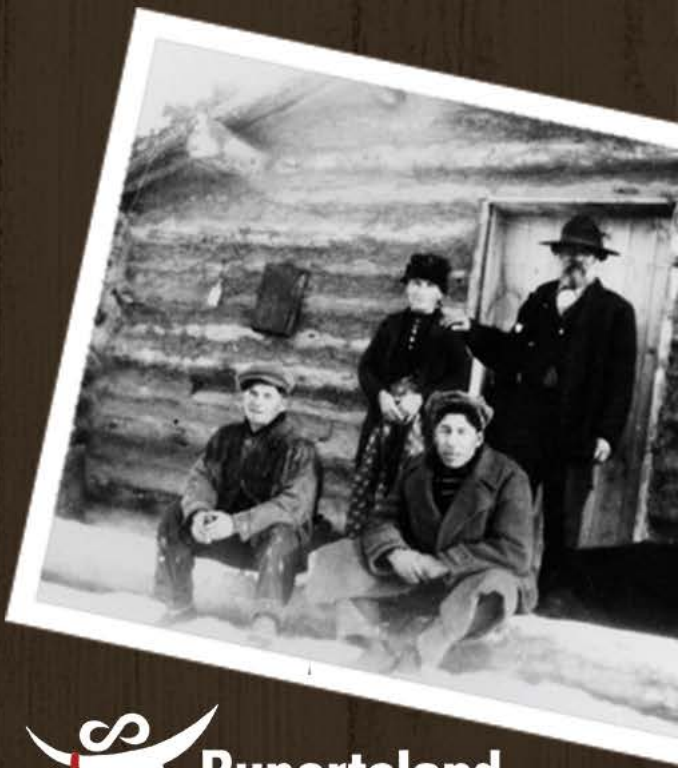
# Master Vocabulary List

## Foundational Knowledge Theme Appendix



Rupertsland Institute
*Métis Centre of Excellence*

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# Master Vocabulary List

## Métis Foundational Knowledge Themes

## Appendix

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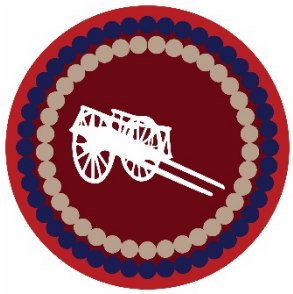
## Languages of Métis

Languages of Métis are unique embodiments and expressions of Métis identity and worldview. Students and teachers who cultivate an appreciation for languages used by the Métis can better understand and appreciate Métis culture.

This resource helps teachers to understand the importance of four languages traditionally spoken by the Métis. This will assist in fostering an education system that aligns with what Métis families hope their children will learn about their culture and identity.

## Métis Culture & Traditions

This section is a guide that will highlight some key features of Métis culture and traditions, which, in the context used here, refer to the values, customary beliefs, social forms, and material traits of Métis communities. Culture and traditions are woven within the characteristics of the everyday lives of the Métis, which will be revealed throughout this resource.



## Homeland History

Across the Métis Homeland are histories of resilience, strength, self-governance, and hope. Métis legacy is rooted in the fur trade and foundational to resistance against colonization. This theme shares Métis history from a place of strength, reflecting the way the people know themselves, and empowering educators with a reflective engagement of Métis history.

## Métis in Alberta

Métis have known the land and waterways in what is known as “Alberta” today for generations before the provincial boundary lines were drawn. Métis families have been essential to the establishment of virtually all communities around Alberta throughout their history. Today, Métis live and work in almost every community in Alberta, as well as in distinct Metis Settlements.

## Métis Nation Governance

The Métis Nation has been a unified collective of communities for over two centuries. Throughout this time, it has established governance that supported the needs of the community based on two core ways of being: otipemisiwak (say: oh-tih-pem-soo-wuk) and wahkohtowin (say: wak-koh-toh-win). Otipemisiwak is a term from the Cree language referring to the self-led, independence of the Métis within their Nation. Wahkohtowin is also a Cree language term, referring to the foundational way Métis live relationally. Throughout its history and today, the Métis Nation governs its own Nation with passion for its people.

*All RCTL resources have been carefully developed by RLI's team of Métis educators.*

*From 2018 - 2021, RLI worked closely with Métis leaders, knowledge keepers, and community members to produce five Foundational Knowledge Themes to support educators as they grow in their understanding of authentic Métis history, stories, and perspectives.*

*The Foundational Knowledge Themes are a set of living documents.*

*RCTL will provide periodic updates to the document to ensure that Métis voices and stories are represented in the most accurate way.*

*Please ensure you are referring to the most current version.*

*If you have something you would like considered for contribution or have feedback,*

*please contact education@rupertsland.org*

Rupertsland Institute (RLI) is an affiliate of the Métis Nation of Alberta (MNA) and is incorporated as a not-for-profit organization under the Alberta Companies Act. The Métis Nation of Alberta assigned RLI mandates in education, training, and research.

Rupertsland Centre for Teaching and Learning (RCTL) was established in 2018 under RLI's Education mandate. The Education Team at RCTL develops Métis-centric comprehensive foundational knowledge resources, engaging lesson plans, meaningful professional development opportunities and authentic classroom learning tools that support all learners in all levels of education.

In particular, RCTL is committed to empowering educators to develop and apply foundational knowledge about Métis for the benefit of all students, as outlined in Alberta Education's Leadership Quality Standard (LQS) and Competency #5 of the Teaching Quality Standard (TQS).

