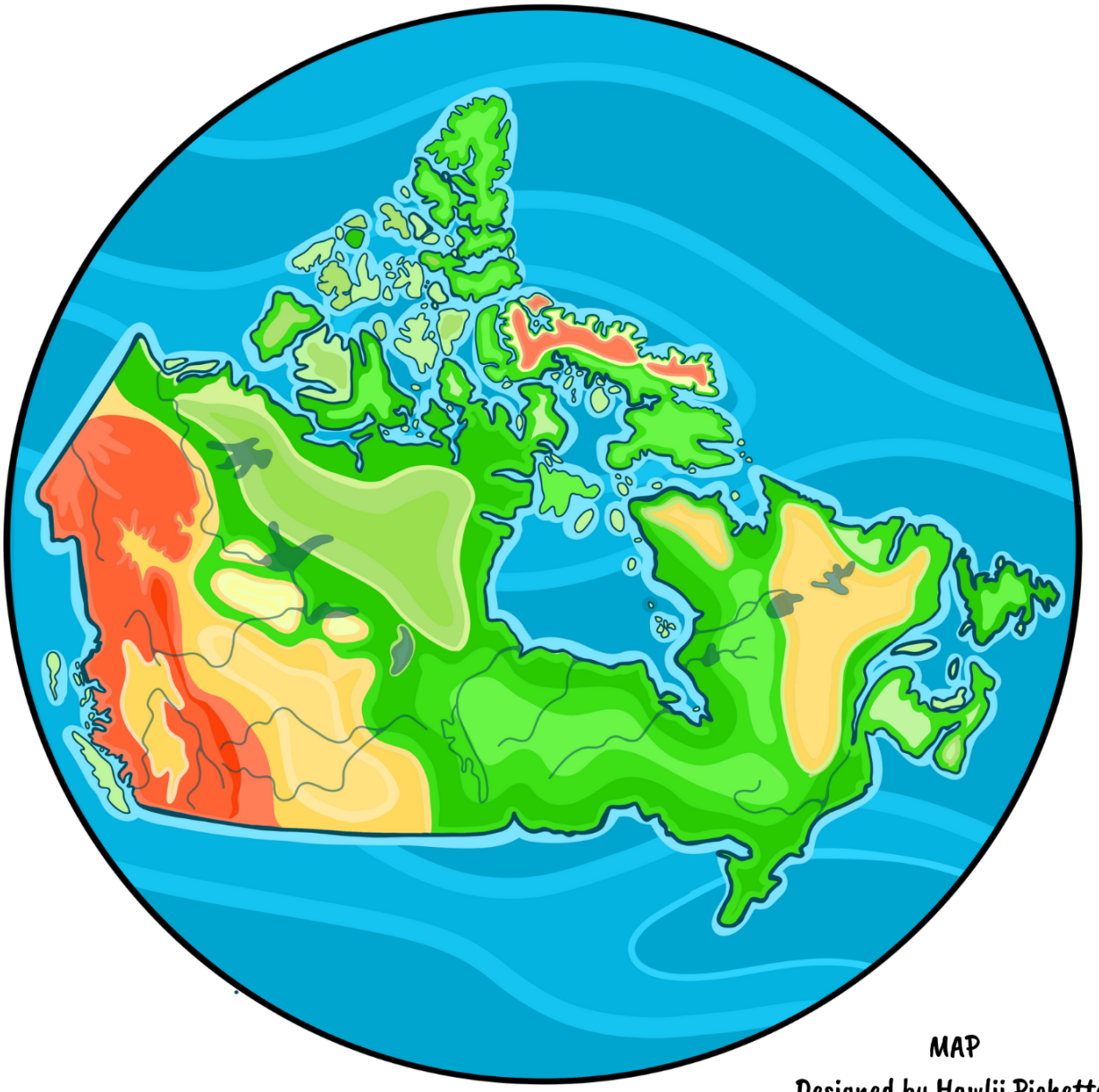

MAP
Designed by Hawlii Pichette

WATER LESSON PLANS

ADVANCED: GRADES 9-12

www.indigenousheroes.ca

Lesson Plan

Extension Activities for In-Class Learning

Suggested Grades: 9-12

ADVANCED

INTRODUCTION

Sports jerseys are created using design elements like that of flags. Today, flags are objects that represent distinct groups' connections to places and each other. Indigenous language place names can be found across what is now Canada, although they do not reflect the vastness of place names known to Indigenous Peoples, which predate Canada. There are historical facts within oral stories that connect to many Indigenous place names. When looking at current Indigenous place names in Canada, there is often a connection to water. Water connects, sustains, and is considered sacred. Rich oral traditions have passed on creation stories that connect with how Indigenous Peoples, plants, and animals came to be.

Design elements included in present-day flags may reflect original symbolism used throughout history. Traditional and present-day clothing, regalia and cultural items have elements of design that are unique to individuals, families, and groups. Many objects today are created using both traditional and present-day materials. For example, porcupine quills might be used along with glass or plastic beads to create intricate designs on clothing, regalia, jewellery and other objects.

The lesson plans included are basic entry point activities meant to inspire further learning, relationship building and deeper understanding specific to distinct First Nations, Métis, and Inuit Peoples. The term Indigenous is being used as a broad term that encompasses First Nations, Métis, and Inuit. There are many distinct groups with distinct cultural traditions. These lessons do not go into depth, but rather offer brief introductions to some broad themes that relate to the Indigenous Hall of Famers.

SECTION SUMMARY: BACKGROUND INFORMATION

JERSEYS

Clothing worn by athletes has transformed throughout history. Present-day sports include clothing with specific colours and designs that represent an individual or team's sponsor, values, and overall spirit. At the Olympic Games and Paralympic Games, each athlete's and/or team's uniform is typically represented by the colours and symbols on their country's flag. Jerseys are created using design elements like that of flags. Design elements are also used in creating Indigenous traditional and current clothing, regalia, and artefacts that may represent kinship, spirituality, clan, nation, stories, historical facts, connection to the natural world and ceremonial significance.

