

INDIGENOUS PROTOCOL GUIDEBOOK

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INTRODUCTION

There are many different Indigenous nations, languages, cultures and traditions across Canada. Trent University in Peterborough and Durham is located on the treaty and traditional territory of the Michi Saagiig Anishnaabeg, and is home to students, employees and alumni who hail from many different Indigenous nations from across the country and around the world.



At Trent, we encourage you to engage in reconciliation, and work to build trusting and mutually beneficial relationships with Indigenous peoples and communities, guided by the principles of recognition, respect, reciprocity and responsibility.

This protocol guidebook is designed to be an early step in cultural learning and understanding for the Trent community. While centered around the Michi Saagiig Anishnaabeg, this resource includes information, history and protocols for the Métis Nation of Ontario (MNO), and Inuit. It is by no means an exhaustive or definitive resource, but more a starting point on your individual journey of reconciliation.

Trent University has been a leader in Indigenous Studies since 1969. Committees such as the Ph.D. Council and the Indigenous Education

Council provide guidance on academic matters, and includes members from the Mohawk community at Tyendinaga, the MNO, along with urban Indigenous and Michi Saagiig communities. The University is supported in cultural matters by the Elders & Traditional Knowledge Keepers Council, comprised of Elders from Curve Lake, Alderville and Hiawatha First Nations.

We acknowledge the support from the Trent Elders & Traditional Knowledge Keepers Council, the Métis Nation of Ontario, Inuuqatigiit Centre for Inuit Children, Youth, and Families, faculty in the Chanie Wenjack School for Indigenous Studies, the First Peoples House of Learning, and the Trent Centre for Teaching and Learning for their assistance in the creation of this resource.

TERRITORY ACKNOWLEDGEMENT

We respectfully acknowledge that we are on the treaty and traditional territory of the Mississauga Anishnaabeg. We offer our gratitude to the First Nations for their care for, and teachings about, our earth and our relations. May we honour those teachings.

Trent University, in Peterborough and Durham, is located on the treaty and traditional territory of the Mississauga (Michi Saagjig) Anishnaabeg, home to Curve Lake First Nation, Alderville First Nation, Hiawatha First Nation, and the Mississaugas of Scugog Island First Nation.



Watch a video about why we offer a Territory Acknowledgement:
trentu.ca/fphl/cultural-support/student-employee-resources

ACKNOWLEDGING THE TERRITORY

A territory acknowledgement honours the deep relationship between Indigenous peoples and their traditional lands and territories. It recognizes the significance of the land, our individual relationships with it, and the important role of Mashkikimi Kwe (our Mother the Earth) as the giver of all life. Traditionally, a land acknowledgement was made by a visiting nation before entering another nation's territory.

Today, territory acknowledgements or treaty acknowledgements are intended to bring awareness to the treaties and treaty obligations that still exist today. They draw attention to the impacts of the displacement and attempted assimilation of First Peoples across what is now Canada. These acknowledgements are just one small part of the larger process of reconciliation.

At the start of a public event, gathering or meeting, the host should deliver a territory acknowledgement. Begin with an introduction of who you are and why the group is gathered. While the University has a standard territory acknowledgment, you are encouraged to speak from the heart and with intention.

Personalizing the land acknowledgement can be a meaningful part of reconciliation and offers a chance for personal reflection and commitment.

The core message should include the phrase: "treaty and traditional territory of the Mississauga/Michi Saagiig Anishnaabeg."

TERRITORY ACKNOWLEDGEMENT VS. WELCOME TO THE TERRITORY

A territory acknowledgement is offered by a visitor to the territory, including settlers, immigrants, or Indigenous people from other territories.

A welcome to the territory is offered by an individual from the territory, including a Chief, political representative, Elder or community member. If someone from the community is offering a welcome to the territory, be sure to offer tobacco upon their arrival and an honorarium for their time. Learn more about tobacco ties and offerings on [page 25](#).

TREATIES

A treaty is a formal agreement between the Government of Canada and/or provinces and territory governments, and Indigenous nations that define ongoing rights and obligations on all sides. The Royal Proclamation of 1763 stated only the Crown could negotiate treaties with Indigenous peoples. In Canada, we recognize historic treaties with First Nations, including those signed by the British government before Confederation, and modern treaties, also known as comprehensive land claim agreements.

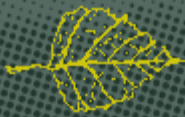
Treaties often transferred large portions of Indigenous land to the British Crown or the Government of Canada in exchange for material goods, money and promise of care and support. Due to opposing world views, treaties were not well understood by First Nation leaders, and were made in bad faith by the British and Canadian governments. While Indigenous peoples have been dispossessed and oppressed due to the conditions of the treaties, settler Canadians have not held up their treaty responsibilities and have benefitted from access to land and the related economic opportunities created by a colonial government.

Treaty 20 was signed in 1818 by the British government and six Michi Saagiig clans from Curve Lake, Hiawatha and Alderville First Nations, and was the first treaty encompassing the Peterborough area (Durham is not within Treaty 20 territory). This was followed by the Williams Treaties signed in 1923 between the Crown and Curve Lake, Hiawatha, Alderville and the Mississaugas of Scugog Island First Nations, and by three Chippewa Nations: Rama, Georgina Island and Beausoliel.

Treaty rights are recognized and affirmed in section 35 of the Constitution Act 1982, and are also recognized by the United Nations Declaration on the Rights of Indigenous Peoples which Canada has committed to adopt.