All RCTL resources have been carefully crafted by RLI's team of Métis educators. RLI works closely with Métis leaders, knowledge keepers, and community members to produce resources that accurately present authentic Métis voices and stories in education. The staff at Rupertsland Institute are honoured that members of the Métis Nation in Alberta have determined RLI to be a trustworthy voice to share Métis stories in a meaningful, respectful way.

With support from many Métis and non-Métis educators, students, and others, the three leaders from Rupertsland Institute's K-12 Education Team have been have been primary contributors to the development of the Foundational Knowledge Themes.

Visit our website for more information, classroom resources, and more:
http://www.rupertsland.org/teaching-learning/

Contact Us:
Rupertsland Centre for Teaching and Learning
2300, 10123 – 99 Street
Edmonton, AB T5J 3H1
education@rupertsland.org

## Lisa Cruickshank

Lisa is a proud member of the Métis Nation of Alberta. Lisa has worked in the K-12 system for 20 years in various capacities such as Elementary Educator, Indigenous Education Consultant, Provincial Curriculum Development, and is currently the Director for Métis Education and Lifelong learning at Rupertsland Institute. Lisa is passionate and committed to advancing Métis education across the province and building capacity with Métis educators.

## Billie-Jo Grant

Billie-Jo Grant is a strong Métis mother, educator, and leader who inspires others to have tough conversations and learn more to do better for ALL students. Her goal is to ensure that authentic Métis education is commonplace to guarantee that Métis are no longer the "forgotten people."

## Kimberley Fraser-Airhart

Kimberley is a Métis woman from amiskwaciy-wâskahikan (Edmonton, AB). In Spring 2018, she began working with RLI as a primary author of the Foundational Knowledge Themes. Guided by stories and wisdom from her Métis community, Kimberley is passionate about addressing systemic injustices so that all students can see themselves in their education.

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***Published in loving memory of Cecil Bellrose, a beloved father, grandfather, great-grandfather, husband, brother, and uncle in the Métis Nation. His legacy of leadership, kindness, and pride will not be forgotten.***

# Master Vocabulary List

The Master Vocabulary List is a resource designed to accompany and support the five Foundational Knowledge Themes published by Rupertsland Institute. These chosen terms are defined to both address potential misunderstandings and to allow readers to deepen their understanding as they build their foundational knowledge about the Métis Nation's history, culture, languages, governance, and communities in Alberta.

There is a theme-specific Vocabulary List in the beginning of each of the Foundational Knowledge Themes. The first occurrence of each term listed is bolded in the theme.

## LEGEND

- LM – Langages of Métis
- MCT – Métis Culture & Traditions
- MAB – Métis in Alberta
- HH – Homeland History
- MNG – Métis Nation Governance

| LM | MCT | MAB | HH | MNG | Term | Definition |
|---|---|---|---|---|---|---|
| | | | | | **A** | |
| ● | ● | ● | ● | ● | Aboriginal | Descendants of the original inhabitants of North America. The peoples in Canada, according to Section 35 of the *Canadian Constitution*, 1982, inclusive of First Nations, Métis, and Inuit. Each group is distinct and has its own history, culture, protocols, traditions, and languages. Used as a term when referring to government documents. |
| ● | ● | ● | ● | | Adaptability | The ability to adjust to different conditions or circumstances. People who are adaptable are open and willing to try new things. |
| | ● | ● | ● | ● | Ancestor | A descendant in one's family lineage beyond grandparents. |
| | ● | ● | | ● | Annual General Assembly (AGA) | Annual gathering where leaders of the Métis Nation of Alberta and its affiliates report to the citizens on the achievements of that year, as well as to receive direction. It is also a time of celebration and participating in many cultural activities and events. Also called the Annual Assembly or Annual General Meeting. |
| | | ● | | ● | Autonomy | A right or condition free from external control or influence; independence. |
| | | | | | **B** | |
| | ● | | | | Back to Batoche Days | A four-day festival in Batoche, Saskatchewan commemorating the Métis resistance of 1885 and showcasing of Métis culture and traditions. |
| | ● | | | | Bangs | Fried bread dough. |
| | ● | | ● | ● | Bannock | Made from flour, salt, baking powder, oil, water. Bannock can be baked, fried, or cooked over open flame. Check out the Rupertsland lesson plan "B is for Bannock" to make your own and learn more about this Métis tradition. |
| | ● | ● | ● | ● | Battle of Seven Oaks | On June 9, 1816, this battle was the first time the Métis gathered and fought for their rights as a Nation. Also known as the Victory of the Frog Plain (See also: *la Victoire de la Grenouillère,* Victory of the Frog Plain). |
| | ● | | | | Botas (say: boh-tahs) | Métis half-leggings are called *botas* (say: boh-tahs) or *mitasses* (say: mih-tah-ses). These hide leggings are worn over cloth trousers to protect the trousers. |
| | ● | | | | Boulettes (say: boo-lets) | Ground meat made into meatballs and rolled in flour and boiled. Also called bullets in Alberta. |