REGALIA

Regalia is the traditional clothing, accessories, jewellery, and artefacts that have specific design elements unique to the owner, family and Indigenous group. Many regalia designs have been passed down through generations and are specific to a distinct Indigenous group. There is often a deep spiritual connection to the regalia. Types of regalia vary depending on when and where they are being worn. Today, regalia is most often worn during celebrations, ceremonies, specific events, and to honour cultural ways of life.

There was a time in Canadian history that ceremonies and cultural objects, including regalia, that had been practiced for generations prior to the creation of Canada, were outlawed by the newly formed government who forced control over the land and original inhabitants of the land. Cultural objects, including regalia, were confiscated, stolen, or pillaged, often being put into museums, sold, destroyed or ending up in homes of non-Indigenous families through the Potlatch Ban in an amendment of the Indian Act. Efforts are underway to repatriate items by restoring artefacts, family heirlooms, ceremonial and sacred items, and human remains back to families and communities.

FLAGS

Flags representing the conquering and ownership of land are not representative of original Indigenous ways of knowing and being.

A type of marker or symbol of family, clan, story or territory can be seen in Tipi flap designs, eagle staffs and totem poles, for example. Natural formations, such as rivers, were also used to distinguish ancestral territories and continue to mark some Treaty territories. Colours, pattern designs, artefacts and symbols are used to distinguish various Indigenous groups. Flags are used today as one method to represent distinct Indigenous groups.

First Nations were forced onto reserves with each nation creating their own flag with distinct design elements that represent themselves. Flag symbols that represent Indigenous groups of today may relate to designs and patterns that predate Canada. The Haudenosaunee flag features the colours of wampum shells and originates from the Hiawatha Belt. