Clan Mother will watch over the members of her clan and counsel them in a peaceful way. The Clan Mother will also have the important duty of selecting the next leader of their clan to keep the great peace continuing on."

Source: [History – Onondaga Nation](#)



"The Hiawatha wampum belt tells the story of the Haudenosaunee's legendary founding and wampum's power to heal. It tells of a warrior named Hiawatha who meets a prophet known as the Peacemaker. Together, with the help of Jigonsaseh, the first Clan Mother, they bring an end to war and create America's first democracy."

See video at [Native America | Haudenosaunee's Legendary Founding](#) and [youtube.com/ version](https://www.youtube.com/watch?v=...)



Learning Intentions

Identify the individuals involved in spiritual practices

Success Criteria

I can name the individuals and describe their cultural roles.



> Document: Clan mothers as spiritual leaders

“Nor was the political authority of Haudenosaunee women limited to the choosing of their clan representative. They “exercised controlling power in peace and war, forbidding at will its young braves to enter battle, and often determining its terms of peace,” Gage explained.

Political authority naturally occurred in a society in which women had economic independence, rights to their bodies and children and spirituality authority. Women held a sacred position, along with Mother Earth, as the creators and sustainers of life. Responsible for the land, women were the agriculturalists and raised the food for their communities. Determining food distribution, they controlled the collective economy. Everyone, women, men, and children, had their own private property as well. [...]

Women had the absolute control of their own bodies and chose if, when, and how they would birth. It was a matrilineal system, the children came through the female line into their mother’s clan family. A Haudenosaunee husband moved in with his wife's extended household, where he and the other husbands stayed so long as they abided by the women's rules. Stanton admiringly explained in her 1891 National Council of Women speech how Haudenosaunee divorce worked. “No matter how many children, or whatever goods he might have in the house, he might at any time be ordered to pick up his blanket and budge; and after such an order it would not be healthful for him to attempt to disobey,” she said.

Indigenous women also had the responsibility for planning the spiritual ceremonies. “Never was justice more perfect; never was civilization higher,” Gage wrote admiringly.”

Source: [Haudenosaunee Influence on the Women's Suffrage Movement](#)



Source: Ah-Weh-Eyu (Pretty Flower), Seneca people, by J.L. Blessing, published by The Blessing Studio, Salamanca, New York, United States
<https://en.wikipedia.org/wiki/File:Ah-Weh-Eyu.jpg> under Public Domain
[Primary Document File]



Source: Smithsonian Institution. Bureau of American Ethnology, Bulletin 1901 via <https://elainemansfield.com/2019/on-iroquois-land/> [Primary Document File]



Learning Intentions

Success Criteria

Identify the individuals involved in spiritual practices

I can name the individuals and describe their cultural roles.



> Elders as keepers of spiritual tradition

“Elders in Native American societies play a vital role in the preservation of the culture because of the strong reliance on oral traditions. Elders teach younger generations about spirituality and history. Many elders hold central positions in ceremonies and healing practices. “ ... “Life is a hoop and death and birth are found next to each other. Elders and children are at very similar stages in life, they are both very close to the spirit world and unencumbered by the burdens of life. They are more naturally aware of the presence of spirits and don’t perceive reality the same way as adults. As adults in America we often view the elderly as suffering delusions and mental debilitations that come with old age but this is just a cultural axiom and it is possible that elders are just experiencing a reality that we are unable to perceive as adults. In storytelling and teaching, both elders and children see no essential difference between story and reality. Therefore stories are an easy medium for elders to share wisdom with younger generations. As we have discussed in class, oral history is an important aspect of Native traditions. Native people believe that experience holds great value and because elders have a wealth of experience their stories are a valuable resource for the tribe.”

Source: [Elders | Indigenous Religious Traditions](#)

What makes an Elder?

The big challenge in answering this question is that not all communities are the same and it really depends on the culture or community to define what makes an Elder.

One common trait among Indigenous Elders is a deep spirituality that influences every aspect of their lives and teachings. They strive to show by example - by living their lives according to deeply ingrained principles, values and teachings.”

Source: [Indigenous Elder Definition](#)

See also video of Piita Iniq explaining how if it weren't for the practices of Shamans the Inuit people wouldn't be around today. View “Importance of Shamanism” at [Angcusajaujuq](#)



Source and full version at: Aîné et enfant innu, © Serge Jauvin [Canada's Tibet: Killing of the Innu](#) originally mis-credited at [La sédentarisation détruit les Indiens innu du Canada](#)



Source and full version at: Painting by Artwork by Nakawê-Anishinaabe artist Simone McLeod via https://zhaawanart.blogspot.com/2012_11_06_archive.html



Learning Intentions

Success Criteria

Identify the individuals involved in spiritual practices

I can name the individuals and describe their cultural roles.

> Document: Medicine Societies became more important

“Medicine Societies: Not only has the Iroquois religion been concerned with affirming and intensifying life, it has also been concerned with countering those things that diminish life. The spirit-forces that assist humans in this battle revealed themselves long ago and entered into covenants with individuals, families, and societies. Through fasting, dream-visions, and ecstatic states, the ancient shamans sought to divine the causes of illness, pain, famine, and sudden or widespread death. Other shamanic specialists had their own ceremonies and skills that brought healing power. At times groups of shamans who possessed similar secrets joined together into sodalities. **With the demise of individual shamanism, these "medicine societies" grew in importance** in Iroquois life and became the preserver of the ancient shamanic traditions.”