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| | Bois-Brulés (say: bwa broo-lay) | A French term that translates to “burnt wood.” Another name for the early Métis. |
| | Blood Quantum | In the United States of America, this term is often used to refer to the amount of “North American Indian blood” an individual possesses. It is not a viable way to determine Métis identity or ancestry. The concept is founded in racist ideology and ultimately undermines Métis identity, culture, and sovereignty. |
| | Bungee (say: bun-gee or bun-jee) | Bungee is an endangered language that was spoken in some Métis communities in Manitoba. |
| | C | |
| | Caber Tossing (say: cay-ber) | A traditional voyageur game that involves the tossing of a log. |
| | Capote (say: cah-pote) | A wool winter coat that is held by a belt wrapped around the waist. It has a hood but does not have buttons or a zipper. |
| | Cariole (say: care-ee-ole) | An enclosed-style dog sled. |
| | Cat’s Cradle | A string game that is still common today. In this game, string is looped around multiple fingers to create designs. When played with a partner, the goal is to pass a design back and forth. Also called strings by some. |
| | Chief Captain of the Hunt | A selected leader in the Métis buffalo hunt governance system. This was the highest position in buffalo hunt governance. |
| | Chivaree (say: shiv-ah-ree) | A Michif word for a party. |
| | Clemency | A legal term recommending lenience or mercy at a trial. |
| | Code-talkers | A name given to Indigenous soldiers who would communicate messages in their languages during the Second World War. This was an important asset because Indigenous languages are not Latin-based; thus, enemy lines listening in could not interpret the message in their languages. |
| | Colonialism | The policy or practice of acquiring full or partial control over another country and/or Nation. This typically includes dominating the Indigenous peoples living there. |

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| Community | A unified group of individuals; a group of people who share a living place or a common characteristic or identity. See also “Historic Métis Community.” |
| Constitution Act | The 1982 *Constitution Act* is a landmark document in Canadian history. It achieved full independence for Canada by allowing the country to change its Constitution without approval from Britain. For the Métis Nation, a critical part of the *Constitution Act* is Section 35 (1) and (2), which states the following:<br>"35. (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed."<br>"(2) In this Act, "aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada." |
| Convention of Forty | A group with twenty French-speaking and twenty English-speaking Red River residents. They formed the second provisional government, which better represented the rights and values of all residents in Red River. |
| Custom(s) | A way of doing something that is unique to a particular place, community, or time. These particular ways of behaving often have unique histories. |
| Culture | Culture is the sum of the values, attitudes, customs, and beliefs that distinguish one group of people from another. Métis culture, traditions, and history guide us today in all our endeavors as a Nation of people. |
| Cuthbert Grant | The first leader of the Métis of the early 19th century. Under his leadership, Métis asserted their nationhood and economic freedom when Canada attempted to control the trade of pemmican in 1814. |

## D

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| Déjà vu<br>(say: day-jah voo) | This French-origin phrase directly translates as “already seen.” When English speakers use the phrase, it means more than simply “already seen”; it describes the feeling that one has experienced a situation before. There is no equivalent word or term for this in English. |
| Demonstrative<br>(say: deh-mon-strah-tive) | A type of word pointing out or referring to and distinguishing it from others. For example: the; that; their. |
| Dichotomy<br>(say: dye-cot-oh-me) | A division or contrast between two things that are, or are represented as, being opposed or entirely different. |

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| | Diplomacy | Dealing with people in a sensitive and tactful, or "politically correct," way. |
| | Displacement | The act or process of removing an item, individual or group from their place of belonging. Displaced people are people who have been forced from their homes as a result of a natural, technological or deliberate event. [1] |
| | Dispossession | The process of transferring ownership of assets—including land and natural resources—so that the original owners, users, or beneficiaries no longer enjoy their rights. It may involve coercive, extra-legal, or questionable means. |
| | Dizaines (say: dee-zayns) | A selection of ten men who became the captains for the Buffalo Hunt. |
| | Dog-Sled | A winter activity that involves one or more dogs pulling a sled. Dog sledding is used to travel over ice and snow, as well as racing. |
| | Dovetail | A technique of interlocking different types of wood to form reliable, sturdy buildings. |
| | E | |
| | Embroidery | The creation of decorative artwork using silk or cotton threads to embellish textiles in decorative styles |
| | Ethnogenesis | The emergence of Métis as a distinct ethnicity. Métis ethnogenesis acknowledges the beginnings of First Nations and European ancestors coming together, but Métis today have developed their own distinctive community with culture and traditions that are not simply 'mixed,' but rather, Métis. |
| | Euro-Canadian | Describing people and groups who have ancestry and national affiliation primarily with European nations. This is primarily in reference to the settlers from European nations who have worked to colonize the land for the last two centuries. |
| | Ewing Commission | The *Royal Commission on the Condition of the Halfbreed Population of the Province of Alberta* in 1934. Commonly known as the Ewing Commission, named after the primary commissioner, Justice Alfred Freemen Ewing, this inquiry led to the formation of the Metis Settlements. |
| | Exovedate (say: ex-o-ve-dāt) | A Latin term coined by Louis Riel for the executive council of the Provisional Government of Saskatchewan. |
| | Exovede (say: exo-veed) | A Latin term that Riel coined as a reference for his title as the e*x officio* leader of the Exovedate, the executive council of the Provisional Government of Saskatchewan. |

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| | Expansionism | Policy of territorial or economic growth. |
| | F | |
| | Feu de Joie (say: fuh duh joy) | A term for a celebratory tradition of firing guns in salute at a ceremony. |
| | Fiduciary | A legal obligation of the highest degree for one party to act in the best interests of another. Typically, a fiduciary commitment refers to financial responsibility. |
| | Fiddle | A musical instrument. Fiddle is a community name of the violin when used to play Métis tunes. |
| | Finger Weaving | The practice of braiding, twisting, or knitting, by hand, threads, cords, yarn, or other materials to create various materials, such as belts, sashes, straps, and more. |
| | Fire bag | Fire bags were decorated pouches which carried fire-starting materials like flint and steel, as well as tobacco, pipes, and ammunition. |
| | First Nations | Defined by the Alberta Teachers' Association as “status and non-status Indian peoples in Canada.” [2] |
| | Fish Scale art | Fish scale artists harvest and dye fish scales by hand and then arrange the scales to create beautiful imagery. |
| | FNMI | An acronym often used to refer to the inclusion of First Nations, Métis, and Inuit perspectives. This misleading reference erases the distinctions of each Aboriginal group. It is more respectful to avoid the acronym and honor people as a part of each distinct group in a given situation. |
| | Foremother | A person's female ancestor. |
| | Forgotten People | A common narrative in Métis history written from a colonial perspective that states that the Métis have been “forgotten” in history. |
| | Framework Agreement | An agreement between parties that recognizes that the parties have come to an agreement on some issues, however, not all issues. The agreement is a commitment to move forward in addressing issues. |
| | Freemen | Men and families that would build independent relationships with trade partners, taking up individual contracts for trade or other work with Euro-Canadian companies. They would also work as independent middlemen, trading first with Indigenous communities on their own, then later with the companies. |

