

# MAW-PEMITA'JIK QALIPU'K

**Pronunciation [mow bemmy daa jick ha le boog]**  
**Meaning: The Caribou are travelling together**

Qalipu's Monthly Newsletter

August 2016

## Medicine Wheel, Wampum Belt and Fancy Shawl Dancing: a Unique Approach to Bullying and Violence Prevention

Submitted by Tyler Gallant



This past July, the *Dancer of the New Dawn* program offered 11 youth girls the opportunity to learn about bullying and violence prevention through educational and cultural teachings. The program included educational sessions from community organizations and cultural teachings from band members. To offer the program, Qalipu partnered with the Community Mental Health Initiative, Status of Women Council, Western Health, Western Regional Coalition to End Violence, RCMP, and the RNC. Cultural teachings were incorporated to add a unique approach to bullying and violence education. Teachings were given by Michelle Matthews (Medicine Wheel teachings), Kelly Anne Butler (Wampum Belt project) and Arlene Blanchard White (Fancy Shawl dancing). The Corner

Brook Aboriginal Women's Association shared singing and drumming.

The medicine wheel was used to highlight respect and love for others, and contributing to the wampum belt project allowed the girls to see how Mi'kmaq culture promotes that we are all connected. The girls also enjoyed the Fancy Shawl dancing which included the history and spiritual purpose of the dance to Mi'kmaq people. The dancing served as an empowerment building activity which brought everyone together.

This was an initiative of the Qalipu Health Services division led by Manager Renée Dyer and Project Coordinator Tyler Gallant. Dyer reports that this is a project that she would like to see continue and made available throughout the nine wards.

"Members can expect to see a program manual available for sign out at our four office locations. We will also be able to provide shawls, and give support to groups who would like to offer this program on their own."



Photo taken near Port aux Choix by Trinda Hamlyn

### In This Issue

- Powwow 2016 Highlights pg. 2-4
- A rare gift, artist pg. 5
- QCF upcoming gala pg. 6
- Shared treasure: Ktaqmkuk Mi'kmaq Museum pg. 7
- Junior Police Academy, Language Lesson and new book pg. 8
- Breaking New Ground : Indigenous sports teams pg. 9

# Bay St. George Powwow 2016

This was the tenth anniversary of the annual powwow, held each year in Flat Bay. This year's event included cultural teachings, drumming and dancing, ceremony, the presentation of a humanitarian award, aboriginal veterans award, and eagle staff to Qalipu Chief Brendan Mitchell. Below is a photo collage from this well attended and successful event

## Local Lead Dancers

Submitted by Tara Saunders

This year St. George's Ward Councilor Arlene Blanchard-White had the honor of participating in the Pow Wow as the head female dancer. The role of the head dancer is to lead the other dancers, encourage participation from the people and to dance for those who are unable to dance themselves.

## In Arlene's Words

"It was an absolute honour to be asked and to dance as head female dancer at our 10<sup>th</sup> Powwow. I was very nervous, however the support I received from all dancers, drummers, family, friends and community was amazing. It was amazing to dance with so many dancers, so many new dancers and so many youth. Our culture is strong and watching our next generation of leaders embrace who they are is heartwarming."

Arlene was joined by her good friend Bobby White who was the regions first head male dancer.



Bay St. George Powwow head dancers Arlene Blanchard White and Bobby White

## Flat Bay Elder Recognized for Lifelong Commitment to Social Justice

At this year's powwow, Calvin White received the Human Rights Champion award. This recognition is granted to someone who has made a meaningful, lifelong contribution to human rights in Newfoundland and Labrador, and the recipient is generally chosen by members of the Selection Committee. Mr. White has advocated for the rights of Mi'kmaq people of this province since the 1960s and has made a lifelong commitment to social justice causes. He is a recipient of the Order of Newfoundland and



Accepting the award from Lieutenant Governor Frank Fagan



Elder Calvin White with his wife, Frances



Initiating the eagle staff by raising it to each of the four directions.

