

TEACHING WITH

INDIAN GIVERS



RUTH NORTON
CRAIG CHARBONNEAU FONTAINE

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FOREWORD

Racial epithets are usually created and employed by a dominant group to dehumanize and objectify a subordinate group. They are meant to negatively stereotype certain alleged characteristics or behaviours of the group. The ultimate aim is to call into question the human qualities that all human beings share, be it intelligence, morality, or common decency. When these qualities have been successfully diminished relative to the dominant group it is easier to claim, exploit, oppress, or deny any positive contributions the subordinate group has achieved in world history.

To be an *Indian giver* means a person gives a gift and then demands its immediate return. The intent is to portray Indians or First Nations as less than honourable, not true to their word, or simply as cheap. Nothing can be further than the truth. First Nations are some of the most generous people in the world when it comes to sharing their gifts, ideas, lands, and resources. History shows when the first European settlers came ashore on the eastern coast of North America completely destitute and starving, First Nations opened up their hearts and shared all they had with the strangers.

The notion that First Nations haven't contributed anything of value to the world of ideas or innovation has remained steadfast in school curriculum and instruction. The myth that the majority of First Nations were nomadic hunters and gatherers living a

hand-to-mouth existence is a fallacy. This myth perpetuates the idea that no permanent pre-contact settlements and communities existed in the western hemisphere.

In the book *Indian Givers*, Jack Weatherford explores cultural, social, and political contributions of Native Americans in North America.¹ The *Encyclopedia of American Indian Contributions to the World: 15,000 Years of Inventions and Innovations* has a similar focus.² These works do not cover all Native American contributions to the world of achievement, but they show how the world would be a much poorer place without these original inhabitants of the western hemisphere.

An Anishinabe word list in this resource helps demonstrate First Nations contributions to the world. Long-established terminology shows First Nations people were sophisticated agronomists, agriculturists, and pharmacologists. In fact, 75 percent of the food now grown and consumed throughout the world is indigenous to the western hemisphere.³ Over 200 plants used by First Nations to cure various diseases and illnesses are now part of the list of known composition of medicines or pharmacopoeia. It follows that permanent settlements were needed in order for this type of extensive agriculture and pharmacology to take place.

According to Caroline Chartrand, a Métis who preserves Indigenous seeds, there were approximately 120 distinct seed varieties grown in the Red River area alone. Contrast this with

1 Jack Weatherford, *Indian Givers: How Native Americans Transformed the World* (New York: Broadway Books, 1988, 2010).

2 Emory Dean Keoke (Lakota) and Kay Marie Porterfield, eds., *Encyclopedia of American Indian contributions to the world: 15 000 Years of Inventions and Innovations* (New York: Checkmark Books, 2003).

3 Emory Dean Keoke (Lakota) and Kay Marie Porterfield, eds., *Encyclopedia of American Indian contributions to the world: 15 000 Years of Inventions and Innovations*.

pre-contact Europe where 95 percent of the average person's diet relied on a variety of grains, onions, carrots, cabbage, turnips, occasionally supplemented with milk, cheese and eggs; the diet was relatively bland.⁴ The introduction of numerous recipes, fruits and vegetables from the western hemisphere meant a complete revolution in terms of cuisine development, population increase, and enhanced nutrition in Europe.

Hunting was a major source of protein which supplemented the extensive variety of domesticated plants in First Nations' diet. The relationship between people and animals was based on respect. It was a symbiotic relationship reflecting proper behaviour toward the animal being hunted and consumed. Protocol was expected and observed, before, during and after each successful hunt. Over the last 50 years throughout First Nations country this proper behaviour has changed, and today's hunters have sometimes lost their sense of personal responsibility towards animals, nature, and towards each other. Technology has enabled individual hunters to over-harvest certain animals in particular areas. This has hindered First Nations from following the original instructions within nature, and it has also undermined our responsibility towards protecting and defending our treaties for seven generations to come. In this resource, a number of selected quotes from various Anishanabeg Elders from the Wasauksing First Nation (formerly Parry Island First Nation) demonstrate the sacred protocols a hunter or practitioner of traditional medicine observed.

Perhaps one oversight in both *Indian Givers* and the *Encyclopedia of American Indian Contributions to the World* is not mentioning First Nations languages. First Nations have to reestablish their

4 Andro Linklater. *Owning the Earth: The Transforming History of Land Ownership* (New York: Bloomsbury, 2013).

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languages as their official languages. The expression of words in the First Nations languages will further demonstrate the long chain of First Nations gifts and cultural beauty.