Source: [Iroquois Religious Traditions at encyclopedia.com](http://iroquois.religious.traditions.at.encyclopedia.com)



1707 impression of an Indigenous “idol”

Idole appelée Okee, Quióccos, ou kiwasa <https://jcb.lunaimaging.com/>

“Kiwasa a deity among the savages in Virginia. They represented this god with a lighted pipe in his mouth, which a priest, cunningly concealed behind the idol, smoked, thus proving the god to be alive.” (Source)



1707 impression of Indigenous “priests”, in times when individual shamans took precedence

“Two native American priests stand in a landscape with other native Americans hunting birds from a boat behind them. One priest wears a bird on his head and a loincloth of skin from which a bag hangs. The other priest wears a short cloak; his hair is close.” Source and image source: [JCB Archive of Early American Images. \[un Prêtre & un Magicien, revêtus de leurs habits ordinaires.\]](#) [Primary Document File]



Learning Intentions

Identify the individuals involved in spiritual practices

Success Criteria

I can name the individuals and describe their cultural roles.



Document: Various Medicine Societies

“A number of medicine societies, many of them secret, were dedicated to the art of healing and the exorcism of evil spirits. Each society propitiated a special class of supernatural beings and had its own rituals and characteristic paraphernalia. The Bear Society appeased the spirits of bears with offerings of tobacco; the Otter Society drove out sickness, caused by water animals, by sprinkling its patients with water; the False Faces cured with masked dances and hot ashes rubbed or blown on the body; the Little Water Company knew the songs and dances to revive the dying. Some societies restricted their membership to those who fell sick and called upon them or who dreamed of joining; others encouraged participation by anyone who wished to help in the curing process.”

Source: Anthropological Papers, No. 74 [IROQUOIS MASKS AND MASKMAKING AT ONONDAGA](#), By JEAN HENDRY



Council-house Dance of the Buffalo Society. (Drawn by Jesse Cornplanter.) via p 178 of [SECRET MEDICINE SOCIETIES OF THE SENECA](#) BY ARTHUR C. PARKER, pre-



'Idos ou'izo' (Society of Mystic Animals) in session via via p 174 of [SECRET MEDICINE SOCIETIES OF THE SENECA](#) BY ARTHUR C. PARKER [Primary Document File]



Lodge Dance of the Eagles. (From a drawing by Jesse Cornplanter.) via p 175 of [SECRET MEDICINE SOCIETIES OF THE SENECA](#) BY ARTHUR C. PARKER



Learning Intentions

Identify the individuals involved in spiritual practices

Success Criteria

I can name the individuals and describe their cultural roles.



> Document: The False Face society leader: A woman

"The best known of several curing societies among the Haudenosaunee (Iroquois) of the lower Great Lakes was the False Face Society. The False Faces had special powers over the winds, ill luck and illness affecting the joints and shoulders, as well as toothaches, earaches, swelling and nosebleeds. Public and private ceremonies were held at certain times of the year to drive out disease; amid dancing and chanting the sick were cured by having ashes rubbed onto their heads or having hands laid on them. In return, the False Faces demanded tobacco and hot corn mush.

False Face masks represented portraits of mythological beings whose help was requested; the performers themselves were initiated into the society, originally secret, upon seeing Faces in dreams or being cured by them. Members were men, but the leader or keeper of the False Faces was always a woman. Masks, which were given curative powers by offerings of tobacco, were carved from specially selected living trees, then painted and adorned with fibres of hair."

Source: Gadacz, René R.. "False Face Society". The Canadian Encyclopedia, 20 October 2014, Historica Canada.

<https://www.thecanadianencyclopedia.ca/en/article/false-face-society>



"Of maternity masks Keppler (31) writes: "Early in pregnancy, the expectant mother was presented with a small maternity mask, of wood, owengeahgaysgahdo gagohsa, or of stone, gatsgahyiegoh gagohsa (pl. xiii), during ritualistic incantations for her strength and wellbeing...."

Source: Three Spoon-Lipped masks from Keppler. Keppler, J. 1941. via [False Face Masks of the Iroquois: Form, meaning and academic interpretation](#) See also Anthropological Papers, No. 74 [IROQUOIS MASKS AND MASKMAKING AT ONONDAGA](#), By JEAN HENDRY

[Primary Document File]



Source: Iroquois False Face Society leader rubbing his ratthe on a stump, via <https://en.wikipedia.org/> under public domain. See also page 183 at [SECRET MEDICINE SOCIETIES OF THE SENECA](#)



Learning Intentions

Identify the individuals involved in spiritual practices

Success Criteria

I can name the individuals and describe their cultural roles.



Document: Midewiwin society

"The Midewiwin is a religious society made up of spiritual advisors and healers, known as the Mide. The **Mide** serve as spiritual leaders for the general populace. They perform religious ceremonies, study and practise sacred healing methods, and strive to maintain a respectful relationship between humanity and Mother Earth. The Midewiwin is an essential part of the worldview of the Ojibwa, and of some other Algonquian and Eastern Woodland Indigenous peoples.