## Chief Receives Eagle Staff

Chief Brendan Mitchell was honoured with the presentation of an eagle staff, and ceremonial acceptance of the staff, at this year's Flat Bay Powwow. An eagle staff is a symbol of respect and responsibility to the people that is carried by many Chiefs in Canada, including Flat Bay Indian Band Chief Liz Lasaga who made the presentation. Chief Mitchell, representing some 24,000 members, is the first Chief of the Qalipu First Nation to carry such an honour, and also the first to walk alongside other eagle staff carriers in the Grand Entry of any powwow.

Part of the presentation included carrying the staff around the arbor and raising it in prayer to each of the four directions, a common theme in Mi'kmaq ceremony. Chief Liz Lasaga said this was to bless and initiate the staff. "Until then, it's just a piece of wood," she said.

Chief Mi'sel Joe of the Miawpukek First Nation, Victor Muise, Chairperson of the Powwow Committee, Flat Bay Elder Calvin White, Chief Liz Lasaga and Vice Chief Joanne Miles of the Flat Bay Indian Band were all on hand to walk around the arbor with Chief Mitchell and raise the staff with him. Following this ceremony, Chief Mitchell was presented with the staff and he joined other eagle staff carriers at the front line of the Grand Entry.

"I am truly touched and humbled by this honour", Chief Mitchell remarked following the presentation. "I will carry this staff with great pride and respect and always remember what it symbolizes, the responsibility to do my best to serve the people that I represent."



Andrew Sheppard, one of the sacred fire keepers at the 2016 Bay St. George Powwow

## Interview with a Fire Keeper

*I visited the site of the ceremonial sweat lodge at this year's Bay St. George Powwow. I spent some time with the fire keeper to ask about his teachings and experience outside the lodge.*

Tell me about being.. The guy outside the sweat lodge. I'm sure it's not called that. What's it called?

**Fire Keeper.** I would have to say it's an honour in two respects. The first is the availability of this sacred ceremony in my culture, and the opportunity to access the teachings that I have. During my parents' time, the teachings were lost and very much frowned upon. The second honour is to have an elder with enough faith in the teachings I have received to ask me to hold that responsibility and privilege. To be responsible for such a sacred ceremony. Conducting that ceremony in my own territory is an honour as well.

What does the sacred fire keeper do exactly?

As the fire keeper, it is my responsibility to ensure that the fire is lit in enough time before the crawl in. In this case, for the women's 2:30 pm sweat the grandfathers (stones) were not cooled since earlier sweats that day. I still started the fire at 11:30 am.

Is there any special way of starting the fire?

Yes, there is. I have to place the rocks. Build a bed of wood and place the rocks in a particular order while praying to the ancestors with each rock I lay. The teachings I've received direct me to cover the rocks with wood in a teepee layout or design.

## Lighting the Fire

What do you do then?

Then I light the fire. When the fire is lit, the ceremony begins.

Do you light the fire with birch bark and matches or with a lighter? What are your teachings on that?

Oooh boy. We might get into some politics here.

You can say "no comment".

I'll answer but, I want to make sure I say this right. My teachers taught me that our ancestors evolved from rubbing sticks together, to striking stones, to matches... I've been taught to use the most natural form of igniting the flame. I have used a lighter when matches aren't available or aren't practical. Fortunately the ancestors were with me today and I lit the fire with the coals, embers and bits of wood from the previous sweat. One ceremony continued into the next.

That's beautiful. Is there anything else you prepare other than the fire?

Yes. I ensure that the lodge and ceremonial grounds are kept clean and tidy, the lodge is prepared for the people, and I ensure water is available. Another part of the ceremony is greeting the people when they arrive. The gathering is part of it. The talking before the sweat. At a powwow there are also a lot of guests and visitors who ask questions about the ceremony. It was an honour and a privilege not only to teach them about the heritage and culture but also to see their willingness to learn.

