

WELCOME TO HIST 1120!

Dr. Tracy Penny Light

Week 3



Today's Overview

-COURSE QUESTIONS

-READING LOG SUCCESS/GRADING

-CANADA'S FIRST PEOPLES



EPORTFOLIO

- Next workshop will happen next Wednesday during Seminars– IB 2004
- Attendance is **MANDATORY**



READING LOGS

- First one graded only for feedback – grade assigned is to give you a sense of where you're at;
- Best 7 logs will be graded – if you submit more than 7, lowest grades will be dropped;
- Be sure to write in proper sentences;
- Citations required.



Reading Log #1

In this first chapter, Belshaw discusses what components make up the Canadian past and how they are studied, including, different fields that work with history to gain more understanding on topics, and also various types of evidence and how they shape a historian's view and influence their studies.

One of the arguments that Belshaw makes is that history is always subject to change. Certain ideologies, evidence, and sources can alter how history is studied. For instance, the liberal ideology and oral histories. Belshaw points out that our concerns in the present day can greatly affect how we choose to view the past. Convincingly, he discusses how various ideologies can shape a historian's view on one particular issue in the past. The author uses Canada's own history, focusing on the importance of the individual instead of groups of people. He begins to ask questions that focus on these groups such as "how does this affect collectivities like First Nations?" In this respect, Belshaw opens up the idea of history interpretations varying from group to group. A recounting of the same historical event from a First Nations individual, versus a European settler, would greatly differ.

This chapter's arguments are certainly valid when it comes to the different ways history is studied and viewed and allows for a more open understanding to how history can be manipulated. Namely, how is it never certain a piece of evidence, like a diary, tells the honest story of a historical event. Overall, Belshaw's arguments stand very strong, and effectively open the reader's mind to different variables in the historiography, and how they shape and influence our studies.



CANADA'S FIRST PEOPLES

HISTORY 1120 (F16)

Week 3



-HISTORIOGRAPHY

- challenging the notion of 'pre-history'
- the issue of sources

-NATIVE CREATION STORIES

-CANADA'S FIRST PEOPLES PRIOR TO 1500

- Beringia
- diversity
- common cultural characteristics

-CANADA'S FIRST PEOPLES IN THE 1500s

- Arctic Thule
- Northeastern Woodlands
- Great Plains
- Northwest Coast
- Plateau



- The Petroglyphs near Peterborough, Ontario, are the largest known concentration of aboriginal rock carvings in Canada. They are believed to have been carved by Algonquian people between 900 and 1400 C.E.





Archaeological evidence suggests that people have camped at Writing-On-Stone for at least 3,000 years – but most of the rock art is between 100 and 500 years old with some of the depictions possibly as old as 1,000 years. Very early works may have simply weathered away.



ABORIGINAL CREATION STORIES

- Canada's Aboriginal peoples value a legacy of oral tradition that provides an account of each group's origins, history, and lessons of morality
- Each group has its own creation story – or narrative of how the world began
- These stories bind a community with its past and future, and oral traditions reach across generations, from elder to child
- These narratives vary across different cultures
- Despite their diversity, most of these stories maintain that life began on the North American continent



TAGISH-TLINGIT ORIGIN STORY

A long time ago all the world was water. Crow saw that Sea Lion owned the only island in the world. The rest was Water. Sea Lion is the only one with land. The whole place was ocean. Crow is resting on a piece of log. He's tired. He sees Sea Lion with that little island just for himself. He wants land too. So he stole that Sea Lion's kid. "Give me back that kid," said Sea Lion. "Give me some beach, some sand," says Crow. So Sea Lion gave him sand. You know how sand in water floats? Crow threw that sand around the ocean. "Be world!" he tells it. And it became the world.





