

Place Based History

Traditional Practices that connect Nations to their territories

Spatial thinking requires that ethical systems be related directly to the physical world and real human situations, not abstract principles, are believed to be valid at all times and under all circumstances. One could project, therefore, that space must in a certain sense precede time as a consideration for thought. If time becomes our primary consideration, we never seem to arrive at the reality of our existence in places but instead are always directed to experiential and abstract interpretations rather than to the experiences themselves. - Vine Deloria Jr. (1973)

- Find one of those old outdated maps of Canada that is no longer being used (the kind that roll up when you pull the bottom of them), or, using a projector, get students to trace the outline of Canada onto a large (around 2 metres across) paper.

Part One: Place Based History - Traditional Practices

- Watch the video “Seeking Netukulimk” (Catherine Donnelly Foundation, 2018) at http://catherinedonnellyfoundation.org/national/resource_type/traditional-teachings/ (22 min.). Put the following questions up for students to look for as they watch, and discuss after viewing:
 1. What is the nation’s name?
 2. What is the practice that connects them to their traditional territory?
 3. Indicate this practice (as a drawing/symbol) and the name of the nation on the map.
 4. How long have people been engaging in this practice?
- Ask students to work in groups. Hand each group a place and associated practice cut out from the Traditional Practices chart below. Get them to answer the above questions for the information that they received, and share their findings with the class.
- Watch Angry Inuk. Apply the 4 questions above in addition to the following question: Explain the significance of seismic testing in the Arctic and the irony of animal rights activists’ motives.
- As a class look at clearcutting in Glditas Daqvu http://www.firstnations.de/fisheries/heiltsuk-glditas_daqvu.htm and Mary Vickers’ statement <http://www.firstnations.de/media/04-1-mary-vickers.pdf>. Ask students:
 1. What wampum agreements are being violated and explain how.
 2. How can it be that such a blatant treaty violation can exist?

Place Based History
Traditional Practices that connect Nations to their territories

Permission has been granted by each author for our use of the quotes in the chart below.

PLACE BASED HISTORY - Traditional Practices that connect Nations to their territories	
Place	Practice
Birch Island	<p>“One really amazing story that I heard about was about a beautiful elderly woman in Birch Island who mentioned in passing that Sturgeon used to crawl up on shore and eat Nmepin, Canadian Ginger.</p> <p>Since, the sturgeon lost its ability to do this. A reminder of this ability still exists today, it is called 'back walking'. Some scientists say they lost their crawling ability around 500,000 years ago. What is important to understand here is just how amazing and efficient story telling and a strictly-oral record of history can be.</p> <p>Oral history is often thrown out and scoffed at as being one of the least efficient ways of keeping history.</p> <p>This is a local woman talking about a 500,000 year old past as if it was something she did on her past-time as a child. That is powerful.”</p> <p style="text-align: right;">- Joe Pitawanakwat, creatorsgarden.blogspot.com, 2016</p>

Place Based History
Traditional Practices that connect Nations to their territories

PLACE BASED HISTORY - Traditional Practices that connect Nations to their territories	
Place	Practice
Manitoulin Island	<p>“What many teach is that the woodlands people were historically known as "The Doctors" of, nearly the entire continent. We would trade medicine with the great Iroquoian and Sioux tribes our well known compound medicines for some staple foods.</p> <p>We held this title because we were the ones who lived in the forest with all the medicinal plants. We protected and harvested from the medicine hub of the continent known today as Manitoulin Island. Woodlands people were and are still today some of the most knowledgeable medicine keepers.”</p> <p style="text-align: right;">- Joe Pitawanakwat, creators garden.blogspot.com, 2015</p>
Glditas Daqvu (Great Bear Rainforest)	<p>“For 10,000 years our Ancestors maintained a way of life in what society now knows as the Great Bear Rainforest. Today we still maintain this way of life...</p> <p>A quote from the Heiltsuk Land Use Plan: “We the Heiltsuk Nation, are the stewards of the lands and resources in our territory. This is Gvi’ilas, our traditional way, and we will ensure our land and resources can support us now and into the future.”</p> <p>The concerns we have for this vast area of Glditas Daqvu/Ingram-Mooto are wild salmon, forests and water. The five species of salmon all return to Western and Pine Lakes adjacent Ingram-Mooto. Wild salmon is Heiltsuk!</p> <p>Our connection to the forests and the land are with the Cedars. Cedar before colonization was our transportation, homes, clothing, tools, etc. Its importance to us is Sacred. We use Cedar in our ceremonies during Potlatches, Feasts, Settlement Feasts, and Blessing Ceremonies. When will Cedar become recognized [by Canadian industry] as Sacred?”</p> <p style="text-align: right;">- Mary Vickers, June 4, 2008</p>

Place Based History
Traditional Practices that connect Nations to their territories

