Indigenous Dwellings of Canada: A Colouring Book

Katherine and Leo Pettipas
Illustrated by Don Monkman
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Introduction

Bring the drawings of Indigenous Dwellings of Canada to life with colour as you investigate the homes and lifestyles of Indigenous nations. Explore a variety of cultures that range from the Iroquois of 1400 Current Era (CE) to the Plains Cree and Dakota of the present day.

Take time to study Don Monkman’s black-line illustrations that include detailed representations of Indigenous dwellings and ways of life, and are full of other cultural information. A Map of the Nations places each group in the area of Turtle Island they originally inhabited, and may still inhabit today.

For each drawing, carefully researched commentaries by Katherine and Leo Pettipas not only tell fun stories, but offer glimpses into Canadian history. Learn the meaning of Indigenous words such as mamateek and ulu and use your knowledge and eagle eyes to answer questions the authors ask about the pictures.

Put your creative and intellectual sides to work as you colour your way through Indigenous Dwellings of Canada.
Map of the Nations. Locations of the nations and natural environments described throughout *Indigenous Dwellings of Canada*. 
Beothuk, Newfoundland, Atlantic Region, 1550 CE. Wooden walls banked with snow insulated the Beothuk winter lodge, or mamateek. These lodges were designed for large groups and included a central fire. Sleeping hollows dug into the ground were lined with branches of fir or pine.
Mi'kmaq, Atlantic Region, 1600 CE. The Mi’kmaq lived in wigwams of different shapes and sizes. Their cone-shaped summer wigwams were made from spruce poles and large, overlapping sheets of birchbark ("shingles") that prevented rain from entering. Beds were arranged so that the ends pointed toward the fireplace.
Inuit, Arctic, 1600 CE. Inuit igloos had passageways and porches much like the homes we live in today. Some igloos had front entrance tunnels to keep out cold drafts. Porches were made for storage. The living and sleeping areas in igloos were made of raised snow platforms covered with hides for warmth.
Just inside the door to the main room is a stone lamp used here for drying wet mitts. Can you find the window made from a slab of ice?
Inuit, Arctic, 1960 CE. In modern times, blocks of hard snow are cut and shaped with handsaws and steel knives so a shelter can be built quickly on overnight hunting trips. A wooden sled, used to transport game, families,
and their possessions, is hauled by a snowmobile. Long ago, tools for building were made of whalebone or caribou antler, and dog teams performed the snowmobile’s role!
Inuit, Arctic, 1950 CE. A woman removes the hair from a caribou hide with a sharp, curved knife called an *ulu*. The mother’s hood serves as a baby cradle. Fish dry on the racks to the right. Canvas tents have replaced earlier types of shelter covered with caribou hides. The chimney is made from a stovepipe. What kind of pups is the boy holding? (hint: starts with an *h*).
Eastern Dene, Subarctic, 1500 CE. The Dene relied on the caribou. It provided them with meat for food and with hides for lodge coverings, clothing, and bedding. Its bones and antlers were fashioned into tools. Rawhide thongs, or babiche, were used to make webbing for snowshoes. The woman on the right uses a stone scraper with a long wooden handle called a chi-tho.
Western Dene, Subarctic, 1780 CE. One of the ways people travelled in winter was on a sled pulled by a team of dogs. A man wraps up food supplies for the trip, caribou meat and fish to share with relatives. What types of transportation do people use today to travel in the winter?
Algonkin, Eastern Subarctic, 1600 CE. Young boys prepare to go hunting. Their snowshoes prevent them from sinking into deep snow while travelling through the wintry bush.
Ojibwa, Northern Woodlands, Before European Contact. Snug around a fire during a winter’s night, children learn about their history and culture from an Elder storyteller. History and stories were passed down orally. This tradition continues today.
Cree, Subarctic, 1960 CE. A father and son travel by snowshoe to check their trapline for animals. Their home is a well-constructed log cabin. Can you see the stretched beaver pelt leaning against a wood box?
Iroquois, St. Lawrence Valley, 1400 CE. Many related Iroquois families lived in a longhouse. Each family had its own living and sleeping space on either side of a central corridor. These were Canada’s first apartment buildings!
Grandmother softens a hide for clothing and mother grinds corn while cooking supper in a fireproof clay pot. Can you name the objects stored on the raised platforms?
Iroquois, St. Lawrence Valley, 1400 CE. The Iroquois village of Hochelaga had about 3,600 people. Homes were longhouses made from tree poles and elm bark. The village was protected with wooden palisades that stood over five metres high. Eventually, Montreal was built here.
Iroquois, St. Lawrence Valley, 1400 CE. Builders tie framework poles of a longhouse together with strings of bark. Longhouses varied in length according to how many families lived in them.
Iroquois, St. Lawrence Valley, 1950 CE. Building skyscrapers in big cities is welcome work for Mohawk tradesmen whose forefathers built large longhouses and strong palisades centuries ago.
Plains Cree, 1860 CE. The Plains Cree lived in teepees made from bison hides and wooden poles. Twelve to twenty hides were used to make a cover. Small play-teepees were made for children. Dogs were trained to haul meat, firewood, and household equipment. Can you guess what those boys are going to do with that frog?