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| | Freight(ing) | The action of transporting goods in bulk. Métis originally would freight by Red River Carts, York Boats, and dog sleds. Métis freighters were essential to the fur trade and established the first transportation system in what is now called Canada. [3] |
| | G | |
| | Gauntlet | A covering for the hands that extends past the wrist. There are both glove and mitten styles. Traditionally, most gauntlets were made of animal hide. Many gauntlets are beaded, embroidered or decorated with quillwork. |
| | Governance | To exercise continuous and direct policy-making authority over an administrative body or group of people. |
| | Government | The system that administers, manages, and delivers services to citizens in a community or given territory. |
| | H | |
| | Half-breed | A racially biased and derogatory term used, especially in the early 18th, 19th and 20th centuries, to refer to people of mixed heritage, often describing their Indigenous and European ancestries. |
| | Halfbreed Adhesion to Treaty 3 | As stated by the Métis Nation of Ontario, "A 'Halfbreed Adhesion' to Treaty 3 was entered into on September 12, 1875 and signed by Nicolas Chastelain as 'Chief' of the 'Halfbreeds of Rainy River and Lake.'" [4] The Treaty Adhesion promised the Métis lands, annuities, presents, and the same benefits as First Nations under the original treaty. [5] |
| | Harvesting | Refers to all aspects of collecting resources from the land. Métis harvesting includes trapping, hunting, fishing, medicine gathering, berry picking, and fetching of other required needs. |
| | Hide Tanning | The process of treating skins or hides of animals to prepare for various uses of leather. |
| | "Hiding in Plain Sight" | Following the Resistance efforts, the Métis were intentionally pushed to the margins of society. Because of this, resilience in this era often took the form of hiding. Some Métis, who were able, began to assimilate themselves into Euro-Canadian society, hiding their heritage from others, and even their children, to save themselves from ostracization and racism. Other Métis began to assimilate themselves into First Nations communities. |

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| | Historic Métis Community | This is in reference to the many places that Métis communities gathered, established short-term or long-term homes, practiced harvesting traditions, and more. There are many unacknowledged locations across the Homeland predating Euro-Canadian settlement. |
| | Historic Métis Community (Ontario) | The concept from the Métis Nation of Ontario on evaluating the validity of Métis communities throughout the province. The Métis Nation of Ontario states that, "Identifying a historic Metis community requires demographic evidence that the population was identified as distinctive, evidence that the community had its own collective identity, and, evidence that the community had its own shared customs, practices and traditions." [6] |
| | Historical North-West | This is the name of the land that Métis knew as their Homeland. It refers to land north and west of Montreal, including much of what is recognized as the Métis Homeland today. |
| | Hivernant (say: he-vair-nant) | A term of French language origin essentially translating to 'wintering'. |
| | Homeland | The area known by individuals, communities, and nations as being home to their ancestors. |
| | Hunting | A harvesting practice, this refers to the shooting of game, including, but not limited to, rabbits, grouse, moose, bison, elk, and deer. |
| | Hybrid | A "hybrid" is defined as two separate parts that remain divided even when brought together. The term hybrid is used to describe unnatural connections, and to describe non-human circumstances (such as with hybrid plants). |
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| | Identity | The individual characteristics by which a thing or person is recognized or known. |
| | Indian | The term "Indian" stems from the wrongful belief that Christopher Columbus had reached Asia in 1492. The term persisted throughout North American history as a description of Indigenous peoples in the "New World." |

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| | | Although the term is now considered outdated, its use in the Canadian legal system dates back to the 1876 *Constitution* and *Indian Act*.<br>Today, it remains the legal term used by the Government of Canada to refer to First Nations peoples. Status 'Indians' are registered through the *Indian Act*, which continues to protect their rights and freedoms as the original inhabitants of the land. This is further enshrined in Section 35 of the 1982 *Constitution Act* (s.35(2)). |
| | Indigeneity | A term expressing the fact of originating from a particular identity, history, culture, or region. |
| | Indigenous | A term describing the identity, culture, or heritage of anyone whose ancestors traditionally occupied a territory that has been threatened by colonization. There are three groups of Indigenous peoples in Canada: Inuit, Métis, and First Nations. Each group is unique and has its own history, languages, cultural practices, political structures, and spiritual beliefs. |
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| | kaa-tipaimshoyaahk<br>(say: kah-tip-aim-show-yahk) | A Michif expression of a way of being. The closest translation to English is 'we own, govern, or lead, ourselves.' |
| | Kinscape | Referencing the expansive network of relationships amongst the Métis Homeland between the Métis people and the land itself. Kinscapes are foundational component to Métis nationhood and governance. |
| | Kinship | A term referencing the sense of connection, relationship, and sense of responsibility to one another between family, extended family, friends, trading partners, and community members. The term often extends to natural and spiritual worlds, human and non-human, living and not living worlds. |
| | | |
| | Laager<br>(say: lah-ger) | A barricade formation, created by arranging Red River Carts in a circle around the Métis community's most vulnerable community members and possessions. |
| | Land Surveyors | Surveying or land surveying refers to the act of determining the position of points and the distances and angles between them on the land. Land surveyors would be sent into areas to prepare for Euro-Canadian settlement during the 1800 and 1900s. |