PLACE BASED HISTORY - Traditional Practices that connect Nations to their territories	
Place	Practice
<p>Hesquiaht</p>	<p>“My own language revitalization journey began with an encounter on the beach with a crab who yelled at me “Learn your language! Do whatever it takes!” When I told my elders about Crab who yelled at me, they said it was probably my ancestor cuucqa speaking to me through the crab...nuučaanuł language and worldview have grown out of a coastal location and contain environmental markers that tie our language and our daily actions to the land and seascape... (p. 224-225)</p> <p>...I explored the four domains of language use, derived from the physical areas that exist for language teaching in ʔayisaqḥ: hitinqis: the beach, hitiil: in the house, hitaaqłas: in the forest and hiłacišt: on the sea...While facilitating a lesson in the forest, I needed to use the “in the forest” suffix ending to say, for example, “under the fir tree-in-the-forest” or hiyapuwas maawi, because even within basic communication, our language integrates location information that directly connects speech to place” (p.228).</p> <p style="text-align: right;">- chuutsqa Layla Rorick, 2019</p> <p>nuučaanuł means “People from All along the Mountains and the Sea”</p>
<p>Opaskwayak Cree Nation territory (Saskatchewan River Delta)</p>	<p>“Indigenous people in the Americas have lived continuously on our land for millenia. A lot of knowing comes along with that relationship and connection to these lands and waters...the Cree language of my family includes terms that refer to both the last ice age and the ice age before that. We migrated when the ice came, returned here when it receded and throughout maintained a very strong connection to and relationships with the lands and waters that we moved through, relied on, and lived with...Our education systems—that is, traditional ways of understanding and learning about the world around us—and the knowledge that we had accrued in the context of the places and spaces that we come from had remained intact for almost 100,000 years.”</p> <p style="text-align: right;">- Alex Wilson, 2019</p>

Place Based History
Traditional Practices that connect Nations to their territories

PLACE BASED HISTORY - <i>Traditional Practices that connect Nations to their territories</i>	
Place	Practice
<p>Mississauga Nishnaabeg territory (north shore of Lake Ontario)</p>	<p>“Our sacred sites, our cemeteries, our hunting grounds, trap lines, fishing spots, ceremonial places, camping places, trails, medicine gathering spots, and wild rice beds are very difficult to access because they are on private land, in provincial parks, or under the control of municipalities and cities.</p> <p>This presents a tremendous problem for people like me who are raising Nishnaabeg children and who want my kids to fall in love with their land, know their stories and language, and live in the world as Nishnaabeg. I want them to be able to icefish in the winter, fast at the <i>Kinomaage-Waapkong</i> (the Peterborough Petroglyphs), make maple sugar and trap muskrats in the spring, hunt bullfrogs in the summer, and hunt deer, duck and geese and of course harvest <i>minomiin</i> in the fall.”</p> <p style="text-align: right;">- Leanne Simpson, 2016</p>
<p>Ushakamesh, Côte-Nord</p>	<p>“We anticipated the arrival of August, when we would return to the bush, with great enthusiasm. The Bellefleur family from Unamanshipu had about 10 canoes and 5 or 6 tents. Trapping started on November 3. Therefore, we had to reach a place called Ushakamesh, "the place where there are many fish", before that date. We set up our first camp not far from the departure point, at the mouth of the river. The captain knew that abundant quantities of red berries grew there. Grandfather Penashue was the captain of our Bellefleur clan. When trapping was over, we began the descent to the village, one stage at a time, stopping at the caches where we had left supplies. By the time the snow had melted, we were back in the village.”</p> <p style="text-align: right;">- Zacharie Bellefleur in Malenfant, http://www.nametauinnu.ca/en/nomad/detail/40/10, 2010</p>

References

Arnaquq-Baril, Alethea. 2016. Angry Inuk. https://www.nfb.ca/film/angry_inuk/

Place Based History

Traditional Practices that connect Nations to their territories

- Catherine Donnelly Foundation (2018). Seeking Nutukulimk. *Righting Relations National Hub*. http://catherinedonnellyfoundation.org/national/resource_type/traditional-teachings/
- Malenfant, E. (2010). Going to the Land Organization, *Nametau Innu*. Musée Régional de la Côte-Nord. Accessed Aug 29, 2018. <http://www.nametauinnu.ca/en/nomad/detail/40/10>.
- Pitawanakwat, J. (Aug 1, 2015). Bathing like our ancients. *creatorsgarden.blogspot.com*. Accessed Aug 28, 2018. <http://creatorsgarden.blogspot.com/2015/08/bark-bath.html>
- Pitawanakwat, J. (Nov 8, 2016). Moonigohn - Trilliums. *creatorsgarden.blogspot.com*. Accessed Aug 28, 2018. <http://creatorsgarden.blogspot.com/2016/11/moonigohn-trilliums.html>
- Rorick, c.L. (2019). WALYAŦASUKŦI NAANANIQSAKQIN At the Home of Our Ancestors: Ancestral Continuity in Indigenous Land-Based Language Immersion. In Tuhiwai Smith, Tuck & Yang (Eds.), *Indigenous and Decolonizing Studies in Education* (pp.224-237). New York: Routledge.
- Simpson, L. (2016). Land & Reconciliation Having the Right Conversations. *ELECTRIC{+/-}CITY*. Accessed Aug 27, 2018 at <http://www.electriccitymagazine.ca/2016/01/land-reconciliation/>
- Vickers, M. (4 June, 20018). “Statement on Glditas Daqvu/Ingram-Mooto.” In “Glditas Daqvu.” *First Nations Land Rights and Environmentalism in British Columbia*. http://www.firstnations.de/fisheries/heiltsuk-glditas_daqvu.htm
- Wilson, A. (2019). Queering Indigenous Education. In Tuhiwai Smith, Tuck & Yang (Eds.), *Indigenous and Decolonizing Studies in Education* (pp.131-145). New York: Routledge.