A BRIEF HISTORY

Traditional teachings and history tell us the Michi Saagiig Anishnaabeg people have resided on the land around Lake Ontario since time immemorial, at times sharing their traditional territory with the Odawa and the Huron nations. Traditional knowledge has taught us that before contact with Europeans, the Michi Saagiig had agreements with other nations. They allowed the Huron Wendat to use the land for agriculture and allowed other nations to hunt.



When Europeans first arrived in North America, it was the help of First Nations people that ensured their survival. Initially, First Nations and European settlers co-existed peacefully, but by the mid-1600s, growing populations of European settlers, increased competition for resources and control of the land caused turmoil. As both the French and the British governments struggled for control over North American Territory, First Nations people were pushed off their land and moved further inland and west to the north shores of Lake Huron.

For a time, the Michi Saagiig temporarily moved off these lands to avoid conflict and disease. It was during this time the Jesuits met the Michi Saagiig at the mouth of the Mississauga River, on the north shore of Lake Huron. The Jesuits assumed this was their traditional territory and referred to the people as the Michi Saagiig. Around 1670, the Michi Saagiig returned to their traditional territory. After the American Revolution, the British government began to sign treaties with the First Nations to allow for European settlement of the area.

The next 40 years saw the creation of Upper Canada and the extensive colonization of land around Lake Ontario. The increasing number of settlers that arrived through rapid colonization, paired with the signing of treaties, resulted in the people of the Michi Saagiig Nation slowly moving to live in small family groups. Specific to this region, [Treaty 20 was signed in 1818](#), followed by the [Williams Treaties in 1923](#). Between 1764 and 1923, the Michi Saagiig would participate in 18 treaties, allowing the growing population of European settlers to establish in Ontario.

MICHI SAAGIIG NATIONS

CURVE LAKE FIRST NATION curvelakefirstnation.ca

Settled around Mud Lake, abundant with wild rice, various fish, birds, animals and plants for harvesting, the Mud Lake settlement officially became a reserve in 1889 with approximately 200 members. It has grown to over 2000 members with more than 900 members living on reserve. In 1964, the community officially changed its name to Curve Lake First Nation. Families have continued to practice ceremonies and the traditional way of life and there has been a large movement to revitalize the spiritual traditions within the community. Today, hunting, fishing and gathering are still an integral part of the community.

ALDERVILLE FIRST NATION alderville.ca

Alderville has been home to the Michi Saagiig Anishnaabeg since the mid-1830s. Before that time, the people lived in their traditional lands around the Bay of Quinte (Grape Island). Located on the south side of Rice Lake with a current population of approximately 300 members, Alderville First Nation is a thriving community that is rich in heritage and culture.

HIAWATHA FIRST NATION hiawathafirstnation.com

Located on the north shore of Rice Lake (originally called Pomadusgodayang - Lake of the Fiery Plains), approximately 30 km south of Peterborough (Nogojiwanong- A Place at the End of the Rapids) and surrounded by Otonabee-South Monaghan Township. Hiawatha is approximately 2,145 acres, of which 1,523 acres are under certificates of possession. As of 2018, Hiawatha has approximately 640 members, with 210 living in the community. At one time, the area was known for the abundance of wild rice (manoomin), hence the name Rice Lake. Unfortunately, the building of the Trent Severn Waterway's first dam in Hastings in 1838 caused the water level to change and was a catalyst to the decline of wild rice beds.

The Mississaugas of Hiawatha were at one time part of a larger band known as the Mississaugas of Rice Lake, Scugog Lake and Mud Lake.

MISSISSAUGAS OF SCUGOG ISLAND FIRST NATION scugogfirstnation.com

Michi Saagiig first settled in the Lake Scugog area in the 1700s. At that time, the area was rich in natural resources, such as forests and game animals, but by 1830, settlers had moved into the area and the Scugog River dam changed the landscape. Many of the Michi Saagiig in the area left to find better land and many relocated to a reserve in Cold Water, by Barrie. Chief Crane, seeking better land for his people, returned to Scugog Island in 1844, having purchased 800 acres of land for his community. Today, approximately 130 people live in the community.

There are many Indigenous nations and communities across Canada, each with their own history, culture and protocols. Haudenosaunee territory is adjacent to Michi Saagiig territory, and Peterborough and Durham are home to large urban Indigenous populations.

HAUDENOSAUNEE

The Haudenosaunee, sometimes known as the Iroquois or “people of the longhouse,” are a confederacy of six First Nations: Mohawk, Cayuga, Onondaga, Oneida, Seneca and Tuscarora. Prior to contact with European settlers, the Haudenosaunee lived in stockaded villages, with families living in longhouses. During the fur trade, France made military alliances with enemies of the Haudenosaunee, causing warring conflict between New France and the Haudenosaunee.

The six nations of the Confederacy were joined together by the Peacemaker. Today, the longhouse is a metaphor for the political structure and the spirit of togetherness, mirroring the Peacemaker’s Great Law.

URBAN INDIGENOUS COMMUNITY nogofc.ca

Indigenous peoples have been living in urban environments since the establishment of European villages, towns and cities. The proportion of Indigenous peoples living in cities has increased from the low teens to more than 60% in the early part of the 21st century. The 3,700-member urban Indigenous community of Peterborough is comprised of First Nations, Métis and Inuit citizens from across Canada and around the globe. Cities are now home to more than 80% of the Indigenous population of Ontario. Over the last half century, Indigenous Friendship Centres have provided a welcoming presence for Indigenous individuals and families who have chosen to reside in urban communities. The NOGO Friendship Centre in Peterborough acts as a community hub for a wide range of services including support for students, Anishinaabemowin language classes, cultural teaching and learning workshops, as well as Indigenous social services.