Craig Charbonneau Fontaine, MFNERC Researcher

INTRODUCTION

In *Teaching with “Indian Givers,”* the youth of the Anicinabe Nation and other First Nations in Manitoba can explore the rich history of Indigoes peoples before contact with European settlers.

This teacher’s guide includes questions and ideas for classroom discussion on Jack Weatherford’s *Indian Givers*.⁵ The discussion options will encourage high school students to form opinions and help lead to further research into the history of First Nations’ contributions to world development. The questions are organized according to the chapters of Weatherford’s book.

The Anishanabeg word list included will show students how items listed in Weatherford’s book were originally named in the language. Understanding and comprehension are crucial for furthering knowledge of one of the many languages of the Americas. *Kispin kandamawat aninkakipe sek ki oma aking.*

This guide explores Indigenous peoples’ lifestyles and foods they produced and harvested for thousands of years prior to 1492. Students will see how the Indian people grew foods such as potatoes and other vegetables unique to the Americas at the time of contact. Students will understand the depth of knowledge existing in pre-contact America and have greater knowledge of how First Peoples sustained themselves for thousands of years.

5 Jack Weatherford, *Indian Givers: How Native Americans Transformed the World*.

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The final sections of this teacher's guide feature a sample lesson plan on semah/tobacco and some traditional Anishanabeg Elders' hunting protocols demonstrating First Nations' respect for the natural world. First Nations cultures achieved a healthy balance and unity within the environment—another gift worth emulating today.

Ruth Norton

D.Ed, B.Ed., MA

QUESTIONS AND GROUP DISCUSSION ON *INDIAN GIVERS*⁶

Chapter 1: **Silver and Money Capitalism**

1. Why is the average life expectancy at Potosi approximately forty-eight years of age?
2. What does Cerro Rico mean and why is it named so?
3. Describe why mining was so important at Cerro Rico.
4. Define inflation and describe how it works.
5. Google search Mújica Gallo's collection of Inca gold; research gold metallurgy.
6. How is grave robbing by private individuals on Indigenous burial sites and sacred sites a continuation of the plundering of resources since Columbus landed in 1492?
7. Describe how American gold and silver transformed Europe in the 16th and 17th centuries.

6 All page number references to the 2010, Broadway Books edition of Jack Weatherford's *Indian Givers*.

Group Discussion

1. Discuss the myth of El Dorado and how it influenced the colonization of the Americas.
2. Discuss the difference between the Indigenous and Western European perspective on gold.

Chapter 2: Piracy, Slavery, and the Birth of Corporations

1. Explain how the North West Company differed in operations from the Hudson's Bay Company.
2. How have the five historical trading supplies of sugar, rum, tobacco, cloth, and beads altered quality of life and culture among First Nations?
3. Explore the concept of *manual labour* and how it's misapplied to the status of Indian women during the fur-trade.
4. Define *myth*. How has the concept been used in Canadian history to describe the voyageur?
5. Why did the Spanish need to import slaves as colonization escalated in the Americas?
6. Describe how the Royal Charter companies in Europe facilitated colonization in the "new world."
7. Define *stockholder*.

Group Discussion

1. Discuss the important role First Nations women played in the development of the fur trade.
2. Discuss how the fur trade may have changed the relationship between First Nations and the animal population.
3. Discuss the role of the Casa de Contratación, or the House of Trade, in Spanish colonization of the Americas.
4. Discuss why the proverb “there’s honour among thieves” does not apply to the colonizing power of Europe.

Chapter 3: The American Indian Path to Industrialization

1. Describe what happened to the world in the 1700s and 1800s to make it industrialize.
2. How was the availability of land directly related to available clothing in Europe?
3. How did the influx of cotton from the Americas alter the course of technological development in history?
4. How did the demand for cotton cause the genocide of south eastern tribes in North America?
5. Why is dye so important in cotton textile industry?
6. Why was the Indigenous invention of the guayra important in higher climates?



Questions and Group Discussion on Indian Givers

7. Describe the amalgamation process of using mercury to extract silver.
8. Why was it necessary to process South and North America's raw material in Europe?
9. Why was it less expensive to produce goods in a wage economy as compared to a slave economy?
10. Define *collateral business*.

Group Discussion

1. Discuss how American dyes transformed the aesthetics of the visual world.
2. Discuss how rubber transformed the world.
3. Discuss how important centralization is to industrialization.

Chapter 4: **The Food Revolution**

1. What does the author Jack Weatherford speculate Machu Picchu was built for?
2. How is Peru importing food from the Netherlands ironic?
3. How important was the introduction of the potato in world development?
4. Why is the potato more energy efficient than wheat?
5. Describe the importance of the introduction of corn in Europe. Describe corn's versatility in its application by humans.