European settlers have historically described the Midewiwin as a closed and secret society. While it is true that the Midewiwin is a structured society with various classes of leaders, it does offer services to the public."

Source: Gadacz, René R.. "Midewiwin". The Canadian Encyclopedia, 07 November 2016, Historica Canada. <https://www.thecanadianencyclopedia.ca/>.

"The Ojibwe Nation was the first to set the agenda with European-Canadian leaders for signing more detailed treaties before many European settlers were allowed too far west. The Midewiwin Society is well respected as the keeper of detailed and complex scrolls of events, history, songs, maps, memories, stories, geometry, and mathematics." Source: [Ojibwa - Chippewa](#)

Nice detail about (not just!) oral history: "Wiigwaasabak" were birch bark scrolls, on which the (Anishinaabe) people wrote complex geometrical patterns and shape... enabled memorization of complex ideas, and passing along history and stories.

[Wiigwaasabak - Wikipedia](#)



Source: Ojibwa midewiwin preparing herbal medicine.

Powell, J.W. 1891 via [File:Ojibweherbalistmedicine.png - Wikimedia Commons](#) public domain



Learning Intentions	Success Criteria	
Identify the individuals involved in spiritual practices	I can name the individuals and describe their cultural roles.	☐

> Document:

Animism and a hunter's role

"Animism is a belief based on the spiritual idea that the universe, and all natural objects within the universe, have souls or spirits. Animists believe that souls or spirits exist, not only in humans, but also in animals, plants, trees, rocks and all natural forces and phenomena such as the rain, sun and moon"

"[Shamanism](#) - A range of beliefs and practices regarding communication with the spiritual world in which a religious leader, like a [Shaman](#), enters supernatural realms or dimensions to obtain solutions to problems afflicting the community including sickness."

Source: Animism & Animists <http://www.warpaths2peacepipes.com/Indigenous-american-culture/animism.htm>

Innu Religion

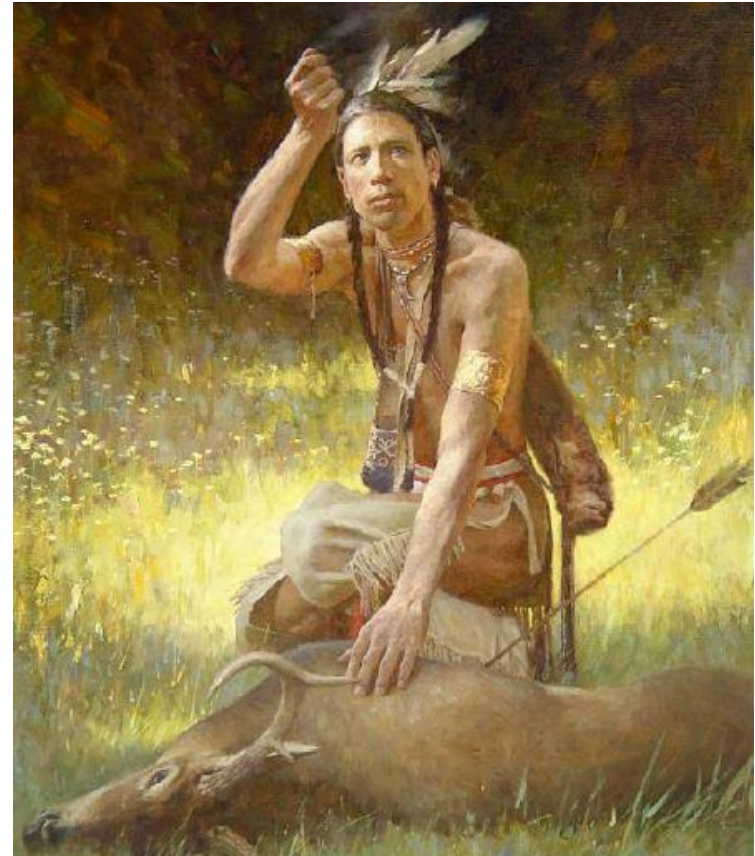
"Pre-contact Innu religion was a personal endeavour and encouraged the cultivation of respect for animals. The caribou was the most revered animal as it provided practically all the necessities of life. Shamans performed Shaking Tent rites, and hunters appeased animal spirits by placing offerings of bones and skulls in trees or on raised platforms."

Source: Tanner, Adrian. "Innu (Montagnais-Naskapi)". The Canadian Encyclopedia, 18 May 2021, Historica Canada.
<https://www.thecanadianencyclopedia.ca/en/article/innu-montagnais-naskapi> Accessed 02 September 2021.

Discuss:

What is the role of the person in the image?

What spiritual practices or understandings are evident in the picture?



Deer Hunter. Used by LEARN with permission from Z.S. Liang
©1999 - 2015 Liang Studio, All rights reserved.
<http://www.liangstudio.com/>



Learning Intentions

Identify the individuals involved in spiritual practices

Success Criteria

I can name the individuals and describe their cultural roles.