Let's stop there and let our readers learn more about keeping the sacred fire by asking an Elder as you have learned it. Thank you so much for sharing with me.

Mu wi'tmu (don't mention it)





L-R Kevin Barnes, Carla Wheaton and Chief Brendan Mitchell

## Parks Canada presents Qalipu with Mattie Mitchell Artwork

In 2001 the Historic Sites and Monuments Board of Canada (HSMBC) recognized Mattie Mitchell as a person of national historic significance in Canada. A special ceremony was held in Gros Morne National Park, and a short walking trail opened at Deer Arm to acknowledge Mitchell's significant contribution, in particular to Newfoundland's developing economy in the early 1900's, and mapping of the Northern Peninsula. Mattie was a well known prospector, hunter and guide.

At the time of the HSMBC commemoration event, Parks Canada commissioned artwork from local Mi'kmaw artist Jerry Evans. His painting was used as the signature image on the commemorative monument, on invitations to the event, and in other promotional material. The original artwork was on display in the Interpretation Centre in Gros Morne National Park since that time.

This past May Parks Canada donated the original Mattie Mitchell artwork to the Qalipu First Nation. In a presentation to Chief Brendan Mitchell, Mattie's grandson, Parks Canada representative Kevin Barnes said that the organization felt that this was where the painting belonged: in the hands of Mattie's descendants, with the Qalipu First Nation.

Chief Mitchell was touched by the gesture. He accepted the painting with some emotion, and many thanks. It is now being proudly displayed on the wall of the Qalipu Community Room.

## A Visit from the Artist, Jerry Evans



In July, artist Jerry Evans stopped by the Qalipu Community Room where his original artwork is now proudly displayed.

"It was quite an honour to have been asked to do this piece. I'm pleased to see it again, now on the wall of the Qalipu Community Room, in the care of Mattie's grandson, Chief Mitchell."

Evans explained some of the pictures and symbolism of the piece.

"The caribou at the top represent the journey Mattie made to central Newfoundland to bring food (caribou) to the people there. The top left shows the Buchans ore deposit in central which came about because of Mattie's discovery. Deer Arm is shown in the background. This is a place where Mattie lived and where he is now commemorated. The iconography you see represents this place and our people. I chose to honour him by placing his picture at the centre of a porcupine quill medicine wheel."

# KE'TIPNEMK (HARVEST) FUNDRAISING DINNER & SILENT AUCTION



## WHO WE ARE

The Qalipu Cultural Foundation is a non-profit charitable organization that was formed in 2014 to support Mi'kmaq culture in Newfoundland and Labrador. The foundation exists to promote and support cultural activities within the Band, to involve communities in Mi'kmaq culture, and to document our heritage. We strive to inspire our people to proudly embrace their heritage, to empower them to continue the traditions of our ancestors and restore the spirit of Mi'kmaq culture in Newfoundland and Labrador.

**FEATURING • Cultural Sharing • Story Telling • Ceremony • Singing & Drumming • Aboriginal Fine Arts & Crafts • Elegant Three Course Meal of Traditional and Modern Cuisines**

**WWW.QALIPUCULTURALFOUNDATION.CA**



## WHEN

**October 22nd, 2016  
6pm - 9pm**

## TICKETS

**\$45.00 Each**

## WHERE

**Jennifer's Restaurant  
48-50 Broadway, Corner Brook, NL**

## WHAT WE DO

**Youth Engagement  
Elder Symposiums  
Outdoor Activities, Camps & Retreats  
Cultural Support Programs  
Educational Outreach  
Workshops and Sessions  
Cultural Sharing**

## CONTACTS

**Nicole Companion**  
[ncompanion@qalipu.ca](mailto:ncompanion@qalipu.ca) or  
(709) 634- 8043

**Mitch Blanchard**  
[mblanchard@qalipu.ca](mailto:mblanchard@qalipu.ca) or  
(709) 634-8046



**Tourism Development Officer Tara Saunders chats with student workers Sophie Bennett and Jacob MacDonald**

## Land Across the Water

The Ktaqmkuk Mi'kmaq Museum, housed in an architecturally impressive, fully restored 19<sup>th</sup> century court house, is one of a kind in Newfoundland. Going beyond the standard exhibits and plaque text, the museum tells the story of the Newfoundland Mi'kmaq through a rich assortment of ancestral photographs that line the walls, a replica birch bark wigwam that calls children to sit inside and play pretend, and other hands-on elements including smudging, local crafts and model fishing and hunting tools used by earlier generations.