Group Discussion

6. Define *agronomy*. Provide examples of Indigenous agronomy.
7. Discuss the process of freeze drying. Explain the steps involved in freeze drying potatoes in the Andes.
8. Discussion question: The production of the potato in Europe caused a rapid population increase. Therefore, at contact, wouldn't the population in the Americas have been substantially larger than sometimes estimated?

Chapter 5: Indian Agricultural Technology

1. Define *intellectual copyright*.
2. Define *traditional ecological knowledge*.
3. Describe the agricultural technique of milpa.
4. Describe the genius of planting the 3-sisters of beans, corn, and squash together.
5. Define *girdling* and why it was employed.
6. Describe the difference between sowing seed and planting seed.
7. Define *hybridization*.
8. Define *cultigen*.
9. How did Indigenous knowledge of fertilizing soil help Europe increase its crop yields?

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10. How does soaking corn in a heated alkali solution alter its chemistry for human consumption?
11. Research the consequences of domesticating animals on human health.
12. Describe how global economics has been used to cripple local economies using the Hernán family's situation as an example.
13. Explain what is meant when the author wrote on page 126⁷ (2010, Broadway Books edition), "Hernán has learned to live from the jungle and river."

Group Discussion

1. On page 110, why do you think the author states that Indigenous knowledge is based on "trial and error" and not science?
2. Why do you think Western scientists are working with Indigenous First Nations in the Amazon?
3. Research traditional legends that speak to the relationship of the 3-sisters.

Chapter 6: The Culinary Revolution

1. Describe how the chili has impacted world cuisine.
2. Describe the typical Italian diet before the introduction of the American Indian tomato.

7 All page number references to the 2010, Broadway Books edition of *Indian Givers*.



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3. Why was France not influenced by American Indian foods as other European countries were?
4. Why should Mexican food really be referred to as Indigenous food?
5. Explain how the First Nations along the North American east coast instructed the English settlers to survive in the “new world.”
6. How is the modern doughnut connected to an American Indian tradition?
7. When the tomato was first introduced to Italy why do you think it was originally considered poisonous and not eaten?

Group Discussion

1. Discuss how important the tomato is in world cuisine. Provide 10 recipe examples which use tomatoes.
2. See page 138–141 and discuss why the author would include “human flesh” as a dietary staple among Mexican First Nations and the Caribbean, in spite of the fact he writes, “Even though there is no evidence that the Tainos or any Caribs ever ate human flesh?”

Chapter 7: Liberty, Anarchism, and the Noble Savage

1. How did the American Indian example of freedom and liberty influence the European philosophers of early contact times?

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2. Define *anarchy*. How is this word used to describe Huron society different from today's notion of anarchy?
3. How has American democracy been influenced by American Indian notions of liberty and freedom?
4. How has the German philosopher Immanuel Kant's idea about First Nations continued on today?
5. Define *mutualism*. Look at examples of mutualism in the past decades in one's own First Nation (or a First Nation in Manitoba). Discuss why First Nations have gone away, to a large part, from this concept.
6. How was the idea of non-violent civil disobedience influenced by anarchism philosophy?

Group Discussion

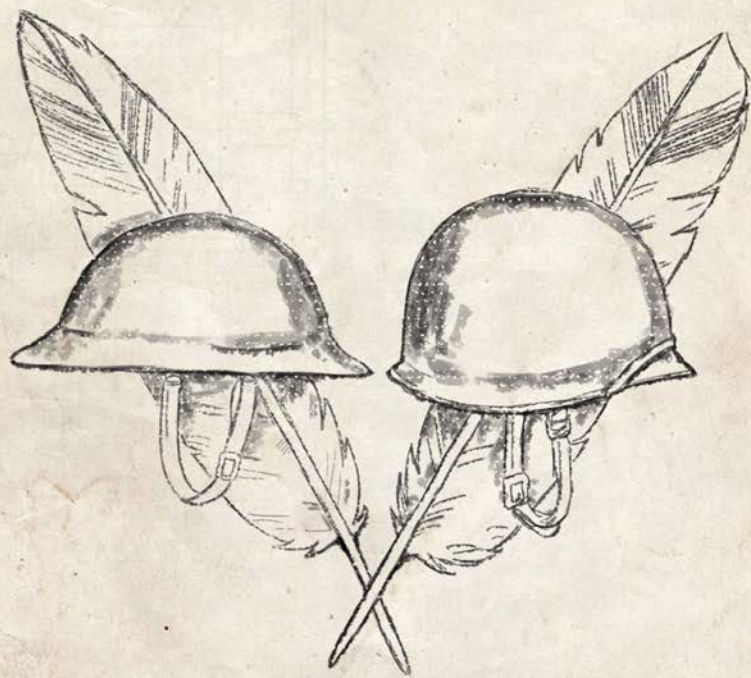
1. Discuss *pan-Indianism*. How has the modern day powwow become a symbol of pan-Indianism?
2. Discuss the notion of "freedom" from the Western European sense of the word.
3. Discuss and research how the "noble savage" myth has been used to critique European society.
4. Discuss the meaning of the quote on page 164 by Pierre Clastres: "The chief who tries to act the chief is abandoned."