> Document:

Indigenous hunters imagined...

by artists in different periods

"At the core beliefs of the Anishinabeg is the notion of respect. This means that each element (animal, plant, insect, rock, etc.) is part of the cycle of life. Each has its purpose and deserves as much respect as any other element. Therefore, only the necessary resources were collected and offerings were made in gratitude mostly with tobacco.

Another important belief system is the circle; everything is symbolic to a circle. The seasons form a circle, just like the circle of life; this belief is also reflected in hunting habits. Thus, when families went to their winter hunting camps, they used a different area almost every year. They rotated to allow time for the forest to regenerate and species to reproduce.

Great importance was also given to dreams and visions. For example, a shaman's vision would demonstrate where herds would be found and this would determine the hunting area. Visions could also influence group decisions to deal with the future, particularly in respect to war.

This is also why, when they reached puberty, each member of the group was isolated and sent on a quest for a vision where his name, his guardian spirit and his role in life would be revealed, roles such as a hunter, a medicine man, etc."

Source: [Spirituality | Conseil Tribal](https://www.anishinabestation.ca/en/spirituality/) <https://www.anishinabestation.ca/en/spirituality/>



"This Mi'kmaq man has light hair and European features; his accoutrements are also inaccurately depicted.

Source and more at Source:
<https://novascotia.ca/museum/mikmaq/?section=image&page=&id=56&period=®ion=> [Primary Document File]



This is a later artist's attempt at making a more ethnographically accurate copy of the previous image. By Henri Beau. via source: <http://goo.gl/Qm8DAo> Library and Archives Canada. Reference Number: NAC C-2909



Learning Intentions

Explain the **role of oral tradition** in Indigenous societies.

Success Criteria

I can explain the role of oral tradition in Indigenous societies by using examples of cultural expression



> Document: The Oral Tradition of Storytelling



For an overview watch video at https://www.youtube.com/watch?v=BNY7L_RdObA
by <http://www.nativestorytellers.com>

Iroquois culture allowed for women to be storytellers:

"Both genders took part in Iroquois storytelling, artwork and music, and traditional medicine."

Source: http://www.bigorin.org/iroquois_kids.htm

Algonquian (Algonquin/Anishinabe tribe)

"During times of storytelling, smoking the pipe was also an unspoken message for the people to listen and enjoy."

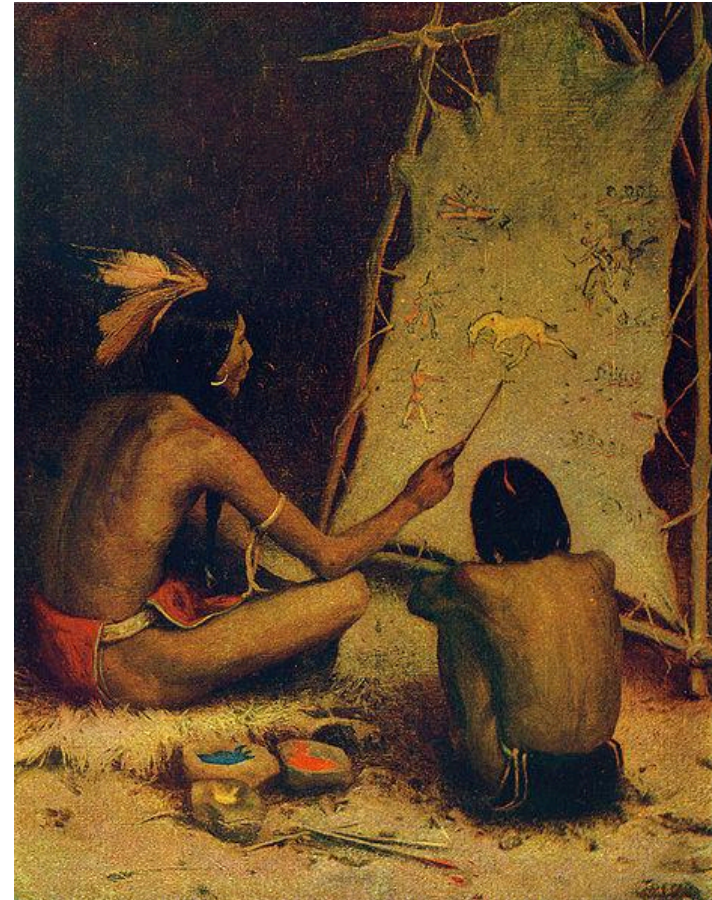
<http://www.historymuseum.ca/cmc/exhibitions/aborig/storytel/introeng.shtml>



Inuit used carvings

"Ancient Inuit oral traditions were employed as the most important method of conveying and preserving ideas, augmented sometimes by small carvings that may have served as illustrations for events. Songs and dances also enhanced the meanings of myths and legends"

<http://www.thecanadianencyclopedia.ca/en/article/inuit-myth-and-legend/>



"The Historian" - The Indian Artist

Source: <https://en.wikipedia.org/wiki/Storytelling>



Learning Intentions	Success Criteria	
Identify the individuals involved in spiritual practices	I can name the individuals and describe their cultural roles.	☐
Explain the role of oral tradition in Indigenous societies.	I can explain the role of oral tradition in Indigenous societies by using examples of cultural expression	☐

> Document:

Starting (Hook) 2: Chief or Shaman?