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| L'Association des Métis d'Alberta et les Territoires du Nord-Ouest | A precursor to the Métis Nation of Alberta, this was one of the first Métis governance systems established in Alberta. Métis initially began gathering under this formal name in 1928 to petition the Government of Alberta who were moving to dismiss Métis title to lands and resources that were not surrendered through scrip. |
| La Victoire de la Grenouillère (say: la vick-twar de la gron-we-yayr) | This battle is one of the first times the Métis gathered and fought for their rights as a Nation on June 9, 1816. Also known as the Battle of Seven Oaks and the Victory of the Frog Plain. |
| List of Rights | A document that outlined what Métis considered necessary for communities in the Red River area to enter into Canadian Confederation. Four successive lists of rights were drafted by the provisional government. The final version became the basis of federal legislation creating the province of Manitoba. |
| Litigation | The process of taking legal action. |
| Louis Riel | One of the Homeland Heroes of the Métis Nation, Riel was a prominent leader of the Métis through the late 19th century. He led several provisional governments in Red River, Manitoba, and Saskatchewan. He also led Métis through two major resistance movements against the Government of Canada. Riel also was a founder of the province of Manitoba, and was a twice-elected Canadian Member of Parliament. He was tried in Canadian courts and hanged on November 16, 1885. |
| | |
| Manitoba Act | The official act that brought the province of Manitoba into Confederation on May 12, 1870. |
| Manitou Sakahikan (say: man-ih-too sah-guy-gun) | A Cree term, translated by most as meaning God's Lake or Spirit Lake. The name is first found in writing on a map expressed as "Lake Manitou" in 1801. This lake is most commonly known as Lac Ste Anne on contemporary Alberta maps. |
| Métis | Métis is enshrined in Section 35 of the 1982 *Constitution Act* (s.35(2)). The accepted definition of Métis as stated by the Métis National Council is: “a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation ancestry and who is accepted by the Métis Nation.” [7] |

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| | Metis Population Betterment Act, 1938 | This legislation allowed for 12 tracts of land, to be identified through a series of Government of Alberta Orders-In-Council. |
| | Métis River Lots | A way of dividing and distributing land into long, narrow parcels used in many early settlements across the Métis Homeland, such as St. Albert, Edmonton, Prince Albert, and Red River. As the name suggests, these lots were positioned along waterways, and their long, narrow shape helped ensure that every home had access to the water (which was important for drinking, cleaning, fishing, and transportation), forested areas (for building materials and fuel), and space to farm. It was an adaptation of the French seigneurial (say: seyg-noor-ee-al) system. |
| | Metis Settlements | Eight areas of land set aside as protected lands for Métis on which to live and govern themselves. Known today as Metis Settlements, they were formerly commonly called Metis Colonies by Métis and others. |
| | Métis Week | The Métis Nation of Alberta declared the week surrounding November 16 as "Métis Week." November 16 is a day that Métis people across Canada remember and honor the dedication and sacrifices of Louis Riel for the Métis Nation. |
| | Michif | Michif is the distinct, Indigenous language of the Métis. In Alberta, this language draws, in varying degrees by dialect, from the French and Cree languages spoken by ancestors of Métis. It was first developed orally and was later made into a written language. |
| | Mission | Refers to specific buildings or gathering places, established to do religious or charitable work in an area. People who work and live in the community of the mission buildings are often called missionaries. In Catholic churches, these are often priests and nuns. Methodist churches also had missions. |
| | Mitasses (say: mih-tah-ses) | Métis half-leggings are called *botas* or *mitasses*. These hide leggings are worn over cloth trousers to protect the trousers from being worn out. |
| | Mobility | The movement of Métis across the Homeland is at the heart of the Métis experience. |
| | Moccasins (say: maw-kah-sins) | Like a shoe, made of animal hide. Moccasins may be adorned with fur and/or beadwork. |
| | Mouth Harp | An instrument made by finding a willow, carving it into a curve with a knife, then tying several wet sinew strings tightly on either end. [8] |

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|---|---|---|
| | Mukluks | The tall boot version of the moccasin. Like a shoe, made of animal hide. Mukluks may be adorned with fur and/or beadwork. |
| | Multilingualism | The use of more than one language, either by an individual speaker or by a group of speakers |
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| | Nation-to-Nation | A relationship in which both parties act and communicate with respect for the authority and dignity of each other's governance. |
| | National Indigenous Peoples Day | June 21st is proclaimed and nationally-recognized by the Government of Canada as the day to celebrate the cultures, heritages, and identities, of the Indigenous people in Canada. It is also about understanding the contributions Indigenous people have made to Canada. June 21st was chosen because it is the summer solstice (the longest day of the year) and is significant for many Indigenous ceremonies. |
| | Nationhood | National identity or independence. |
| | Nehiyawewin (say: neh-hee-yah-way-win) | The original name for the Cree language. This is an Indigenous language spoken by Cree, or Nehiyaw (say: neh-he-yow), people across Canada. It is a part of the Algonquian linguistic group, the largest Indigenous language group in Canada, and has ten distinct dialects. |
| | Networking | The process of interacting with others to build economic, professional, or social relationships. |
| | Non-Status Indian | As defined by the Government of Canada, this term "commonly refers to people who identify themselves as Indians but who are not entitled to registration on the Indian Register pursuant to the *Indian Act*. Some may, however, be members of a First Nation band." [9] |
| | North-West Half-Breed Commission | A Commission established by the Government of Canada to address claims of Aboriginal title to land that Métis had in the historic North-West, leading to the deliverance of scrip for individual Métis. This was distributed so Métis could exchange it for land-or cash. |
| | North-West Mounted Police | A Canadian police force established in 1873 to establish and maintain order and authority in the North-West Territories. This group became the Royal Canadian Mounted Police (RCMP) in 1920. |