Chapter 8: **The Founding Indian Fathers**

1. Describe the type of government Europe had when settlers first started arriving in the western hemisphere.
2. Describe the importance the Iroquois confederacy had on Benjamin Franklin in his contribution to United States democracy.
3. How important was oratory in First Nations governance?
4. Define *federalism*.
5. Why is it important to separate civilian governance from military leadership?
6. Explain one crucial difference between the government model of the Iroquois and that of the United States
7. How was being a chief of a First Nation in pre-contact days different from being a chief today in the age of the Indian Act?
8. Define *caucus* and its influence on American politics.
9. How did the existence of slavery contradict the ideals of American democracy?

Group Discussion

1. Discuss why no acknowledgement is extended toward First Nations for their contribution towards the development of democracy in the United States.
2. Discuss the Iroquois government structure.



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3. Discuss the importance of “checks and balances” in a government structure.
4. Discuss the statement on page 187 which states, “Ancient Greeks observed democracy far more in the breach than in its enactment.”

Chapter 9: Red Sticks and Revolution

1. Name the three crucial issues identified in the book surrounding the ongoing conflict between Indigenous peoples and non-Indigenous settlers.
2. Can the reform movement of the Red Sticks be considered as a decolonization movement? If so, please explain.
3. Research the Indian Removal Act of 1830 and the role President Andrew Jackson had in its development.
4. Define *ethnocide* and *genocide*. Do the definitions apply to the Creek wars? Explain your position.
5. Why do you think Indigenous decolonization movements are considered political uprisings by the colonial powers?
6. How did the League of the Iroquois influence Marxist thought?

Group Discussion:

1. Discuss Stockholm syndrome. How could the actions of the Creek Confederacy be considered as exhibiting this syndrome?

2. Discuss the importance of land in revolutionary struggles throughout the world.
3. Discuss the importance of education in the struggle for self-determination.

Chapter 10: **The Indian Healer**

1. How and why has the image of the Indian medicine man been used in marketing to promote products?
2. How is Cartier's treatment of Chief Donnacona indicative of how Europeans have always treated First Nations?
3. Define *trepining*. How did the Indigenous medicinal practitioners employ this method?
4. How is the soda pop drink Coca-Cola connected to Indigenous knowledge?
5. Why do you think traditional medicine people among First Nations are not considered pharmacists, chemists, or doctors in Western society?

Group Discussion

1. Discuss why European names are preferred over Indigenous names for medicinal properties originating from the western hemisphere?
2. Discuss and list five other Indigenous methods of healing which were employed by First Nations.
3. Discuss why, as Jack Weatherford writes on page 248, "The

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Indian as warrior replaced the Indian as healer,” in the popular conception of the “Indian”?

4. Research two of the old world diseases introduced into the western hemisphere to First Nations (mentioned in *Indian Givers* on page 250). Why do you think the author defines the results of the European diseases as a form of genocide?

Chapter 11: **The Drug Connection**

1. How has the coca leaf been exploited throughout history?
2. How is coca leaf use similar to how North American First Nations viewed or used tobacco?
3. Research and describe how peyote use by North American First Nations has revitalized non-Christian ceremonies.

Group Discussion

1. Discuss how addiction is connected to colonialism and market capitalism.

Chapter 12: **Architecture and Urban Planning**

1. Explain why First Nations architecture is able to withstand the forces of an earthquake in Central America.
2. Why did First Nations architecture fail to influence European settlers in North and South America?
3. Why is the village of Acoma, New Mexico, significant in world history?

4. On page 293, Jack Weatherford writes, “Early settlers destroyed or altered most of the Native American architecture.” Provide three possible reasons why this occurred.

Group Discussion

1. Discuss why the Plains Indian’s earth lodge is more economical and adaptive to the Great Plains environment than wooden houses.
2. Discuss why the virgin land myth is so embedded in the history of North America.