MÉTIS NATION OF ONTARIO metisnation.org

Métis are a distinct people made up of communities with their own distinct history, identity, culture, and rights – they are not simply individuals or communities of mixed-ancestry. While Métis are the descendants of First Nations women and European men, this is an overly simplistic and flawed understanding. Beginning in the late 1700s, distinct Métis communities – including those in Ontario—emerged in the North-West and were inter-connected to each other and to other Métis communities and existed long before Canada was Canada. Many Métis families settled in communities along the waterways of Ontario and around the Upper Great Lakes. Over the centuries, Métis petitioned for land, access to education, and political recognition, as well as took collective action to protect their rights from Ontario-westward. After generations of fighting to be recognized as a distinct Indigenous people, the Métis were recognized as one of Canada’s three Indigenous peoples in section 35 of the 1982 Constitution Act.

INUIT

Inuit are a culturally and linguistically unique Indigenous people living primarily in 51 communities across four regions of northern Canada: the Inuvialuit Settlement Region (Northwest Territories), Nunatsiavut (Labrador), Nunavik (Quebec) and Nunavut, collectively known as Inuit Nunangat. "Inuit Nunangat" is a Canadian Inuit term that encompasses the land, water, and ice, all integral elements of Inuit homeland and culture.

Seals, whales and caribou are important to Inuit culture, offering food and materials for clothing to enable survival in a harsh climate. Impacts from whalers in the 1700s, followed by fur traders and other settlers, have put strains on the once-abundant food sources of the region. Northern development and climate change pose risks to the Inuit way of life today and into the future.

In the 1960s, many Inuit were alarmed by mounting threats to their culture and livelihoods. Leaders of several Inuit communities met on different occasions to exchange experiences and discuss the idea of a national organization to defend Inuit interests. Tagak Curley, an Inuit organizer, arranged for seven Inuit community leaders to meet in conjunction with the interim board meeting of the Indian-Eskimo Association in Toronto and Peterborough. Founding Trent University president, T.H.B. Symons, offered to host this meeting at Trent University. On Sunday, February 21, 1971, in the A.J.M. Smith Room in Bata Library, seven Inuit community leaders from across the Canadian Arctic struck the founding committee of the Inuit Tapirisat of Canada. The organization has since changed its name to Inuit Tapiriit Kanatami and remains the Inuit national advocacy organization.

TERMINOLOGY

Terminology for identifying Indigenous Peoples has and continues to evolve over time. Listed here in alphabetical order are definitions that may assist you in understanding such terms, including why some are better used than others in carrying out respectful dialogues.

Aboriginal Peoples:	The collective noun used in the Constitution Act (1982) to recognize the Indigenous Peoples within the boundaries of Canada. They comprise the First Nations, Métis, and Inuit.
First Nations:	<p>The accepted term for Indigenous people formerly known as “Indians” who do not identify as Métis or Inuit – they are the original inhabitants of the land that is now Canada and were the first to encounter sustained European contact.</p> <p>“First Nations” refers to individuals (status and non-status), communities (or reserves), and their governments (or band councils), and should be used exclusively as a general term, as community members are more likely to define themselves as members of specific nations or communities within those nations. For example, a Michi Saagiig Anishnaabeg person from Curve Lake First Nation who is a member of the Bear clan may choose any number of identifiers, which would all be more accurate than simply “First Nations person”.</p> <p>The term came into common usage in the 1980s, and is reflective of the sovereign nature of many communities and their ongoing quest for self-determination.</p>
Indian:	An antiquated designation used for a group of Indigenous people who generally favour (in Canada) the term “First Nations”. “Indian” is still commonly used by Canadian governments, for instance, in reference to the legal identity of an individual who is registered under the Indian Act. However, many consider the term offensive, as it reinforces misimpressions from the time of first contact and ignores the cultural diversity among various First Nations.
Indigenous Peoples / First Peoples	<p>The original inhabitants of a region and their descendants; this is an all-inclusive term that can be used in an international context.</p> <p>In Canada, “Indigenous Peoples” mirrors the constitutional terminology of “Aboriginal Peoples” that includes First Nations, Métis, and Inuit – each having unique and diverse sets of communities, histories, languages, and cultural practices.</p>
Inuit (Inuk - singular; Inuuk – two; Inuit – more than two):	The Indigenous people of northern Canada who live primarily in Nunavut, the Northwest Territories, Yukon, Labrador and northern Quebec. Their homelands in Canada are known as Inuit Nunangat, which refers to the land, water and ice contained in the Canadian Arctic region. Historically, Inuit (meaning “the people”) were referred to in Canada as “Eskimos” (meaning “eaters of raw meat”); however, this term is neither accurate nor respectful and should not be used. Inuit like to eat their wild meat frozen, dried, smoked, and/or cooked.
Native:	Generally referring to the people living in what became North America before the arrival of Europeans. “Native” was used synonymously for all Indigenous Peoples in Canada during the colonial and settler era but has fallen out of use given superior terms now exist.
Métis:	The Métis are a distinct Indigenous people with a unique history, culture, language, and way of life. The Métis Nation is comprised of descendants of people born of relations between First Nations women and European men. The offspring of these unions were of mixed ancestry. Over time, a new Indigenous people called the Métis resulted from the subsequent intermarriage of these individuals. This “ethnogenesis” of distinct Métis communities along the waterways and around the Great Lakes region of present-day Ontario occurred as these new people were no longer seen as extensions of their maternal (First Nations) or paternal (European) relations, and began to identify as a separate group. Distinct Métis settlements emerged as an outgrowth of the fur trade, along freighting waterways and watersheds. In Ontario, these settlements were part of larger regional communities, interconnected by the highly mobile lifestyle of the Métis, the fur trade network, seasonal rounds, extensive kinship connections and a shared collective history and identity.
Urban Indigenous:	First Nations, Inuit and Métis individuals living in small, medium and large communities, including rural, isolated and remote communities which are off-reserve, outside of their home community or traditional territory.

STYLES OF ADDRESS

Styles of address vary between First Nations, Métis and Inuit communities and can reflect elected, cultural, or hereditary positions within the community.

First Nations

Most First Nations communities, including the Michi Saagiig, elect a chief and council on 2-year election cycles. Within the community, some members are given positions or titles of honour to reflect their cultural knowledge and leadership.

Chief	The elected leader of the community as voted on by community members; in some First Nations communities, this is also the title for a hereditary position connected to the clan system.
Councillor	An elected member of Band Council.
Elder	Someone recognized by their community as having a high degree of cultural and ceremonial knowledge. This is also used by Inuit and the Métis.
Knowledge Holder	A person who carries significant Indigenous knowledge, including culture, history, ceremony and language.

Métis

The Métis Nation of Ontario is a political body that represents the collective aspirations, rights and interests of the Métis people and communities in the province. Elections are held at a regional and provincial level on 4-year cycles.

President	Provincial or regional council leader, elected by the community.
Councillor	An elected member of regional or provincial council.
Senator	Highly respected for their knowledge and experience, Senators provide an Elder's presence at community events and meetings. One Senator sits on Community Council and four sit on the Provisional Council of the Métis Nation of Ontario.
Elder	Someone recognized by their community has having a high degree of cultural and ceremonial knowledge. This title is also used by Inuit and First Nations.

Inuit

In Inuit communities, decisions are traditionally made through community consensus, and therefore, they do not elect a chief or president and council. Much like First Nations and Métis communities, Inuit Elders hold a place of esteem and respect. Elders are recognized as having a high degree of cultural and ceremonial knowledge.

TEACHINGS, SYMBOLS AND CULTURAL CORNERSTONES

Carl Beam - Neoglyph 2
Trent University Art Collection

ANISHNAABEG CREATION STORY

At the time of creation, only the Gzhemnidoo (the Creator) existed. Gzhemnidoo's first thought emanated from a central place, creating the eight realms of the universe. Anishinaabe cosmology describes this time when Gzhemnidoo created the Four Directions, the Star World, the Sky World, Grandfather Sun, Grandmother Moon and eventually Mother Earth – Shkaakamig Kwe.

Gzhemnidoo blew life into all of creation, making plants, insects, fish, mammals, birds and

all those that inhabit the physical Earth.

Upon creation of humankind, the Creator formed the first human beings and lowered them to the Earth. The first four human beings were siblings, created as the four colours of humankind.

- the Yellow Standing One;
- the Red Standing One;
- the Black Standing One; and
- the White Standing One.

The Red Standing One was called Anishinaabe. At first a Spirit Being, Anishinaabe

became more physical and walked the Earth with the named Waynaboozhoo. In that way, all descendants of humankind are related to one another and adhere to the philosophy 'All My Relations'.

Anishinaabe can be translated to mean "The people who live on the Earth in the Right way", or "Original Man", but it also references First Nations people belonging to the Anishinaabe cultural and linguistic family.

ANISHNAABEG WORLDVIEW

From the Anishinaabeg worldview, all living beings have a Spirit. Humans are intimately connected to one another, to all living beings around us, to the spirit of the lands and waters, and to all those in the Spirit World. Spirituality has an incredibly important place in Anishinaabeg worldview and cannot be easily separated from all other considerations.

The original instructions or sacred law provided to humankind by Gzhemnidoo describe our roles and responsibilities as humans. Essentially, humankind was gifted

with the instructions to live "a good life" (Mno Bimaadiziwin) – the central philosophy of the Anishinaabe people. An important responsibility of this gift to Anishinaabe involves playing a role in looking after Mother Earth and speaking for all those things that cannot speak for themselves.

It is important for all Canadians to understand the importance of spirit and spirituality to First Nations people and the interconnectedness of all Creation.

SEVEN GRANDFATHER TEACHINGS

The Seven Grandfather / Grandmother teachings are commonly shared in First Nations traditions. Many communities have adopted the seven guiding principles in one form or another as a moral foundation of values, represented by a specific animal.

TEACHING

SIGNIFICANCE

Dbaadendziwin
Humility



The wolf lives its life for its pack. Humility is knowing that you are a sacred part of creation and that you should live selflessly not selfishly.

Aawa'ode'ewin
Bravery



The mother bear has the courage and strength to face her fears and challenges while protecting her young. Defend what you believe in, have conviction in your decisions and face your fears.

Gwekwaadziwin
Honesty



The Sabe, or bigfoot, understands who they are and how to walk in their life. Honesty is to accept who you are and to not seek the power, speed or beauty of others.

Nbwaakaawin
Wisdom



The beaver uses his natural gift wisely for his survival. To cherish knowledge is to know wisdom, use your inherent gifts wisely and live your life by them.

Debwewin
Truth



The turtle was here during the creation of the Earth and carried the teachings of life on his back. Truth is to live your life understanding the importance of both the journey and the destination.

Mnaadendimowin
Respect



The buffalo gives every part of his being to sustain the human way of living because he respects balance and the needs of others. To honour all creations and strive for balance is to live life with respect.

Zaagidwin
Love




The eagle has the strength to carry all of the teachings and flies closest to The Creator. To know love is to view your inner self from the perspective of all teachings and live in peace.

MEDICINE WHEEL

The medicine wheel, or circle, is both a traditional and contemporary means of teaching, relaying a complex set of values and variables into an Indigenous understanding. At its most basic premise, the wheel illustrates the four directions of Creation – East, South, West and North. More complex medicine wheel teachings can illustrate the depth of Indigenous pedagogy and worldview.

13 GRANDMOTHER MOON TEACHINGS

The 13 Grandmother Moon teachings tell the story of the year as it impacted life for the First Peoples. The names given to each moon represent changes in seasons, weather and important food sources throughout the year. Different First Nations communities may have different moon names, based on the environment of their territory. The moons are closely related to the 12 months, however there are 13 lunar cycles in a calendar year.

- 
1. Mnidoo-giizis – January
Spirit Moon
 2. Mkwa-giizis – February
Bear Moon
 3. Naabdin-giizis – March
Snow Crust Moon
 4. Poopoogami-giizis – April
Broken Snowshoe Moon
 5. Nmebine-giizis – May
Sucker Moon
 6. Ode'min-giizis – June
Strawberry Moon
 7. Miini-giizis – July
Berry Moon
 8. Mnoomni-giizis – August
Grain Moon
 9. Waabaabagaa-giizis – September
Leaves Turning Colour Moon
 10. Bnaakwi-giizis – October
Falling Leaves Moon
 11. Baashkaakodin-giizis – November
Freezing Moon
 12. Mnidoo-giiz'soons – December
Little Spirit Moon
 13. Gchi-mnidoo-giizis – Late Winter
Big Spirit Moon

EAGLE FEATHER

In Anishnaabeg tradition, eagles are able to see in all directions, including the past and the future. It is the highest flying of all animals and is always above us, connecting the spiritual and physical worlds. Eagle feathers represent the highest acknowledgement of respect, honour and love. The eagle feather reminds the holder of their responsibilities and reminds us of the values of Indigenous life: respect, responsibility, kindness and courage. Each feather is distinct, symbolic of the uniqueness that is inherent in life.

In honour of Trent University's 50th anniversary in 2014, Elder Merritt Taylor held a special ceremony during Curve Lake's Powwow and presented Trent's president, Dr. Leo Groarke, with an Eagle Feather. In addition to attending Convocation, the eagle feather is present during Board of Governor meetings as a symbol of respect and serves as a reminder of the Board's responsibilities.

CONDOLENCE CANE

The Condolence Cane is a reflection of the Peacemaker's mission to put an end to war and create unity by bringing good minds together to work for a peace that resulted in the founding of the Haudenosaunee Confederacy. The Condolence Cane is a symbolic representation of the governance structure of the Haudenosaunee people and is used as a mnemonic device depicting the "seating" arrangement and relationships of the Grand Council Confederacy of Chiefs of the clans of the Six Nations. Trent University's Condolence Cane was a gift from the Trent Aboriginal Education Council in 1995 and was carved by the late Chief Jake Thomas, leader of the Cayuga Nation, and a Trent professor. The Condolence Cane attends Convocation and University Senate meetings, representing the governing power of the Senate, the interdependent nature of the University community and the search for knowledge in the interests of justice, equality and peace.

MÉTIS FLAG

The Métis flag features an infinity symbol on a blue field, symbolizing the joining of two cultures. A Métis flag is hung in the Gathering Space.

MÉTIS SASH

The brightly coloured woven sash is the most prominent symbol of the Métis Nation and dates back to the days of the voyageur. The sash was an important tool during the fur trade, and could be used as a rope, first aid kit, wash cloth, towel, or an emergency bridal or saddle blanket. These sashes are of French Canadian origin, and are traditionally made using a finger-weaving technique established by Eastern Woodland First Nations communities, including the Six Nations Confederacy and Potawatomi. Two Métis sashes are on display in Giizhigaatig, of the Cedar Room on the 4th floor of Bata Library.

MÉTIS FIDDLE AND JIGGING

Music and dance are prominent features of Métis cultural heritage. The fiddle is a European instrument, but the Métis style of playing brings strong Indigenous influences to the traditional Scottish/Irish/English fiddle music. Jigging combines intricate footwork of Indigenous dancing with the form of European dance styles. Métis music and jigging are fast, high-energy, performances and celebrations.

MÉTIS BEADWORK

The Métis are known for their beadwork, especially in a floral motif, blending First Nations beading with the floral embroidery from French Canadians. Decorative beadwork adorned traditional clothing, including moccasins, vests, belts and bags. The Lakota Nation referred to the Métis as the "flower beadwork people." Beading was an important income source for Métis women and families. Today, floral beading is a distinct Métis symbol.

INUKSUK

The word inuksuk means “that which acts in the capacity of a human”. The word comes from the morphemes inuk (“person”) and -suk (“ersatz, substitute”). These stone markers have historically been used for navigation, as a point of reference, a marker for travel routes, fishing places, camps, hunting grounds, or to mark a food cache.

THROAT SINGING

Throat singing, or katajjaq, traditionally consists of two women who sing duets. Standing face-to-face and holding each other’s arms, one singer leads by setting a short rhythmic pattern, which she repeats, leaving brief silent intervals between each repetition. The other singer fills in the gap with another rhythmic pattern. The first to run out of breath or be unable to maintain the pace of the other singer will start to laugh or simply stop and will thus be eliminated from the game.