BERINGIA



CANADA'S FIRST PEOPLES PRIOR TO THE 1500S

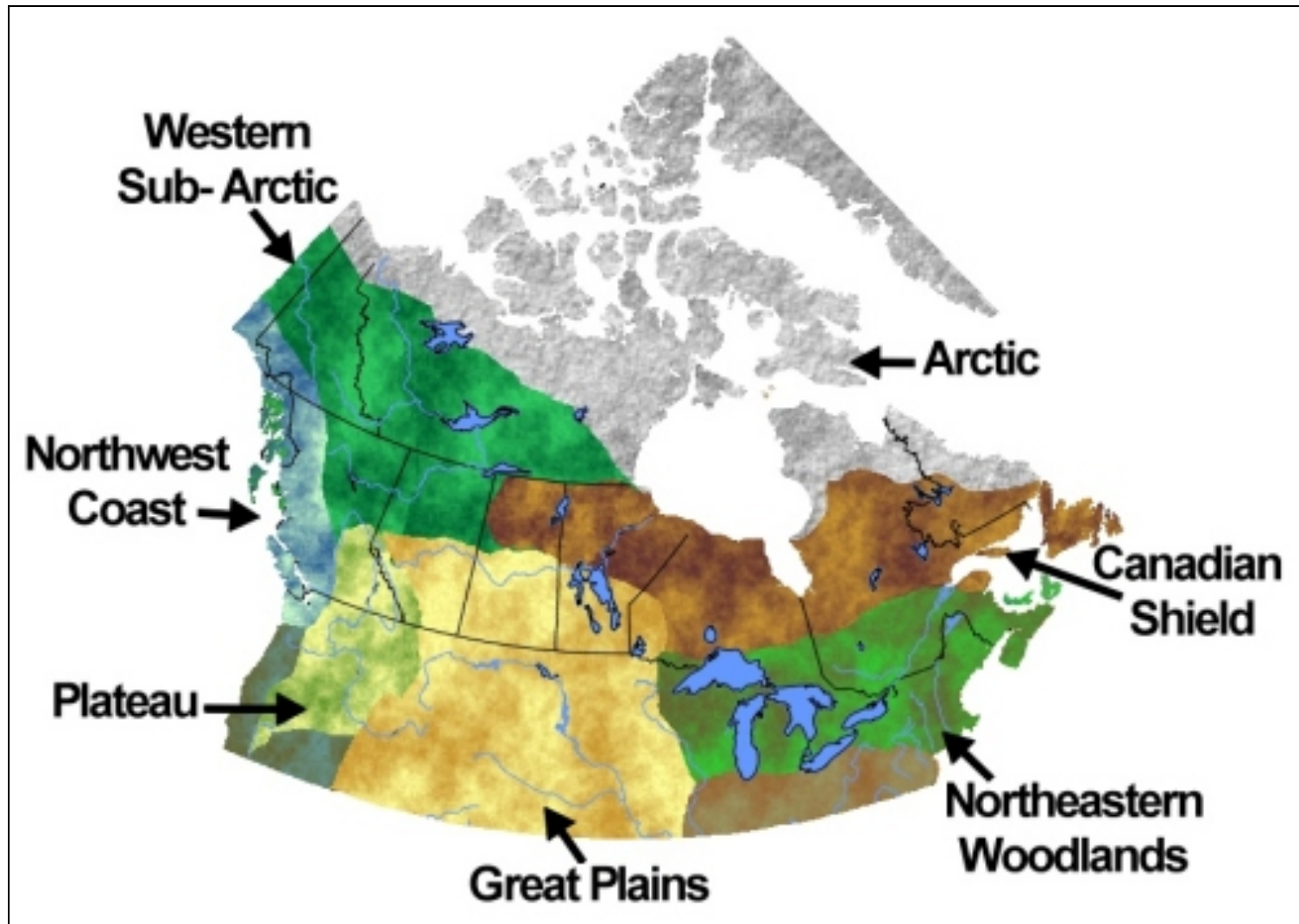
- Lived in self-sufficient groups of about 20-30 people
- Formed small hunting groups
- Tough environment – demanded ingenuity
- Leadership by consent



BERINGIA

- Also known as the Bering land bridge
- Strip of land linking Siberia and Alaska
- During ice ages, this strip of land was exposed (due to drop in sea level)
- At its greatest extent approximately 20,000 years ago
- Most scholars argue that Canada's Aboriginal peoples came to North America from Siberia across Beringia (between 15,000-30,000 BCE)
- Beringia – the most common theory, but not the only one; the origin of Aboriginal peoples in North America remains subject to debate





ABORIGINAL CULTURE AREAS



COMMON CULTURAL CHARACTERISTICS:

- Religion – spirituality intertwined with everyday life
- Knowledge of the natural environment (ie. plants for medicinal purposes; wood for building etc.)
- Established networks of trade
- Warfare
- Perspectives on gender and sexuality – differed from Europeans



CANADA'S FIRST PEOPLES IN THE 1500S

- Lived in self-sufficient groups of about 20-30 people
- Formed small hunting groups
- Tough environment – demanded ingenuity
- Leadership by consent