Chapter 13: The Pathfinders

1. Look up Martinez Cobo’s definition of *Indigenous* for the United Nations,⁸ and discuss if black Caribbeans meet the criteria set out in Cobo’s document.
2. Research the Māori waka and Māori oceanic travel and compare your findings with the statement by Jack Weatherford on page 308 which reads, “Consequently, the Americans never became sailors of the high seas, and their civilizations remained inward-looking.” Does this statement ring true in your opinion? Explain your answer.
3. Why did First Nations lack the transport vehicles during the Pre-Columbian era that European civilization had?
4. Why was running important in First Nations society?

8 United Nations, “Definition of Indigenous Populations” (Chapter V), in *Study of the Problem of Discrimination against Indigenous Populations*, (Economic and Social Council, UN, 1982), http://www.un.org/esa/socdev/unpfi/documents/MCS_v_en.pdf.

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5. How did the road systems in Central and South America contribute to the conquest of First Nations?
6. Research the Red River Trail system at https://en.wikipedia.org/wiki/Red_River_Trails and compare the modern road system with the trail system of First Nations.
7. What does an extensive trail system indicate?
8. How were these trail systems utilized?

Group Discussion

1. Discuss and research the versatility of the canoe in First Nations culture.
2. Watch the documentary on the Kon-Tiki voyage on Vimeo⁹ and discuss its significance to the possibility of Pre-Columbian trans-oceanic travel by First Nations.
3. Explore the reason First Nations history is often excluded in the Manitoba provincial school curriculum?

Chapter 14: **When Will America Be Discovered?**

1. Explore the concept “might makes right” and how it applies to the situation between the colonized and the colonizer.
2. How does the author Jack Weatherford use the old Yuqui women as a metaphor for First Nations’ current situation in Western European society and world history?

9 *Kon-Tiki*, directed by Thor Heyerdahl (Janson, 1950), film, from Vimeo, 58:19, <https://vimeo.com/49401742>.

Group Discussion

1. Discuss what the author Jack Weatherford means when he writes, “Columbus arrived in the New World in 1492, but America has yet to be discovered.”

ANISHANABEG WORD LIST: OUR GLOBAL CONTRIBUTIONS

acorns	kapakijins-aki
allspice	kinah-katciba kwewatoginh
almanacs	kakenedumwat-kakipisek
amaranth	Anishnabek kaojinwat
American Constitution	Kichi-mokoman-aking Ohstiganwinan
arrowhead	waabiziipin
arrowroot	abinojeh eh mitcim
artichoke	gitigaanesan
asphalt	kishkabanonikaqa
astronomy	anan-gonkakenimad
avocados	kitci-min
barbecuing food	kachakohsowin michin
basketball	kitcipakahgut
beans (e.g., green beans, kidney beans, American beans)	mashkodesimin(ag)
mishodiisimin(ag)	Ozawah paqwecigunun
beef jerky	pisike wiyas-kasiwak



Anishanabeg Word List: Our Global Contributions

beekeeping	amokinadawin
black cherries	ookwemin(an)
black currants	amikomin(an)
black walnut	makate pagan
blackberries	odatagaagomin(ag)
bloodroot	miskojiibik
blueberries	miin(an)
books (e.g., Mayan, birchbark scrolls)	Mawiyah-Anichinabec ka oji pigaol
bridges	ajogan-nun
bulrushes	anaakanask (oon)
cacao	kaojihyot-abinojeyuk-minkik- weyat
cacao	sibwagani-sisibakwat
calendars	tcitukedaman-anikesisek
camouflage	tapisko-emaetak
canoes	wikoso-chcinnan
cashew	pahgan
casserole	kinankego-kakisisiman
casseroles	tcibakewin
cattail	apaqkweshkway (ag)
caucus	kamamopapohwat-okingehyat
cayenne	gawiisigang
cayenne (pepper)	wisagak

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cigarettes	kasakosayan-asema
cigars	kitcisahmah-inniyuk kasak-sohwat (asemag opwaagan)
chewing gum	sha sha gomisik
chile	shawahnang-kamitciyot
chiles	shawahnungminan
chocolate	(kaciwak) miskabo
choke cherries	asasawemin(an)
clam chowder	ehss-nabopi
cloth	zinibaa
coca	shawinong
code talkers	kakiabitciowat-okikitowin=k amigahting
coffee	anilhchiminak
compasses	wawieibiigan
concrete	kamishak-asinik
corn	maandaamin
corn chips	mantahmin(esik)
corn on the cob	mantahmin
cornbread	mantahmin-pakwecigun
cotton	papagiwan-p apagiwainigin
cradleboards	opikcipisson
crampons	kamingiman-akwandance
cranberry	ahnibimin(ag) (high bush)