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| Numbered Treaties | A series of 11 historic agreements, which are treaties, that were made in rapid succession over a short period of time from 1871 to 1921 between First Nations peoples and the Crown. |
| O | |
| Ombudsman | An appointed official who can investigate individuals' complaints against maladministration, especially that of public authorities. |
| Oral Transmission | Communication wherein language, knowledge, art, ideas, and cultural material is received, preserved, and transmitted orally from one generation to another. |
| Orangemen | A “headstrong" political and religious society with a home base in Ireland. [10] The Orange Order in Canada was passionately anti-Catholicism, anti-Métis, and pro-expansionism. |
| Ostracization | To exclude someone from a group or society at large. |
| Otipemisiwak (say: oh-tih-pem-soo-wuk) | A word in the Cree language expressing the idea that the Métis lead, govern, care for, and own themselves. This was the name that the Cree kin of the Métis dedicated to them. O*tipemisiwak* is not fully understood in one English term or expression. |
| P | |
| Pemmican | Traditionally made of dried meat, usually buffalo or moose meat, and pounded into coarse powder and mixed with an equal amount of fat, and seasonal berries, such as saskatoon berries, cranberries, cherries, or currants. |
| Peoplehood | A sense of distinctive belonging among a group with common experiences and beliefs. |
| Perspective | A person’s unique way of understanding and responding to the world based on his or her experience, community, beliefs, values, stories, languages, laws, ethics, and behaviors. |
| Pilgrimage | A journey, often undertaken for religious reasons, in which one embarks on a search for new or expanded meaning about oneself, others, nature, or a higher good. |
| Portaging | The practice of carrying boats and goods over land, either around an obstacle in a river, or between two bodies of water. |
| Pouchin (say: poo-shin) | Boiled cake. |

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| | Powley Test | As a result of the *R. v. Powley* case in 2003, a ten-factor test determining a person's legal claim to Métis rights was established. |
| | Promulgate | To promote or make widely known. |
| | Propagate | To spread or promote ideas, theories, and more to a wide audience. |
| | Provisional Government | A provisional government is formed when an urgent need for political decision-making is required and dissolved when this issue has been resolved. |
| | Q | |
| | Quillwork | An artistic practice of softening, dying, and applying porcupine quills to embellish textiles in decorative styles. |
| | R | |
| | Race-shifting | A concept referring to the growing number of people that self-identify as Indigenous. Some claim that they are Métis without any connection to the Métis Nation or the Métis Homeland because they believe that Métis means mixed race. Race-shifting dismisses the Métis Nation's collective history, as well as the many generations that hid their Métis identity to protect their families from racism and discrimination. |
| | Raconteur (say: rah-con-toor) | Some storytellers were called *raconteurs*. They tell stories that at first sound serious, and then turn into a joke. |
| | Red River | The area of Red River includes the southern part of what is today Manitoba, the northwestern corner of Minnesota, USA, and a large chunk of North Dakota, USA. The Assiniboine River and the Red River are two major rivers flowing through the region. The Red River was called “the Lower Red” and the Assiniboine River “the Upper Red.” [11] |
| | Red River Cart | A wagon-style mode of transport traditionally made with only materials found on the plains. A typical Red River cart was a box made of wooden railings attached to two large wheels and two shafts to attach it to an animal. Métis in the Red River area invented this during the fur trade. |
| | Red River Expeditionary Force | A Canadian military force sent to Manitoba after the province joined Confederation. They effectively drove Métis off their lands with threats and violence. |
| | Red River Jig | A unique style of Métis dance that has origins in the Métis communities of the Red River Settlement. |

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| | Repatriation | The process of returning an asset or an item of symbolic value to its rightful owner or place of origin. |
| | Residential Schools and Day Schools | These are a variety of schools established between the 1880s until 1996 to assimilate Indigenous children into Euro-Canadian communities and culture. These schools were funded by Euro-Canadian government and run by Catholic and Anglican churches. Assimilating Indigenous children would enable the Dominion of Canada to retain better control of communities and land. |
| | Resilience | The capacity to survive and recover quickly from challenges. |
| | Revolutionary Bill of Rights | Similar to the 1869-70 “List of Rights,” the Revolutionary Bill of Rights was a document intended to get the Government of Canada to recognize the rights of Métis to their possessions and lands. The document was adopted in Saskatchewan on March 8, 1885. |
| | Ring and Pin | The game is played using an object with one or more holes in it attached to a pointed piece. The game pieces for Ring and Pin can be simple (such as a stick and ring) or complex (some games have objects between the ring and stick, or multiple rings to catch). The general objective of the game is to successfully get your pin into the hole(s) using only one hand. This was a way to support children's development of motor skills and hand-eye coordination. |
| | Road Allowance | A plot of crown land set aside for future development of roads. |
| | Road Allowance People or Communities | The Métis who squatted on road allowance plots of land came to be known as the "road allowance people." The Métis living on road allowance lands were marginalized by racist Euro-Canadian societies, creating a variety of challenges for Métis families, such as barriers to health care, employment, and education. |
| | Rubaboo (say: roo-buh-boo) | A stew made of a variety of meats, including rabbit or sage hen, and many vegetables. These include some of the commonly known vegetables, such as onion, turnip, asparagus, and potato, as well as, lesser-known foods, such as sage, bulrush root, cattail heads, pine nuts, and day lily roots. In winter, dried fruits and vegetables were added. |
| | Rug Hooking | The practice of pulling loops of yarn or fabric through a stiff woven base, such as burlap, linen, or rug wrap. |