ARCTIC THULE

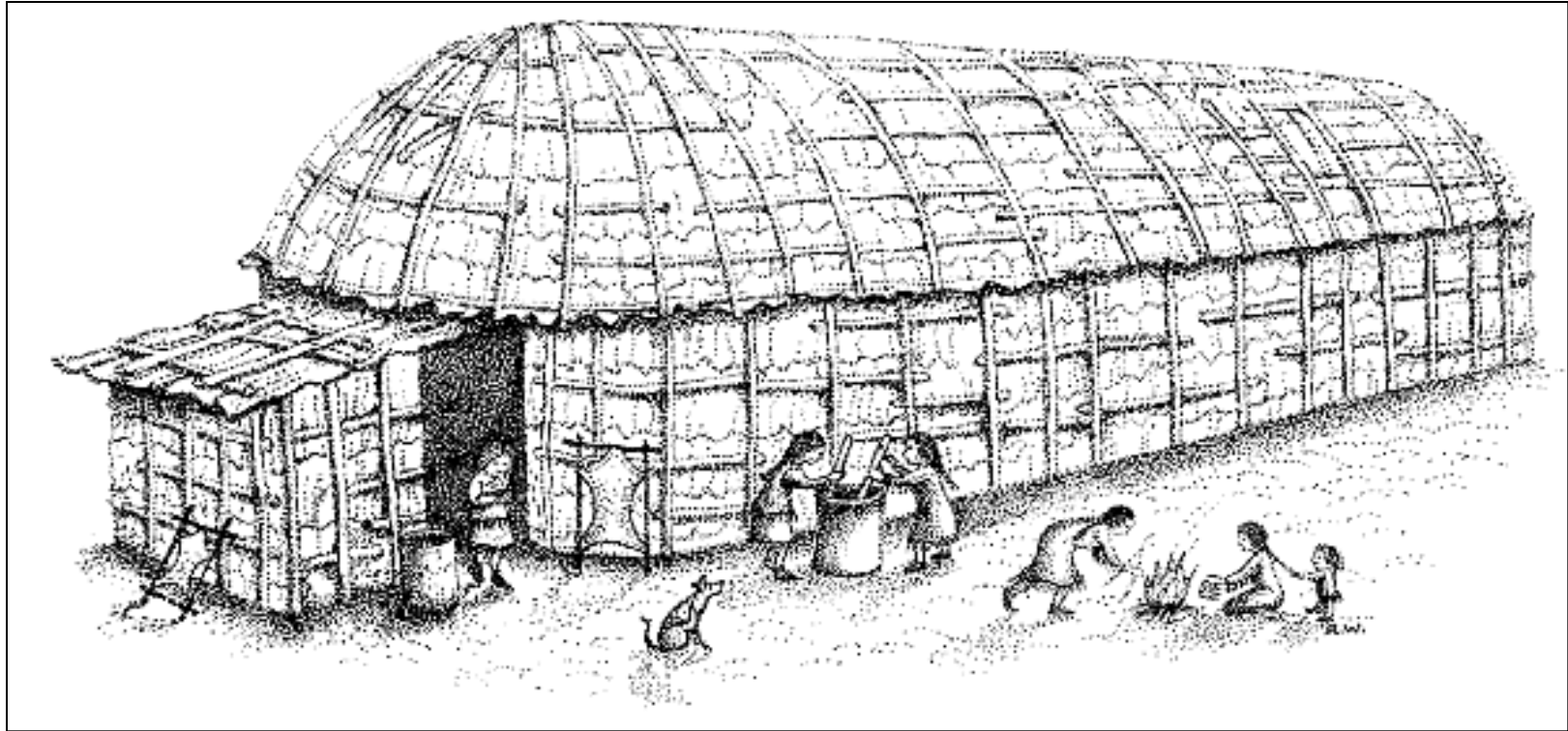
- Lived in self-sufficient groups of about 20-30 people
- Formed small hunting groups
- Tough environment – demanded ingenuity
- Leadership by consent



NORTHEASTERN WOODLANDS

- Importance of agriculture
- Well-established trading networks
- Large, sedentary populations
- Lived in longhouses (extended family)
- Matrilineal and matrilocal
- Gender roles – relative equality
- Power through consent rather than coercion





IROQUOIS LONGHOUSE



The Non-Food Products of the Buffalo

Hide with hair: floor coverings, beds, clothing, and moccasins

Hide, no hair: soft clothing, moccasins, tepees, and baby blankets

Hide, no hair: stiff quivers and rigid containers

Bladders: waterproof bags

Brains and liver: product to tan leather

Stomach: cooking pots and watertight containers

Bones: scrapers, knives, awls, and arrow shafts

Rib bones: sleigh runners for children's toys

Skull: ceremonial object

Horns: cups and spoons

Sinews: bowstrings, threads, lashing cords, and ropes

Tail: fly swatter

Hair: stuffing, paintbrushes, ornaments and cords

Teeth: necklaces

Dewclaws: rattles

Hooves: glue

Dung: fuel for fires



GREAT PLAINS

- Importance of the buffalo
- Hunting and gathering
- Reciprocal trade system
- Nomadic
- Leadership based on consent



NORTHWEST COAST

- Salmon and cedar – central to Northwest culture and economy
- Large, sedentary populations
- Elaborate trade networks
- Complex social system, with sharp divisions based on rank/status
- Rich cultural and artistic life



POTLATCH

- Great ceremonial feasts held primarily by First Nations of the Northwest Coast
- Held annually (in winter) – but also throughout the year to celebrate the appointment of a leader, a marriage, victory over an enemy etc.
- The potlatch system – functioned to distribute wealth – the amount of goods a chief was able to give away at a potlatch was a symbol of his power
- The potlatch system ensured that no free person starved or lived without essential goods
- Forum for peaceful mediations and recreation



PLATEAU

- Less sedentary and more egalitarian than Northwest Coast cultures
- Semi-migratory – hunting and fishing
- Hereditary chiefs (but rule by consent)
- Rich cultural/artistic life



COMPETING WORLDVIEWS

- **Europeans saw themselves as “discovering” a “New World”**
- **“I have lived here since the world began...”**
Mi'kmaq legend