Anishanabeg Word List: Our Global Contributions

mashkiigimin(ag) (low bush)	Kimibatowat-Kapimatisyut
cranberries (high bush)	ainiibimin(an)
cranberries (low bush)	mashkiigimin(ag)
creeping snowberry	waaboozobagoons
custard apple	misiminak
democracy	kimibatowat-kapimatisyut
decoy (ducks and fish)	shishipuk (cigo) kikoh
dentistry	kah_ma nahpitiwepishwet
deodorants	tciminomagoh(sin)
detergents	kakisiptoyan
dogsleds	animoch-pipontapanans
dried fruit (i.e., trail mix)	otihyiminan cigopaganuk
dyes (e.g., Brazilian tree)	mitik sahwanonqonji
dumplings	opineek-kaojohwat
embroidery	onagaskwawai
enchiladas	ozawah paqwecigunun
English walnut	Waymtogoshe pagan
fertilizer	nitawwigankitigan-onjih
fibers, agave, cotton	ahiman-wepinasson
french fries	kasaskonimtwa
goldenrod	giiiso-mashkiki
goose berries	zhaaboomin(ag)
grape(s)	zhoomin(an)

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grits	wezhaashimanoomin
guacamole	aguacate= has
gumbo	napogop
hammock	kaotaminawat-abinoqiyot
hammocks	kanipawat-okiwibison
harpoons	piponi-pahskissikan
helmets	soskotawe-agoshtigwanson
hickory nuts	paganehsuk
hominy (yellow bean)	oshiwa onicimina
ice hockey	shokoteweyot otaminawah
impeachment	tcipakiting-aginchganuk
insect repellents	sagkimek-ka-nitagan
insecticides	matcikego-sagmakonji
instant food	michim
instant mashed potato	opin-kamak
irrigation system	nipi-okitigan onjn
jerky	wiiyas-kapetang
jewellery	wawezhionan
June berries	Gozi gwaakomin(ag)
kayaks	jiimaan
ketchup	kicci-okin(ik) naph
Labrador tea	Mashkiigobag (oon)
lacrosse	ongwehongwe otahmiwat-pick-otones



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maple syrup	zhiwaugamizigan
maps	misinahgun-tciken- hdahmun-anikeijahyan
maracas (rattle)	zhiishiigwan
onion(s)	zzhigaagawansh(iiig)
paprika (pepper)	wisagak
parkas	pipon-agwiwin (madindagan)
passion fruit	niiagiminan (maniwid-mitig)
peanuts	pagan
peanuts	pahgan(uk)
peanut brittle	pagankaohciyak (peanut butter)
pecan	pehkanak
peppers	wisahgut
pineapple	(misiminak) pineciyahi
pineapples	pahkesahnak
pineapples	(shingwak) mishiimin
pipes	opwaagan
plantain (snake plant)	ginebigowashk
plum	bagesaan(ag)-aatig(oog)
poison ivy	animikiibag
popcorn (i.e., Cracker Jack popcorn)	kakpaskikasot (mantamin)
potato chips	opinesuk
potato (sweet):	ogiwahopin

Anishanabeg Word List: Our Global Contributions

potatoes	opinik
pulleys	kawitcigot
pumpkins	agosimaan
pumpkin	okosimaan
pyramids	ahgahkin kich-assin
quinne (drug)	maskikih
raspberries	miskomin(ag)
red chili peppers	misko-waaukgung
red current(s)	miishijjimin(ag)
refried beans	friyoles
relish	annooj aniibishan
rice	minomin
road systems	mikanak-esanasun
rubber	namekwann
sage (prairie plant)	mashkodewashk
salsa	ogin-chagakomik
salsa	gichiogin-sahwahning (o njeh)
shampoo	kisipikweanens
sign language	kinigintcibatcitowin (kikitowin)
skunk cabbage	zhigaagobag
sleds	otamehgahtek-pipon(ing)
smoked fish	kegoh-kikishgan
snowshoes	pipon-akechiganag



Anishanabeg Word List: Our Global Contributions

snowshoes	akimah
snuff	semah-kiansiyah-sahkasohwat
socialism	ahgahking-akangehyot
squashes (e.g., zucchini)	agosimaan
steamed clams	ess kigh
stockades	kakinah ni mindah aweciyak
stonemasonry	asinkaocitowat
strawberries	ode'im(in)
succotash	agosimahnan
sugar cane	kashiwak-otig
sunflower seeds	kissi-kahtigehyan
sweat lodges	madoesawin (Midewin)
sweetgrass (aromatic herb)	wiingashk
syrup	mizigan
syllabics	mishkikowuk ohyipigan
tabasco	ka-tchakisohwan
tabasco sauce	kachakitak-michim
tacos	mantahmin pakuēcigun
tamales	ongamiking pakwēcigan
tapioca plant	abinogiyuk michin
teas (herbal)	aniibiishaabo
thanksgiving	migwetci-wikwamdiwin (an)
tie-dyeing	dakobijige-bagohwanigin (oon)

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tipis	wigwam-kani
tobacco	ahsemah
toboggans	odah-bananak (wag)
tomatoes	gichi-ogin(ii)
toothbrush	gizii-aabide'o
tortilla	pakwecigun wahbanung onjih
kiwi-ka-misiminakissiwat	
tortilla chips	zaasakokwaan(ag)
tortillas	shawahnung-pahkweigan
trade	tcikweminut-kcitancinabe
traps	wanii-igan
trousers	midahs (ag)
turkey	mizese(g)
turnip(s)	jiis(an)
umbrellas	kimiyung-kaabitcion-kim "I" yuning
vanilla	kayabisiton-chibekoong/kaozi- yak
vitamins	kawitchegot-paymate- sig-ohweyah
wampum belts	kitchipisowin
waterproofing	nipi-tciedaian
wheels	adake
Woodlands art	kaoshipikehyot-Anishnabek
thistle	mazaanaatig(oog)

Anishanabeg Word List: Our Global Contributions

white water lily	akandamoo(g)
wild rice	manoomin
wild yellow lily	wenaboozhoo obikwak
wintergreen	wiinisiibag (oons)
yarrow	ajidamoowano



SAMPLE LESSON PLAN: SEMAH/ TOBACCO¹⁰

The respect First Nations hold for the land provides a positive example in this age of environmental concerns. This lesson plan on the semah (tobacco) shows the importance of tobacco in offering gratitude for gifts the earth has offered to us as human beings. Offering tobacco is an expression of humility whenever we encounter spiritual forces greater than ourselves. These forces are expressed in many ways: through wisdom—those years of experience an Elder has achieved—or the healing powers and nourishment plants, medicines, and animals provide our bodies.

Title: **How to use Semah/Tobacco**

Grade level: **Senior 2–3**

Objectives:

Students will understand the Anishinabe word *semah*.

Students will begin to understand the different ways of using tobacco.

¹⁰ Adapted from *Cultural Awareness through Outdoor Education* (Winnipeg: MF-NERC, 2004), 8-10.

Teaching with *Indian Givers*

Students will learn the different uses of tobacco—hunting, spiritual practices.

Students will learn the importance of tobacco when travelling.

Students will learn the importance of semah/tobacco to the Anishinabe people.

Instruction Activity:

Students learn how to offer tobacco to the Creator, Mother Earth/Akeh, and the four directions—east, wabanung; south, sahwahnung; west, nepunung; north, kiyehntonong.

FIRST NATIONS RESPECT FOR AND KNOWLEDGE OF MOTHER EARTH

First Nations people have much to share about listening to the natural world and learning how to live in a respectful balance. The following quotes from various Anishanabeg Elders from the Wasauksing First Nation demonstrate the traditional protocols of a hunter or practitioner of traditional medicine, along with signs learned from observing nature.

Anishanabeg Taboos and Protocols¹¹

1. Do not throw beaver and bare bones to the dogs, but place them in the water or hang them to trees. The belief is the animals will use the bones again when they are reincarnated. It is also a sign of respect and if violated the spirit of the animal will be offended.
2. Do not throw sturgeon bones to the dogs.
3. Never sell a bear skin without cutting off the snout and hanging it to a tree away from dogs.
4. Do not skin and dress an animal right away or else its spirit will come to know you and prevent future success

11 Diamond Jenness, *The Ojibwa of Parry Island, Their Social and Religious Life* (Ottawa: National Museum of Canada, 1935).

- in hunting. Wait about a half an hour before skinning the animal.
5. Do not kill a porcupine for no reason and throw away its meat, or its spirit will harm your children.
 6. Always singe the nose and eyes of a porcupine when you skin it so that its spirit will not bother your family.
 7. Never let the dogs eat the brains of any animal.
 8. Never give the head of a muskrat to a dog. Also never break the head of a muskrat to get at its brains, or it will never enter your traps.
 9. Do not use the bladder of any animal, but cut it out and hide it in a hollow stump. If you carelessly throw it away you will be unsuccessful in hunting.
 10. Never torture an animal. If you do you will torture your own spirit and surely meet with misfortune. Your children may fall sick or suffer some punishment. Try to kill an animal quickly by aiming at its heart or head.
 11. The moose, bear, and the fox exhale a foul air. Avoid the lee side of these animals, particularly the fox. For when the fox runs over the snow it leaves a green or blue tinge behind it, and the man or dog that sniffs it will waste away within two weeks.
 12. Do not troll for fish at night, or you may hook something that will irresistibly draw your line down; or a mermaid may hold your hook fast to punish you.