Throughout the summer months at the museum you will find aboriginal students telling the important stories and history of the Mi'kmaq of this province. This year Qalipu provided for two students, Sophie Bennett and Jacob MacDonald, through a wage subsidy program, and the federal government provided for another local student, Emily Swyers.

On August 18, Jacob MacDonald was on hand to give a tour to key players in the development of Qalipu's Tourism Strategy. This was Jacob's second summer giving tours and greeting visitors at the museum, something he says is helping him build confidence and a deeper understanding of the culture he belongs to.

*"In the time before time, Glooscap's family was kidnapped by a sorcerer who took them to Ktaqmkuk, the land across the water..."* The first stop on the museum tour with Jacob shares this Glooscap tale about how the Mi'kmaq came to be on this island. It also tells the real story of how the people successfully navigated 100's of kilometers across the Atlantic Ocean before the days of ferry service.

"They would travel from Cape Breton to Newfoundland, stopping at St. Paul's Island along the way to rest and light a fire to help guide others. It was like an early lighthouse", Jacob said. "They

travelled here in ocean going canoes made of birch bark. It couldn't have been an easy journey but, Newfoundland has always been a part of Mi'kma'ki (Mi'kmaq territory).

Jacob's tour takes visitors on a journey through time. He talked about Newfoundland's other indigenous inhabitants, the Beothuk, and their misunderstood relationship with the Mi'kmaq. He provided details on the introduction of Christianity and how this caused a shift in the culture, and he told stories about well-known local legend, and person of National Historic Significance, Mattie Mitchell. Jacob also shared information on the early fight for recognition of the Mi'kmaq people of this province who were left out of the terms of union when Newfoundland joined Canada in 1949.

"They tried to forget about us but, our story isn't done yet. We are still here."

The museum is now closed for the season but will reopen again next year to share the Mi'kmaq story to new visitors looking to embrace a part of our provincial heritage. The Qalipu First Nation is set to implement a 5 year tourism development strategy and sees the museum as a key asset. Tara Saunders, newly hired Tourism Development Officer for the Band, is excited to build on the Aboriginal tourism product in central and western Newfoundland. "We are fortunate to already have marketable Aboriginal tourism products in the province such as the Pow Wows in Conne River and Flat Bay, and this remarkable living museum. Our strategy will, of course, focus on these assets as well as develop new tourism infrastructure with the goal of attracting new visitors to our communities, creating new tourism opportunities, while proudly showcasing our culture."



**Service Qalipu Director Ralph Eldridge with St. George's Indian Band Vice Chief Marlene Farrell. Marlene recently rescued this 100 year old Mi'kmaq basket from a yard sale.**



**Earlier this summer the museum welcomed more than 100 guests as part of the Stephenville Come Home Year celebrations.**

# Junior Police Academy

The Corner Brook Region of the RNC, in partnership with the Qalipu First Nation and Vine Place Community Centre, held a Junior Police Academy at Killdevil Camp. Approximately 30 children and volunteers from across the 9 wards had the opportunity to take part in this fun filled and educational experience. The programs intent was to foster stronger and healthier relationships between the participants and the police by breaking down historical barriers. It also aimed to enhance the learning of participants on a variety of topics by providing a healthy, active, and unplugged environment where they were educated on the benefits of healthy, responsible decision making. Special thanks to the RNC who made this initiative possible.

## He said, She said

### What was the best part of camp?

**Michael Ryan:** “Making trail mix”

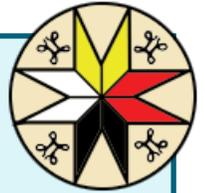
**Madison Stone:** “I discovered that the weeds in my garden actually had a purpose. How every part of the dandelion can be used as sunscreen.”

### What do you do with your medicine bundle?

**Michelle Matthews:** My first one I still have, I thought I would need it in some point in time special. You could give it to a sick person, a friend, family or people we don't even know. People take them on their travels on a journey, to elders. You can tie them in a tree to ward off negativity, under your pillow to protect you from bad dreams, place them in the fire for prayers, rub them when you're stressed.



# Mi'kmaq Language Lesson



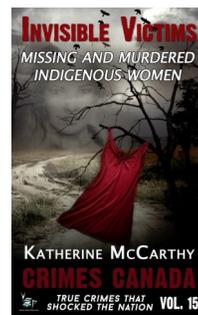
Submitted by Dean Simon

In past issues we learned how to say 'thank you', 'you're welcome', 'yes' and 'no'. Remember to use these EVEN in your English conversations. "Do you want to go to town?" ... "Moqo (no)... wela'lin" (thank you) or E'e, wela'lin (yes, thank you)" could be answers. Again, remember there is no real word for "Your Welcome" in Mi'kmaw, but many people say "Weliaq" ... "That's good" as an option, after you have been thanked for something.

A next step towards conversation is to ask a person "How are you?". Me'talwlein? (MAY-DAL-WELL-LANE). Remember the apostrophe tells you to hold that vowel an extra bit. A good answer is ... Welei, katu ki'l? (WELL-EH, GADOO-GEEL) ... I am good, how about you? If you aren't well you can say "Mu Weleyu" (MOO-WELL-EH-YOU).

Don't forget to download the phone apps. Search "Mi'kmaw" in the app store and you will find several good started resources. Keep practicing these few expressions with your friends and family and they will come naturally soon enough .

**Dean Simon is a Qalipu member and is one of two language apprentices (along with Marcella Williams) hired by the Flat Bay Band. He is currently studying in Goose Bay, Labrador.**



TORONTO - July 10, 2016 - [PRLog](#) --

“Indigenous women and girls are more likely to suffer extreme violence than other women. They are more likely to disappear and never be seen again. And sadly, they are more likely to be murdered by a serial killer. **For decades, it has been Canada's dirty little secret.** Then in 2014, the horrific murders of Loretta Saunders and Tina Fontaine made headlines across Canada, ignited widespread outrage and exposed Canada's national shame.

So why is the level of violence towards Indigenous women reaching crisis levels? Centuries of discrimination, long term effects of the dreadful residential school era, and many other appalling government-approved practices have resulted in widespread racism towards Indigenous people. Attempts at genocide didn't cease centuries ago like many believe. They just became more subtle.

Invisible Victims is a shocking work that shines a spotlight on the Missing and Murdered Indigenous Women tragedy in Canada, its root causes and several cases. It also includes serial killers who specifically targeted Indigenous women as victims, as a direct result of indifference on the part of Canada's law enforcement, media and government.” —book by Qalipu member Katherine McCarthy

# Breaking New Ground:

## Indigenous Teams Participate in Newfoundland and Labrador Summer Games



Chief Mitchell visits the Mi'kmaq Beach Volleyball team at a practice in Corner Brook in advance of the Newfoundland and Labrador Summer Games. Back row (L-R) Jerry Wetzel, Logan Pittman, Chris Park, Chief Mitchell, Front row (L-R) Ashley Parsons and Alex Williams.

2016 was a special year for the Newfoundland and Labrador Summer Games this past August 13-21: It marked the first time, anywhere in Canada, that a province invited indigenous nations to enter their own teams. Qalipu First Nation and Miawpukek First Nation combined their athletes to form Team Mi'kmaq. Teams were also entered by the Innu Nation, Nunatsiavut and NunaKavut.

Jerry Wetzel, Chair of the Aboriginal Sport and Recreation Circle whose organization negotiated with the province to invite indigenous nations to put their teams into the games, spoke highly of the experience, and the athletic abilities and competitiveness of our Mi'kmaq athletes.

“Team Mi'kmaq had male and female athletes competing in Beach Volleyball and track & field (Athletics) events. The girls beach volleyball team were 2 and 2 in the round robin. They made the quarter finals, but lost in a tie breaking match with the team from Conception Bay South, the team that eventually won gold. Our girls were younger than the other teams that

played but, showed their athletic abilities and persistence in all of their games. The boys' volleyball team, with one member of the team only 12 years old, held their own against older and taller teams. In Athletics, our one-man team (Spencer Hewitt) finished 5th in the shot-put, 6th in the 200 metre run, and 5th in the 100 metre run.”

A number of volunteers stepped up to coach Team Mi'kmaq. Special thanks go out to Dean Simon (Athletics coach), Ben Rogers (Girls Beach Volleyball), and Cohen Chalk (Boys Beach Volleyball). We also acknowledge Fintan Gaudet, a Qalipu member, and the vice president of Volleyball Newfoundland who was responsible for the training of Team Mi'kmaq Beach Volleyball.

This was good first step toward greater inclusion of indigenous peoples in the games. Wetzel noted he is looking forward to an invitation to the Winter Games in 2018, and maybe even the North American Indigenous Games in Toronto in 2017

Keep an eye on Qalipu.ca for future games and your chance to learn about tryouts, and coaching opportunities.

# Qalipu First Nation

*The presence of Mi'kmaq populations living in Newfoundland was ignored in the Terms of Union when Newfoundland joined Canada in 1949.*

*In the 60 years that passed before recognition was achieved in 2011, the caribou people had roamed far and wide.*

**Qalipu (Pronounced: ha-lee-boo, Meaning: Caribou)** is a vibrant Mi'kmaq First Nation established in 2011 as an Indigenous Band under the Indian Act. With some 24,000 members spread across many communities both on the island and abroad, we are one of the largest First Nation groups in Canada.

Qalipu has no reserve land; it is made up of 66 traditional Mi'kmaq communities, spread out over 9 Electoral Wards. An elected Chief and Council govern the Qalipu First Nation. Ward Councilors are elected to represent each of the nine Wards. Additionally, two Vice-Chiefs represent western and central Newfoundland and the Chief is the official spokesperson and leader of the Qalipu First Nation as a whole.

Qalipu has three satellite offices located in Glenwood, Grand Falls-Windsor, and St. George's and its central administrative office is in Corner Brook. These offices give representation to the regions of our dispersed Mi'kmaq communities.

Core programs and services are delivered by a growing body of staff. Our service offering includes education and training, health benefits and services, employment programs, registration assistance, environmental monitoring, culture and heritage and community economic development. Qalipu also conducts a variety of special programs which vary from year to year.

Economic and Corporate development are led by the Qalipu Business Trust Committee which is comprised of representation from Council, senior staff and members at large. The Committee, along with the Qalipu Business Network, and the Mawio'mi Business Forum, represent some of the avenues where relationships are built and partnerships are formed with industry and other stakeholders to foster Band prosperity and growth.

Get to know us better by exploring our website, [Qalipu.ca](http://Qalipu.ca), or spending time with us at National Aboriginal Day and other celebrations that are shared on our events calendar.

## Contact Us

Maw-pemita'jik Qalipu'k is a monthly newsletter. In it, we aim to share not only the happenings of the Band but also, to help connect our dispersed communities.

If you would like to give your thoughts on what you've read here, or share an upcoming community event, achievement, news item, or anything else that may be of interest to our indigenous community, please get in touch:

Alison White  
Communications Officer /  
Executive Assistant to the  
Chief  
Qalipu First Nation  
Tel. 709-634-5163  
Email [awhite@qalipu.ca](mailto:awhite@qalipu.ca)