INDIGENOUS LANGUAGES

Learning and using Indigenous languages is central to the resurgence of Indigenous cultures across Turtle Island. There are numerous different languages and dialects spoken by First Peoples. Anishnaabemowin is the language of the territory, spoken by the Michi Saagiig Anishnaabeg. Inuktitut is spoken by Inuit people, and Michif is the traditional language of the Métis.

Just as you would try to greet someone from another culture in their language, we encourage you to learn the language of the territory you are on, or of the Indigenous communities you are engaging with.

FACE TATTOOS

A practice almost exclusively done by Inuit women, tunniit, or face tattoos mark an individual’s transition to womanhood. Historically, the practice was done for aesthetic reasons, medicinal purposes, and to ensure the individual access to the afterlife. Despite persecution by Christian missionaries during the 20th century, the practice has seen a modern revival by organizations such as the Inuit Tattoo Revitalization Project. Many Inuit women wear their tattoos with pride.

QULLIQ

An important part of Inuit homes, the qulliq is a soapstone oil lamp that uses oil, traditionally burning blubber and moss. The qulliq is usually a crescent shape and comes in various sizes. It is used for cooking, warmth and light.

English	Anishnaabemowin	Michif	Inuktitut
Hello, greetings	Aaniin or Boozhoo (AwNEEN or Bow-ZHOE)	Bonjou, Alo (bon-JOO)	Tunngasugit (welcome) Tunna-soo-gee
Thank you	Miigwech (MEE-gwetch)	Marsi (MAR-see)	Nakurmiik (Na-koor-meek)

GIFT GIVING

Gift giving is a way of saying thanks and acknowledges the important work of Indigenous Elders and Knowledge Holders. Gift giving recognizes the spirit of those from whom you are requesting things. Gift giving may occur when:

- You request the services of an Elder or Knowledge Holder;
- You ask them to share Indigenous Knowledge;
- You ask them to perform a ceremony, give an opening or prayer;
- You ask them to attend an event, meeting or conference;

When thanking an Inuk for their time and knowledge, a handmade gift is most meaningful. Taking time to make something - a card or cookies – is meaningful because it uses your talents while showing gratitude and appreciation for the recipient. If handmade isn't up your alley, looseleaf tea is often appreciated by Inuit Elders.

The type of gift should be relative to the commitment. A gift for someone offering an opening prayer at a meeting would be different than a gift for someone delivering a workshop or a keynote address.

When putting together a gift, consider procuring tasteful, locally made handicrafts and artwork or something representative of your program or of Trent. Gifts may also be of a practical nature or specific to the individual receiving the gift. Avoid tacky, foreign-made stereotypical “native” items.

Blankets are significant gifts reserved for Chiefs or Elders and would typically only be gifted by the University's president or Board chair.

Ideally, gifts should be conferred by a person of authority, with a simple public acknowledgement of gratitude.

TOBACCO OFFERINGS

The first and most important protocol when making requests of a First Nations Elder or Knowledge Holder is making an offering of *asaamaa* (tobacco). *Asaamaa* was the first gift given to humankind by the Creator and is used when asking things of others, making offerings of thanksgiving and for use in prayer and traditional ceremonies.

Tobacco may be offered to the earth, to the water, tied to a tree, burned in a fire or smoked in a pipe by a pipe carrier.

The best kind of tobacco to give is tobacco that is grown in a medicine garden because it is free of harmful additives. Tobacco can be purchased

from shops in Curve Lake, Hiawatha, Alderville or Scugog Island First Nation. If you are unable to get traditional tobacco, any loose tobacco (i.e. a pouch of pipe tobacco, or tin of cigarette tobacco) can be used.

A tobacco offering is often wrapped in some cloth and tied with a ribbon. The colour of the cloth and ribbon is a personal choice. Smaller individual offerings, called “tobacco ties” may be made from a square of cloth, approximately 15 cm x 15 cm, adding a heaping tablespoon full of tobacco in the centre, and creating a little sac by pulling up the four corners of the edges together and tied off with coloured ribbon.

Tobacco should be offered privately when making the request, or when meeting in person if the arrangements have been done via email or phone. Present the tobacco from your left hand and make your request. By accepting the tobacco, the Elder or Knowledge Holder is agreeing to do their best to complete the request.

We offer tobacco in our left hand because it is the hand closest to our heart.

Tobacco is an important medicine for First Nations and Métis people, but is not part of Inuit culture. When requesting time, knowledge and assistance from an Inuk, do not offer tobacco.

HONORARIA

At Trent, we offer an honorarium, a monetary stipend, to Elders or Knowledge Holders for their contribution and service, in addition to a tobacco offering or gift. Reimbursement for expenses and other costs such as travel and parking should also be arranged, and if possible, including a meal or refreshments helps solidify the relationship.

To complete an honorarium at Trent, provide the Elder or Knowledge Keeper with the Honorarium form from the University’s Finance office, available on their website. For guidance on an appropriate dollar amount, please contact the First Peoples House of Learning: fphl@trentu.ca.

CEREMONIES

Much of the work of Elders and Knowledge Holders takes place in ceremony. Ceremonies are the traditional rituals of many Indigenous nations, a means of interaction between humankind and the spirit world. These ceremonies can vary between different nations and communities.