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| Rupert's Land | In 1670, despite the presence of many Indigenous Nations, the English granted the Hudson's Bay Company (HBC) much of North America. Prince Rupert of Rhine became the first appointed Governor of the HBC's new territory, and so the North-West was also known as Rupert's Land. The name Rupert's Land became important to Métis as their trade partners; the HBC would call the region Rupert's Land. |
| S | |
| Sabbath-day | A day of religious observance and abstinence from work. In Christian traditions, this day is taken on Sunday. |
| Sash | The Métis sash is one of the most recognizable symbols of Métis culture and identity. The sash is a hand-woven wool belt made in various lengths. Its fringed ends are both decorative and functional. The sash comes in many different colours. Some people have assigned meanings to the colours and patterns of the sash. The sash was worn as an accessory and tool with a variety of uses—for example, as a belt, rope, sling, scarf, washcloth, etc. |
| Scrip | A document that was used as evidence of entitlement to something. Scrip was distributed by the Canadian government to Métis people so they could use it to exchange for land or cash. |
| Self-determination | The right of a people to decide their own destiny, their own education, political status, economic habit, cultural, and social traditions. |
| Self-governance | The capacity to exercise continuous authority for one's self or community; to direct the making and administration of policy for the people, as opposed to having external administration and policies exerting control. |
| Self-government | A system that organizes people and ways of living that is controlled and directed by the inhabitants of a political unit rather than by an outside authority (the control of one's own affairs).[12] |
| Settler | A person who moves to a new place with the intention to stay there. Most settlers impacting Métis communities through history are Euro-Canadians. |

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| | Sixties Scoop | From 1951 through to the 1980s, the Government of Canada, with the support of churches in Canada, targeted Indigenous children and removed them from their families to be placed in middle-class Euro-Canadian homes that were far away from their birth families.[13] This system is known as the "Sixties Scoop." While some children grew up in safe, loving adopted homes, many experienced all forms of abuse and were used for labour by their adopted families. Almost all children scooped from their families never experienced an opportunity to learn about their Indigenous heritage, culture, and traditions. |
| | Sledges | An open-style dog sled. |
| | Smudging | A ceremonial tradition involving the burning of medicinal plants for the purpose of purifying or cleansing the soul of negative thoughts of a person or place.[14] |
| | Spirituality | The quality of considering the spirit or soul of one's being. |
| | Spoons | A term referencing the use of two utensils as an instrument. The traditional practice requires the use of two metal kitchen spoons. |
| | Status Indians | The Alberta Teachers' Association has defined a Status Indian as any "First Nations person who meets the requirements and is registered with the Canadian government under the Indian Act."[15] See also Indian. |
| | Storytelling | An educational practice that involves the sharing of a collection of historical accounts. A way to instill knowledge of the mind, body, and soul in connection to the earth through experienced and trusted “knowledge keepers.” |
| | Squatting / Squatters | After being unfairly displaced, Métis families would make their homes on unoccupied land claimed by the Euro-Canadian government as Crown land. These families would build communities in these areas, being labelled as “squatters.” Métis who lived on these unoccupied lands were recognized by Euro-Canadians as squatting because they occupied lands without recognized legal entitlement, and without meeting the land and building requirements set by Euro-Canadian government. |
| | Sovereignty | The authority of a nation to govern itself. |
| | Syllabics | A form of script using combination of nine rotating symbols representing the oral Cree language in writing. |

## T

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| Tendrils | A special type of leaf or stem that takes on a threadlike shape to support plants as they climb up and/or attach to a surface. |
| Tourniquet (say: toor-nih-ket) | A device for stopping the flow of blood through a vein or artery, typically by compressing a limb with a sash, cord, or tight bandage. |
| Tourtière (say: toor-tee-air) | A pie with ground meat and spices for filling. |
| Touché (say: too-shay) | A French word often used in English to refer to a witty response to something someone has said or done. The word touché in French literally means “touched.” The word touché is also often used to acknowledge a hit in a fencing competition. |
| Township | A name for the way the Government of Canada divided the land. Townships are square sections of land with 9.7 kilometers, or 6 miles, per side. One township contained 36 sections. |
| Township Systems | This is the system of hiring land surveyors to divide land into square sections for distribution. Canada applied this system after the passing of the *Homestead Act* in 1872. The township system did not guarantee access to water, wood, and farmland. Homes were also more likely to be built farther away from each other. |
| Traditions | Long-standing customs that are an expression of values and identity. |
| Trapline | The route in which traps would be set. An individual trapper has their own trapline that no one else can trap on. |
| Trapper’s Tent | A style of tent used by harvesters. Usually made of canvas material pulled tight over a four-walled-vertical frame. |
| Trapping | This type of harvesting involves the setting of traps for fur-bearing animals. Trapping is primarily used for harvesting animal furs. Some people also eat the meat of the trapped animals. |
| Treason | The crime of using force or violence for the purpose of overthrowing the government. In some instances, this includes disclosing, without lawful authority, information that may be used to impair the safety of the people. [16] |