Plains Cree, 1860 CE. Young girls prepare for their important roles in womanhood through play by a small teepee. A boy in the doorway has his own pup. Did you know that before the horse appeared, dogs were the primary means of moving belongings across the plains?
Plains Cree, 1860 CE. Teepees had a smoke-hole and two flaps at the top that could be moved to control air flow inside. Snow fences and windbreaks were used as protection against the elements.
Plains Cree, 1860 CE. A bison-hide liner was attached around the inside of teepees to provide insulation. Ten to twelve people lived in a family teepee. A woman cooks in a metal pot purchased from a trading post.
Dakota, Plains, 1820 CE. The difficult work required in setting up and taking down teepees was one of the many vital roles women filled in the tribe.
Mandan, 1840 CE. The Mandan lived in dome-shaped earth lodges made from heavy timbers and thick layers of earth. It took seven to ten days to build an earth lodge, which was home to several related families. In addition to hunting and gathering food, the Mandan grew corn, beans, squash, and sunflowers. A timber wall surrounded the village for protection from enemies.
Mandan, 1840 CE. Some earth lodges had a corral near the entrance for prized hunting and war ponies. Beds were located around the walls of the lodge. Personal possessions were stored under beds or on raised platforms. The man who smokes a pipe is using a backrest made from peeled willow sticks.
Plains Ojibwa, Plains Cree, Dakota, 2000. Canvas teepees are still used for special events such as powwows. Grandmother works on her beading; her grandson is dressed in a grass dance outfit. At powwows, dancers compete for prizes. This boy will compete in the boys’ grass dance. There are three types of dwellings in this picture. Can you name them?
Métis, Plains, 1845 CE. Fiddling and jigging have always been a popular pastime in Métis households. The Red River jig is a traditional dance performed by the Métis, the origins of which stem from the different cultures which helped form the Métis Nation.
Métis, Plains, 1845 CE. A sturdy cabin with walls of squared logs was home for Métis farming families. The Red River cart was used by Métis in the Red River area (in what is now Manitoba). It was a large two-wheeled cart made with no metals and drawn by oxen, mules, or horses—a Métis invention!
Métis, Plains, 1845 CE. The Métis trace their descent from mixed First Nations and European heritage, but they have their own distinct culture. A family displays their Métis way of life on the way to the great bison hunts. A hunt occurred in both summer and autumn with sometimes over one thousand Red River carts involved.
Thompson River Salish, Plateau, 1750 CE. A winter pit house was constructed by digging a circular pit approximately one metre deep and building a timber and earth roof over it. The smoke-hole at the top also served as a doorway. The doorway was accessible by using a notched ladder.
Inuit, Western Arctic Islands, 1935 CE. Alaskan Inuit lived in houses, or *barabaras*, that were built partly underground. They were made of logs and had sod-covered roofs. Each family had its own sleeping platform. The Inuit diet included seal, walrus, bowhead whale, caribou, and fish. A woman prepares salmon for a meal.
Haida, West Coast, 1780 CE. Haida houses were made from red cedar tree planks and built behind wooden platforms along the beach. The roofs were made from planks and large sheets of tree bark, with boulders that
helped hold things in place. The small gabled roofs on top of the main ones kept rain and snow out. The Haida placed carved totem poles at each doorway. Animals and other figures (crests) represented clans of families living in the house. A man carves a ceremonial mask.
Haida, West Coast, 1780 CE. A man paints an eagle at the top of a totem pole. This means that a family member belongs to the Eagle Clan. Can you see the eagle's wings? In many First Nations cultures the eagle represents the thunderbird, a supernatural bird of power and strength.
Haida, West Coast, 1780 CE. At a fishing camp on a river, fish are trapped in a **weir** made from stones. A weir is an obstruction placed across a river that can assist in trapping fish. One man uses a net to catch fish and another uses a spear with prongs called a **leister**.
Haida, West Coast, 1780 CE. Several related Haida families lived in a plank house together. The houses had plenty of room inside. Can you see the carved house post with animal figures at the back? It tells the history of the families residing within.
Haida, West Coast, 1780 CE. The Haida wore hats of finely twined spruce root and red cedar bark. A young girl learns how to make hats by closely watching her mother.
Haida, West Coast, 1780 CE. Raising a new totem pole was a job that required many men and was a time of celebration for villagers. A village Elder watches over this special event. Can you spot him in the centre of this picture? These beautifully carved poles were an important part of Haida culture.
# List of Dwellings

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Get ready to have fun and learn at the same time!

Explore the many different homes and cultures of Turtle Island’s nations, past and present, throughout *Indigenous Dwellings of Canada*. This expansive colouring book is full of images and stories that will delight students and artists of all ages.