First Nations ceremonies often consist of smudging, tobacco offerings, water ceremonies, oratory storytelling and teachings, traditional songs, food offerings or a feast. The length of ceremonies varies greatly depending on the purpose or type of ceremony, and the context in which it is held. While at Trent, you are most likely to experience:

Smudging – see next section

Feast – A feast is a ceremony where traditional and other foods are smudged and spoken for in prayer or thanksgiving. A “spirit plate” is prepared, with an offering of tobacco, as an offering to the spirit world. The feast is shared with all participants, usually beginning with the ceremony conductor, their helpers, Elders and Knowledge Holders, followed by all other participants.

Sunrise Ceremony – Used to celebrate together and give thanks for the day. Usually includes a tobacco offering, water offering and the sharing of berries.

Pipe Ceremony – Tobacco is smoked in a sacred pipe by a pipe carrier. Personal or collective prayers are offered in the ceremony. Pipe ceremonies may take place in association with other ceremonies.

Life Celebrations – There are specific Indigenous ceremonies for new births, weddings, adoptions, clan celebrations, fall harvests, memorials, and funeral rites.

Sweat Lodge Ceremony – Used to purify the body, the mind and the spirit. Participants enter a lodge made from maple saplings covered in canvas. The lodge is completely closed and void of any light. Superheated rocks, referred to as Grandfathers, are heated in a fire and brought into a centre pit. Water and medicines are poured onto the rocks, creating a steam bath. Songs and oratory are offered by the conductor.

SMUDGING

A smudging ceremony uses various medicines to create a cleansing smoke that is meant to heal the mind, body and spirit. As the smoke rises, our negative energy and feelings are lifted away. Smudging may also be used to cleanse rooms or Mother Earth before ceremonies and special events. It may also be used to purify ceremonial objects such as an Eagle Feather.

To take part in a smudge, participants usually stand in a circle. An Elder or First Nations person will move from person to person with a feather and a smudge bowl in which a small amount of sage, sweetgrass, or cedar is ignited then extinguished until just a small amount of smoke arises. When it's your turn, cup the smoke in your hands and waft it over yourself to cleanse your body (much like how you would use water to wash your hands and face). It is customary to remove eyewear and cleanse the eyes and head first.

BODY PART	EFFECT
Head	To cleanse our mind so we may think clearly and in a kind and gentle way
Eyes	To cleanse our sight so we see all things that are good and to look at others in a kind way
Mouth	To cleanse our words so that we may speak in a kind and non-judgmental way
Ears	To cleanse our ears so we can hear all things in a good way and find the goodness through anything negative
Heart	To clear away hurt or negative feelings from our heart

Some people may choose to also smudge their feet to cleanse their steps, and their back to cleanse troubles and lift the weight of worries.



At Trent, we welcome and encourage smudging. Please note: if you are planning a smudge in a classroom or meeting space on campus, connect first with Facilities Management, fixit@trentu.ca to ensure the smudge won't set off sensitive smoke alarms.

Watch a video on how to participate in a smudging ceremony: trentu.ca/fphl/cultural-support/student-employee-resources

CEREMONIAL DRESS

When attending a ceremony, you may notice a variety of regalia worn by Indigenous participants. These are not costumes but are important traditional outfits that vary between nations, communities, families and individuals. As a non-Indigenous person, there are a few things to keep in mind when attending a ceremony.

Skirts – Women are strongly encouraged by the Grandmothers to wear long skirts during ceremonies or when entering traditional and sacred spaces to acknowledge that sacred connection between women, their gift to create life, and our Mother Earth (Shkawkaamig-Kwe).

Modesty – The Grandmothers encourage modesty in sacred, ceremonial spaces and in ceremonies to show respect to all of Creation and to the other participants. Wearing shorts, short skirts, and cut-off tops is not appropriate. If possible, participants should wear modest clothing during ceremony.

Hats – Those wearing hats are encouraged to remove them when in sacred spaces and during ceremony unless it is part of traditional regalia or affixed with an Eagle Feather.

CONDUCT AT CEREMONIES

To help ensure a respectful and meaningful ceremony, guests and participants should keep a few elements in mind when attending or participating in a ceremony.

Respect – This is the foremost teaching when attending any ceremony. Be respectful of the space, the Elders and Knowledge Holders, other participants, and the spirit of the ceremony.

Participation – To get a deeper experience from your time at ceremonies, try to participate fully. Put your full thoughts and positive energy into your participation. Have an open mind and an open heart to hear the Indigenous knowledge being offered. Try to listen and learn the songs and participate in smudging, tobacco offerings, or other elements of the ceremony. If you are unsure what to do, ask those around you or the ceremony leader for advice.

Be Aware and Abide by Protocol – Protocol is an important part of any ceremony and ceremonial space. There are certain ways to enter a ceremony and walk around a ceremonial space. Stay seated and refrain from moving around or leaving the ceremonial space while the ceremony is taking

place. When in doubt, ask the speaker, master of ceremonies or ceremonial conductor, or a Knowledge Keeper. They will be happy to guide you in how best to observe and participate.

Active Listening – Use active listening to the speaker/master of ceremonies, the ceremony conductor, speaking Elders and Knowledge Holders. Specific instructions may be given that require response or action. By actively listening, you will be able to take more in from the experience and deepen your understanding of the purpose of the ceremony and Indigenous cultures.

Work it! – The teachings call it “putting your hands on the work”. Ceremony organizers are always looking for people to help with feast preparation, set up, clean up, and fire keeping. If you volunteer, complete a task, and contribute to the work around the ceremony or ceremonial space, your appreciation and understanding will grow.