Discuss an image:

What position do you think this man had in his tribe?

What tells you that?

What time period might we be talking about here? (Look at the details in the image).

Chiefs also Shamans (Micmac)

“The chief of a band, or sagamo, assumed responsibility for directing and protecting a group of individuals and families moving about in a given area. ... For payment the chief received presents and a proportion of the yield from hunting and fishing.”

“With his position as sagamo Membertou combined that of autmoin or shaman(medicine-man). In return for gifts he made prophecies on the outcome of hunting or war. When called to attend the sick, he would blow upon them to drive out the devil,.. “The prestige of the autmoin reinforced that of the sagamo and gave him a special authority in the councils.”

Source: http://www.biographi.ca/en/bio/membertou_1E.html

Discuss:

In what ways can social status/role mix with religious status?



Image source: Library and Archives Canada/MIKAN 3725109

From biography of Memertou http://www.biographi.ca/en/bio/membertou_1E.html



Learning Intentions	Success Criteria	
Identify the individuals involved in spiritual practices	I can name the individuals and describe their cultural roles.	☐
Explain the role of oral tradition in Indigenous societies.	I can explain the role of oral tradition in Indigenous societies by using examples of cultural expression	☐

> Document:

Stories of Shamans and Leaders:

Hiawatha

(Note that these images show how we must check our sources!)

"Hiawatha is a legendary peace chief of the Iroquois tribes, and one of the founders of the Iroquois Confederacy who negotiated the first peace between the tribes. ... The details of Hiawatha's story vary significantly between different Iroquois communities. In some stories, he is portrayed as a lionized historical figure, similar to George Washington; in others, as a mythic hero with magical powers, more similar to Odysseus. In some tellings Hiawatha is associated with the creator god [Tarenyawagon](#) (Sky-Holder), considered as either his reincarnation or descendant. And in some legends Hiawatha is considered the primary uniter of the Iroquois tribes, while in others, he is presented as a disciple or assistant to the [Great Peacemaker](#)."

Source: <http://www.native-languages.org/>



Longfellow's version of Hiawatha in a boat:
[File:HiawathaDeparture.jpg - Wikimedia Commons](#)
[Primary Document File]



Hiawatha (on ground) with Dekanawida convincing Ododarhoh (or [Tadodaho](#))
Source: [Dekanawida and the Great Peace](#) Dekanawida and the Great Peace

"The legend of Hiawatha [and thus many image representations] has forever been confused by Longfellow's epic poem "Song of Hiawatha"-- Longfellow based his poem entirely on stories of the Chippewa culture hero Manabozho, but decided at the last minute that this name was too difficult to pronounce and substituted the Iroquois name Hiawatha instead.

Source: <http://www.native-languages.org/morelegends/hiawatha.htm>
and http://www.istor.org/stable/457211?seq=1#page_scan_tab_contents





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Learning Intentions	Success Criteria	
Identify the individuals involved in spiritual practices	I can name the individuals and describe their cultural roles.	☐
Explain the role of oral tradition in Indigenous societies.	I can explain the role of oral tradition in Indigenous societies by using examples of cultural expression	☐

> Document:



“Made of soapstone and wood, this pipe would be filled with natural tobacco. Smoking it helped send our thoughts to the Creator and was an offering to give thanks for all creation and for the animals.”

Source: <http://historymuseum.ca/cmcc/exhibitions/aborig/storytel/algo1eng.shtml>

“In ceremonial usage, the smoke is generally believed to carry prayers to the attention of the [Creator](#) or other powerful spirits. [Lakota](#) tradition tells that [White Buffalo Calf Woman](#) brought the [c'anupa](#) (Lakota sacred pipe) to the people, and instructed them in its symbolism and ceremonies.^[2]

According to oral traditions, and as demonstrated by pre-contact pipes held in museums and tribal and private holdings, some ceremonial pipes are adorned with feathers, fur, animal or human hair, beadwork, quills, carvings or other items having significance for the owner. Other pipes are very simple. Many are not kept by an individual, but are instead held collectively by a medicine society or similar indigenous ceremonial organization.

Source: https://en.wikipedia.org/wiki/Ceremonial_pipe



Indigenous Oral History: An Indigenous elder shares a story with others.
(William E. Weiss, Buffalo Bill Historical Center/The Art Archive) via
<https://www.thecanadianencyclopedia.ca/>



Learning Intentions	Success Criteria	
Explain the role of oral tradition in Indigenous societies.	I can explain the role of oral tradition in Indigenous societies by using examples of cultural expression	☐

> Document: Oral traditions, elders and stories

‘The Elders would serve as mnemonic pegs to each other. They will be speaking individually uninterrupted in a circle one after another. When each Elder spoke they were conscious that other Elders would serve as ‘peer reviewer’ [and so] they did not delve into subject matter that would be questionable. They did joke with each other and they told stories, some true and some a bit exaggerated but in the end the result was a collective memory. This is the part which is exciting because when each Elder arrived they brought with them a piece of the knowledge puzzle. They had to reach back to the teachings of their parents, grandparents and even great-grandparents. These teachings were shared in the circle and these constituted a reconnaissance of collective memory and knowledge. In the end the Elders left with a knowledge that was built by the collectivity.”