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| ● | Tufting | A technique of harvesting, dyeing, and stitching moose hair to create beautiful, soft, three-dimensional flowers and leaves. When moose hair tufting, the artist pulls a small bunch of moose hair under a loop stitch and fastens it. |
| ● | Tumpline | A strap or sling passed around the chest or forehead to help support a pack carried on a person's back. |
| ● | Tuppie (say: tuh-pee) | A small dog blanket, often decorated in the traditional Métis floral design with bright beads or embroidery and accented with wool, ribbons, and bells. Also called *li tapis*. |
| | V | |
| ● ● ● ● | Values | The principles of particular standards of behavior or ways of living. |
| ● | Van der Peet test | The Van der Peet test is a set of criteria defined by Canadian courts to identify Indigenous rights that was established following the 1996 *R. v. Van der Peet* case. In this case, a First Nations woman was charged "with selling salmon that had been caught under a food-fishing license," which only permitted Aboriginal people to fish for sustenance and ceremonial use and thus prohibited the sale of fish to non-Aboriginal people. [17] The Supreme Court of Canada upheld that while "fishing constitutes an Aboriginal right, the sale of such fish was not." [18] |
| ● ● ● | Voyageur | A person hired by the fur trade companies of the 18th and 19th centuries to transport goods and passengers to and from trading posts by boats. |
| | W | |
| ● | Wahkohtowin (say: wah-koh-toh-win) | A concept in the Cree language describing the importance of kinship among family, extended family, and relationships built extending to natural and spiritual worlds, human and non-human, living and not living worlds. |
| ● | Wake | A gathering where friends and family of a deceased member share stories, memories, food, support, and their goodbyes. Wakes are named as such because traditionally one or more family members and friends stay awake all night with the body. |
| | Y | |
| ● ● ● | York Boat | A large, shallow-water boat. It was invented by William Sinclair, a Métis man who was the chief tradesman that led a crew of Métis men at York Factory, a Hudson's Bay Company headquarters in northern Manitoba. York boats can be rowed or sailed. |

# Notes

[1] World Health Organization, "Displaced People," https://www.who.int/environmental_health_emergencies/displaced_people/en/.

[2] Alberta Teachers Association, "A Note on Terminology," Walking Together for Reconciliation, 2. https://www.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/PD-WT-16a%20-%20Terminology.pdf

[3] Darren R. Préfontaine, Patrick Young, Todd Paquin, and Leah Dorion, *Métis Fur Trade Employees, Free Traders, Guides and Scouts* (Gabriel Dumont Institute, 2003), 3, http://www.metismuseum.ca/media/document.php/00713.M%C3%A9tis%20Fur%20Trade.pdf.

[4] Métis Nation of Ontario, "The Historic Rainy Lake/Lake of the Woods Métis Community," *Historic Métis Communities in Ontario*, https://www.metisnation.org/wp-content/uploads/2017/08/joint-fact-sheet-rainy-river-lake-of-the-woods-18-august-2017-final.pdf.

[5] "Adhesion by Halfbreeds of Rainy River and Lake (A.)," in *Treaty Document(s), 13 October, 1873, Treaty No. 3.* (1865-1949 Confederation Debates), https://hcmc.uvic.ca/confederation/en/treaty_03.html; Métis Nation of Ontario, "MNO Highlights Halfbreed Adhesion to Treaty 3 as Part of Treaties Recognition Week," November 3, 2020, https://www.metisnation.org/news/mno-highlights-halfbreed-adhesion-to-treaty-no-3-as-a-part-of-treaties-recognition-week/

[6] Métis Nation of Ontario, "Historic Métis Communities in Ontario," https://www.metisnation.org/registry/citizenship/historic-metis-communities-in-ontario/

[7] Métis National Council, "National Definition of Métis and Acceptance Process," http://www.metisportals.ca/cons/wp-content/uploads/2009/02/national_defn_and_acceptance_process_february_2006_document.pdf.

[8] Lawrence J. Barkwell, "Métis Music: Mouth Harp," Louis Riel Institute, citing Vi Sanderson, "The Fiddle: A gift to le' Métis," *New Breed* Col. 17, no. 7 (1982): 19.

[9] Government of Canada, "Non-Status Indians," https://www.rcaanc-cirnac.gc.ca/eng/1100100014433/1535469348029.

[10] George and Terry Goulet, *The Metis: Memorable Events and Memorable Personalities* (Calgary: Fabjob, 2006), 121.

[11] Chris Andersen, *Métis: Race, Recognition, and the Struggle for Indigenous Peoplehood* (Vancouver: UBC Press, 2014), 110.

[12] "Self-Government," M*erriam-Webster.com*, https://www.merriam-webster.com/dictionary/self-government.

[13] Métis Nation, *What We Heard: Report of the Métis Nation's Engagement with Métis Sixties Scoop Survivors* (Ottawa: Métis National Council, 2019), 14.

[14] Alberta Teachers Association, "First Nations Traditional Plants and Uses," in *Stepping Stones: Walking Together Education for Reconciliation* (The Alberta Teachers Association, 2019) https://www.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/PD-WT-16i%20-%209%20First%20Nations%20Traditional%20Plants%20and%20Uses-2019%2001%2028.pdf

[15] Alberta Teachers Association, "A Note on Terminology," *Walking Together for Reconciliation.*

[16] Renke, Wayne, and L.c. Green, "Treason," in *The Canadian Encyclopedia*, https://www.thecanadianencyclopedia.ca/en/article/treason.

[17] Erin Hanson and Tanisha Salomons, "Van der Peet Case," *Indigenous Foundations*, University of British Columbia, https://indigenousfoundations.arts.ubc.ca/van_der_peet_case/.

[18] Hanson and Salomons**,** "Van der Peet Case."

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