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13. Never scale trout. If you do the weather will be stormy and you will be unable to fish.
14. Do not catch more fish than you need when fishing with torch and spear through holes in the ice, or a big snake will appear in your fishing hole.
15. Never boil two kinds of fish in the same pot simultaneously.
16. Do not fry trout during the autumn fishing or you will spoil your luck. Trout do not like the splashing of grease, so boil them instead, but you may fry sturgeon, bass, etc.
17. Do not give bear meat or the meat of the whistling duck to the sick, for the bear eats unripe fruit and the whistling ducks eats worms, bugs, and other unclean things. Some Indians forbid porcupine flesh for the same reason.
18. Do not give the sick (or women before and after child-birth) meat of the squirrel or partridge, fried fish or strawberries.
19. Women, if unwell, must not eat berries, or they will spoil all the berries on the bushes.
20. Never touch a caterpillar or sores will break out on your body.
21. Do not throw away any of your hair; a snake or a bird may take it for its nest and make you ill.
22. Do not disfigure the body purposely; if you do a snake, a fox, a bat, or some other spirit will find you out.

23. Do not pass between the sun and the fire. If you do, throw away any food that may be cooking on the fire.
24. Do not use poplar for any purpose, unless for certain medicines.
25. Do not talk while birch bark is being stitched on a canoe.
26. Do not tell stories in summer or a toad will come and sleep with you.
27. Do not climb among the branches of the trees, or play from one rope to another for you are likely to entangle all your powers.
28. Children must not eat the fat from boiled bones or they will have sore bones.
29. Children must not eat fresh ripe berries, or their teeth will ache in later life. They must not eat the roe (the mass of eggs contained in the ovaries of a female fish or shellfish) or the heads of suckers, or certain soft parts in the head of the sturgeon.
30. Children must not string berries, or the birds will quickly eat all the berries on the bushes.
31. Children must not use fire or live coals when playing with a dog or there will a snowstorm and cold weather.
32. Children must not play with a war-club, for if they stuck [sic] it into the ground it would drive away all the spirits that live beneath.

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33. Young boys, before their fasting period, must not eat the brains of any animal, or their own brains will be extracted after death by a big man who dwells along the road that leads to the land of the dead.
34. Young boys must not eat the tongues of animals, or their own tongues will hang out from loss of breath when they run.
35. Young boys must not eat the head or the hind legs of the rabbit, because the rabbit habitually shakes its hind legs as if it has a cramp, and the boy in later life would suffer from frequent cramps.
36. Young boys must not eat the meat of the first deer or other animal they kill, or they will become poor hunters.

Signs within Nature

1. Whichever way a falling star travels the wind will follow.
2. A ring around the moon is a sign of bad weather. The old woman who dwells there is pulling a hood over her head, a white hood for frost or snow and a black one for rain or a sudden thaw.
3. The northern lights signify stormy weather, a strong wind that may come from any direction.
4. If a patient is very ill, and at the crisis of his sickness the wind changes to the east, he will surely die, for his soul is already moving with the wind towards the land of the west.

5. A bite from a water-snake means that you will live to old age.
6. When a dog begins to bark a deer is near. Watch for it.
7. If you kill a spruce partridge that has twenty feathers in its tail instead of the usual seventeen or eighteen you will shortly kill a bear. If you find the eggs of the bird you will become a chief or leader in the community.
8. A noise in the ear may mean one of two things: either you are on the verge of trouble or danger, or the shadow of some relative needs food. If you think it means the latter, place a little food in the fire at the first opportunity.
9. If a storm appears on a lake, make a model of a birch-bark canoe, place an insect and a little tobacco in it and push it out into the water. If it upsets, the wind will shortly subside.
10. A certain medicine called *obsitchuan* , which can be compounded by anyone who knows the proper root ingredients, will foretell the issue of a malady. Place it in the water; if it sinks the patient will die, if it floats he will recover. In the latter case he should drink the medicine afterwards, for it has a power of its own that attaches itself to and strengthens the patient's spirit.
11. The insects are the children of a great Manitou. When people die they often guide their souls to the home of the dead in the west. If you see them playing together like human children you may be certain that they are preparing to wage a stern battle against sickness and evil spirits.

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Information source: Elders from Wasauksing First Nation, Ontario (formerly Parry Island First Nation).

Featuring Anishanabeg Elders:

Francis Pegahmagobow- Ojibwa

John Manatuwaba- Ojibwa

Jonas King- Potawatomi

Jim Nanibush- Ottawa

Mary Sugedub- Ojibwa

James Walker - na