Source: Stephen J. Augustine, Hereditary Chief and Keptin of the Mi’kmaq Grand Council via <http://indigenousfoundations.arts.ubc.ca/> or [here](#)

“Origin Stories - Sky Woman: For the Haudenosaunee, the earth was created through the interplay of elements from the sky and waters. The different Iroquoian-speaking peoples tell slightly different versions of the creation story, which begins with Sky Woman falling from the sky.” Source: [Civilization.ca](http://civilization.ca) - First Peoples of Canada - Our Origins, Origin Stories



Image of museum installation by

https://www.flickr.com/photos/daryl_mitchell/4906148509 under CC BY-SA 2.0



Sky Woman by Ernest Smith 1936.

Source: <http://www.mccord-museum.qc.ca/en/collection/artifacts/07217> or now <http://libcat.rnsc.org/aquabrowser/?q=sky+woman+ernest+smith>

See also Indigenous American Legends: Sky Woman

www.native-languages.org/morelegends/sky-woman.htm for how stories vary!



Learning Intentions	Success Criteria	
Identify the individuals involved in spiritual practices	I can name the individuals and describe their cultural roles.	☐
Explain the role of oral tradition in Indigenous societies.	I can explain the role of oral tradition in Indigenous societies by using examples of cultural expression	☐

> Document:

Wampum for various kinds of stories:

To help recall the details of an important historical story, an Iroquois storyteller might use wampum [...] Stories are of various lengths... it may take three days to recount.”

Source: Storytelling: An Encyclopedia of Mythology and Folklore at <http://bit.ly/1ijT6TY>



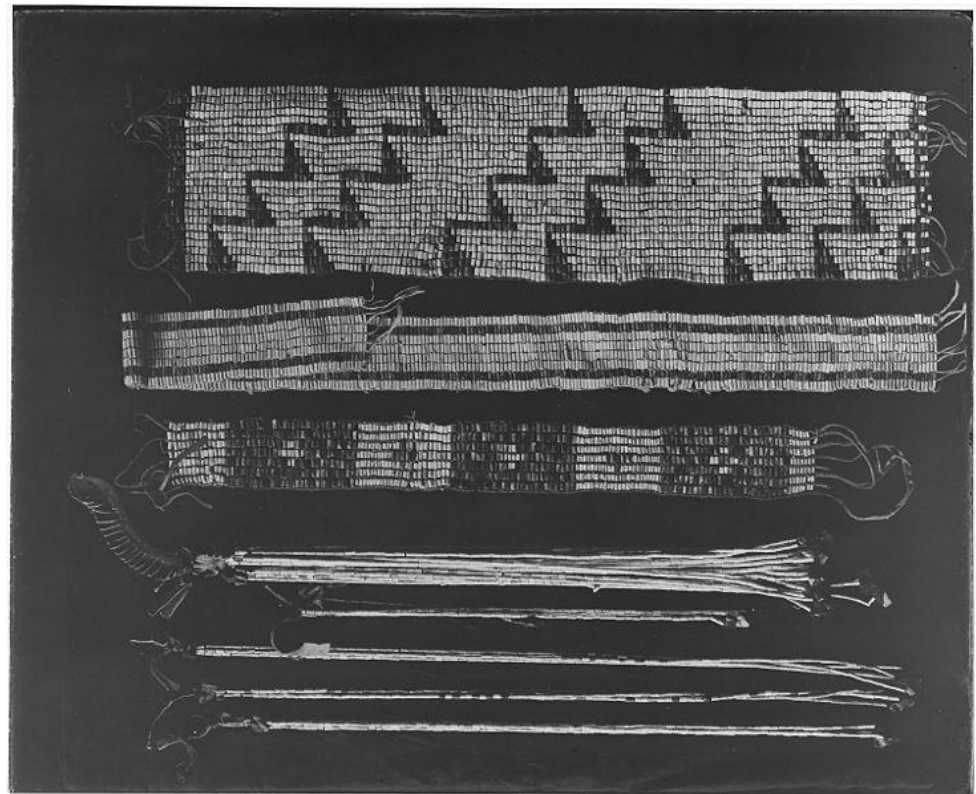
Wampum construction:

“Wampum — which comes from a Narragansett (Algonquian language family) word meaning a string of white shell beads — are tubular beads manufactured from Atlantic coast seashells. [...] Aboriginal peoples living along the coast collected the

shells, produced the beads, and traded them in-land, for example to the Haudenosaunee, for furs, corns, beans and squash.”