INDIGENOUS SPACES AT TRENT

SYMONS CAMPUS

Enwayaang

This is the building that houses Gzowski College, the First Peoples House of Learning and the Chanie Wenjack School for Indigenous Studies, among other departments. Enwayaang translates from Anishnaabemowin as "the way we speak together".

The First Peoples House of Learning

The First Peoples House of Learning is the home of Indigenous student services and Indigenous campus and community initiatives at Trent University. Offices are located on the third floor of Enwayaang.

Mnidoowag A'Kiing - First Peoples Traditional Area – The Tipi and Lodge

The tipi acts as a classroom and an area for ceremony and cultural teachings. Mnidoowag A'Kiing (The Spirits Land) refers to the spirits who are being called to the land in ceremony. Volunteer fire keepers trained in cultural protocol and safety, who are ambassadors for the space, greet visitors to this area. The Traditional Area is located in the cedar trees adjacent to parking lot X.

Ska'nikón:ra - Ernest and Florence Benedict Gathering Space

Named in honour of Mohawk Elders Ernest and Florence Benedict, the Gathering Space is the centre of Indigenous student life on campus. Ernie and Florence Benedict played a pivotal role in fostering a greater understanding and appreciation for Indigenous knowledge. It is located on the first floor of Enwayaang room 102.

Jake Thomas Room

Chief Thomas was a Cayuga chief who taught Iroquoian culture, tradition and history of the Mohawk language at Trent. He was one of the Indigenous Elders to be granted tenure on the basis of traditional knowledge. Chief Thomas carved the University's Condolence Cane. The Jake Thomas room contains an exhibition of wampum belts that he made to teach Iroquois political theory. The room can be found on the third floor of Enwayaang, room 345.

Gilbert Monture Oral History Lab

Named in honour of one of the founders of the Indigenous Studies program, this lab opened in 2015 to serve as a hub for the production of oral history and digital story work. The lab offers computers with specialized software for the production of digital stories by faculty and students.

Nozhem: The First People's Performance Space

The First People's Performance Space is unique in that it is used for ceremony, as a vessel to pour forth and nurture Indigenous oral tradition, language and knowledge, as well as cultural performances and teaching. It is located on the first floor of Enwayaang, room 101.

Olive Dickason Room

This meeting room, named after Métis historian Olive Dickason, is located on the third floor of Enwayaang room 321, next to office space for Indigenous Studies faculty and First Peoples House of Learning staff.

Giizhigaatig – Bata Library Centre for Indigenous Learning

Giizhigaatig, meaning Cedar or Sky tree, honouring the importance of the Cedar, one of the sacred medicines of the Anishnaabeg that was placed here in Creation. This study room is located on the fourth floor of Bata Library.

Treaty Rock

Located outside Bata Library, the Treaty Rock showcases the clan dodems of the 1818 Treaty 20 and gives a history about the treaties and clan governance.

Inuksuk

The Inuksuk was created by Angaangaq Lyberth, a Kalaallit Inuk from Greenland, during his time as a visiting lecturer in 1998. It can be found the Warren Garden on the Symons Campus East Bank.

The Land on Which Trent Sits Treaty Wall

Featuring Treaty 20, the signatories of the Williams Treaties, and a treaty map, this display is located by the circulation desk in Bata Library.

DURHAM CAMPUS

Endaayang (Our Home) Traditional Area Tipi

Located behind Building A at the Durham campus, Endaayang (Our Home) Traditional Area features the Tipi, where FPHL holds social fires and ceremonies. The Tipi sits on gravel terrain, which is surrounded by cement that is accessible from the sidewalk.

Treaty Wall

A display featuring signatory documents and a pre-confederation treaty map to acknowledge the University's location on treaty land. This installation can be found in the Durham Atrium.

Indigenous Student Lounge

The Indigenous Student Lounge is located in the back of Building A, through the general student lounge. This sacred space is intended exclusively for Indigenous, First Nation, Métis, and Inuit students and their guests to promote their comfort, safety, and support on campus. Equipped with our traditional medicines, a fan that allows for smudging in the room, school supplies, Indigenous books, a food bank, comfortable furniture, and more, this space is a great place to take a break or enjoy some quiet studying. Feel free to take any school and food supplies as needed! The large window in the space provides a beautiful view of our traditional area, with the Tipi just a few steps away.

ADDITIONAL RESOURCES FOR FURTHER LEARNING

This guide is intended to be a starting point on your personal journey of learning and reconciliation.

For a list of additional resources to help deepen your understanding of our shared history, and to learn more about Truth and Reconciliation, visit trentu.ca/we-offer-our-gratitude



STATEMENT OF AFFIRMATION AND SUPPORT

Trent University honours the land upon which it is built, and its traditional occupants. It celebrates the imaginations of Indigenous peoples, their survival throughout the centuries, their knowledge developed over generations and their strength to endure.

Trent University has a long and distinguished history in the education of Indigenous peoples and in the education of others about Indigenous peoples. Trent's efforts and initiatives since its founding have demonstrated leadership and commitment to the creation of places of dignity and respect for Indigenous peoples and their knowledge and to the fostering of dialogue and discussion about Indigenous issues.

Trent intends to continue to lead by example and to remain at the forefront of higher education with respect to Indigenous peoples, by fostering their development, their cultures and their knowledge within the University and in society.

Trent expresses pride in the achievements of Indigenous graduates. It seeks to attract Indigenous students, staff and faculty, supporting them in their studies and their paths to their chosen careers. The University encourages them to recognize the contribution that they in turn can make to their communities, to Canada and the world.

Trent University established the Indigenous Education Council in 1993 to provide guidance and advice in these undertakings.