Source: Gadacz, René R.. "Wampum". The Canadian Encyclopedia, 05 November 2020, Historica Canada. [thecanadianencyclopedia.ca/en/article/wampum](https://www.thecanadianencyclopedia.ca/en/article/wampum)

Image source: Nicholas Vincent Tsawanhonhi, Principal Christian Chief and Captain of the Huron Indians at <http://bit.ly/1O69S62>



Source: [File:Wampum belts - NARA - 523577.jpg - Wikimedia Commons](https://www.flickr.com/photos/nara/523577/) [Primary Document File]



Learning Intentions	Success Criteria	
Identify the individuals involved in spiritual practices	I can name the individuals and describe their cultural roles.	☐
Explain the role of oral tradition in Indigenous societies.	I can explain the role of oral tradition in Indigenous societies by using examples of cultural expression	☐

> Document: Wampum and organization



HAUDENOSAUNEE CONFEDERACY



Iroquoian Five Nations and the Wampum belt:

“For the Haudenosaunee, wampum held a more sacred use. Wampum served as a person’s credentials or a certificate of authority. It was used for official purposes and religious ceremonies and in the case of the joining of the League of Nations was used as a way to bind peace. [...] As a method of recording and an aid in narrating, Haudenosaunee warriors with exceptional skills were provided training in interpreting the wampum belts. “

Source: [Wampum](#) at haudenosauneeconfederacy.com



Iroquois Chiefs from the Six Nations Reserve reading Wampum belts.

Source: <https://www.flickr.com/photos/lac-bac/4273736261/in/photostream/> under CC BY 2.0 [Primary Document File]



Learning Intentions

Explain the **role of oral tradition** in Indigenous societies.

Success Criteria

I can explain the role of oral tradition in Indigenous societies by using examples of cultural expression



> Document: Oral Tradition and Metis culture

“All traditional Indigenous stories, including Métis ones, generally have non-linear narratives and, unlike European stories, many of them have no real beginning, middle or end. Métis stories are often ongoing and can be carried over through time. The stories are layered and have multiple meanings, so people of varying ages will be left with different interpretations. Valuable life lessons are taught in the Métis Oral Tradition. For instance, a story about gluttony may be told through a humorous Wiisakaychak (trickster) story.

The Métis Oral Tradition is rooted in spirituality. Creation stories of how things came to be are usually told as trickster stories. Roogaroo (werewolf) or Li Jiyaab (the Devil) stories are told so children do not forget their spiritual obligations to the Creator.

Traditional Indigenous cosmologies are kept alive through the telling of these stories. The Métis Oral Tradition has retained a spiritual aspect from its Algonquian ancestral cultures — Cree and Ojibwa — through these stories. In addition, traditional prayers and the giving of thanks in Métis heritage languages are handed down to families and are told only on very specific occasions. Some narratives in the Oral Tradition are considered sacred and are told only at certain times, and only to specific people.

The Métis Oral Tradition has been important in delineating kinship networks and genealogies. Before printed genealogies, this body of family knowledge and kinship connections prevented close relatives from marrying. Keeping an oral record of all the families and community relations was usually a task given to older women. This information was also useful because it outlined the trapping, fishing, hunting and plant harvesting grounds for medicine of various families.”

Source: [Oral Tradition](#) at indigenouspeoplesatlasofcanada.ca



Wisakedjak and the Moon

Wisakedjak is a spirit of mischief and deception, a trickster who is featured in various creation stories.
(courtesy © Jordan Stranger/Indigenous Arts and Stories)

Via <https://www.thecanadianencyclopedia.ca/en/article/trickster>



Learning Intentions	Success Criteria
Identify the individuals involved in spiritual practices	I can name the individuals and describe their cultural roles.
Describe the sharing of goods and the role of gifts in Indigenous societies.	I can explain the sharing of goods and the role of gifts in Indigenous societies.

> Document: Gift-giving: A strong belief in the principle of reciprocity and kinship

“In Ojibwe country, the fur trade was based on indigenous ideas of reciprocity and kinship. Gift-giving lay at the heart of it all. Ojibwe people had a strong belief in the principle of reciprocity that applied to different kinds of beings. When they hunted, fished, or gathered plants, Ojibwe people reciprocated with the natural world by giving something back. For smaller items, people often left a gift of tobacco. In other cases, such as the killing of a bear, they held an elaborate ceremony of thanks and gave presents. This created a culture of generosity among the Ojibwe. For example, rather than store up food for personal use, Ojibwe families would give it to others. Gift-giving created bonds between families and helped turn strangers or enemies into kin or allies.

[...]

Kinship was at the center of the exchange process. Family relationships within and between Native communities determined one's trading partners. One common way that traders established themselves as kin was through marrying Native women. Then the wife's kin network became the trader's customers. For many traders, marriage to Native women took place in “the manner of the country” and these alliances and friendships were initially confirmed through generosity and gift-giving. Exchange was framed by indigenous social interactions rather than the desire for profit.”

Source: [Gift-giving Practices | Snake River Fur Post | MNHS](#)



The Trapper's Bride, by Alfred Jacob Miller (1810–1874) via <https://commons.wikimedia.org/> under **public domain**



Learning Intentions	Success Criteria	
Describe the sharing of goods and the role of gifts in Indigenous societies.	I can explain the sharing of goods and the role of gifts in Indigenous societies.	

> Document: Gift-giving: Sophisticated Trade Relationships

(See also [Doc collection - \(#4\) Economic activities, trade networks, waterways](#))

“Although natives have not been viewed as market oriented, evidence has been accumulating that some groups engaged in sophisticated trade. Their exchange mechanisms included reciprocity and redistribution, which played a much greater role than in western societies. Indeed, universal among the aboriginals of North America was an ethic of generosity. Marcel Mauss defines gift-giving as equal exchange between symmetrically placed individuals or groups. Gifts received in one year are expected to be returned in another. Thus, gifts were a form of saving for the giver and borrowing for the receiver. “

Source: [Exchange among Native Americans and Europeans before 1800 Strategies and Interactions](#)

“The Iroquois used **present-giving** more often than any other mode of exchange. Present-giving reflected the **reciprocity** in Iroquois society. The exchange would begin with one clan giving another tribe or clan a present with the expectation of some sort of needed commodity being given in return. This form of trade ties to the Iroquois culture's tendency to share property and cooperate in labor. In all cases no explicit agreement is made, but one service is performed for the community or another member of the community's good with the expectation that the community or another individual would give back”

Source: [Economy of the Iroquois](#)

“Algonquian-speaking Virginia Indians during the Late Woodland Period (AD 900–1650) practiced a gift-exchange economy. All Indians were required to give, accept, and, at a later date, reciprocate; failure to do so could lead to punishments of varying kinds.”

Source: [Gift Exchange in Early Virginia Indian Society – Encyclopedia Virginia](#)



Learning Intentions

Describe the **sharing of goods and the role of gifts** in Indigenous societies.

Success Criteria

I can explain the sharing of goods and the role of gifts in Indigenous societies.

> Document: gift-giving (Iroquoian)

"Trade: The cooperative production and communal distribution of goods made internal trade within the Iroquois Confederacy pointless, but external trade with tribes in regions with resources the Iroquois lacked served a purpose. The Iroquois traded excess corn and tobacco for the pelts from the tribes to the north and the wampum from the tribes to the east. The Iroquois used gift exchange more often than any other mode of exchange. This gift-giving reflected the reciprocity in Iroquois society. The exchange would begin with one clan giving another tribe or clan a present with the expectation of some sort of needed commodity being given in return." Source: www.newworldencyclopedia.org/entry/Iroquois



Source [Commerce and trade of native Americans] via JCB Archive of Early American Images <https://jcb.lunaimaging.com/> [Primary Document File]



"Commerce and trade of the native Americans of North America. At top is a representation of wampum belts, a detail of which is shown at the bottom of the image. At bottom [left] is a representation of the calumet dance. On the mat are totem, a snake (in honor of whom the dance is performed), along with arms with which the fight is to be fought. Cultural artifacts include peace pipes, pipes, and musical instruments such as drums and rattles or gourds."

Source [Commerce and trade of native Americans] via JCB Archive of Early American Images <https://jcb.lunaimaging.com/> [Primary Document File]



Learning Intentions

Describe the **sharing of goods and the role of gifts** in Indigenous societies.

Success Criteria

I can explain the sharing of goods and the role of gifts in Indigenous societies.

> Document: Potlatch

"Historically the potlatch was a highly regulated and elaborate gift-giving feast common to most Northwest Coast Aboriginal groups. This ritual event was also common among Dene or Athápashan groups of the interior western subarctic, though it differed in practice and formality between all groups. Such Aboriginal communities held potlatches on the occasion of important social events such as marriages, births and funerals."

Source: Gadacz, René R.. "Potlatch". The Canadian Encyclopedia, 24 October 2019, Historica Canada. [thecanadianencyclopedia.ca/en/article/potlatch](https://www.thecanadianencyclopedia.ca/en/article/potlatch)

"Algonquian-speaking Virginia Indians during the Late Woodland Period (AD 900–1650) practiced a gift-exchange economy. All Indians were required to give, accept, and, at a later date, reciprocate; failure to do so could lead to punishments of varying kinds. Rather than value the goods being exchanged, Indians valued the relationships of the people exchanging, with participants in the economy collecting personal debts rather than material wealth. In fact, goods were not owned but continuously passed from gift-giver to receiver."

Source: [Gift Exchange in Early Virginia Indian Society](https://www.encyclopediavirginia.org/Gift-Exchange-in-Early-Virginia-Indian-Society) at [encyclopediavirginia.org](https://www.encyclopediavirginia.org)



Klallam people of chief Chetzemoka at Port Townsend, with one of Chetzemoka's wives distributing potlatch. Source: [Potlatch](https://en.wikipedia.org/wiki/Potlatch) at en.wikipedia.org/wiki/Potlatch



Learning Intentions

Describe the **sharing of goods and the role of gifts** in Indigenous societies.

Success Criteria

I can explain the sharing of goods and the role of gifts in Indigenous societies.

> Document: Gift-giving (Algonquians)

"Algonquian-speaking Virginia Indians during the Late Woodland Period (AD 900–1650) practiced a gift-exchange economy. All Indians were required to give, accept, and, at a later date, reciprocate; failure to do so could lead to punishments of varying kinds. Rather than value the goods being exchanged, Indians valued the relationships of the people exchanging, with participants in the economy collecting personal debts rather than material wealth. In fact, goods were not owned but continuously passed from gift-giver to receiver."

Source: [Gift Exchange in Early Virginia Indian Society](http://www.encyclopediavirginia.org/Gift-Exchange-in-Early-Virginia-Indian-Society) via www.encyclopediavirginia.org/



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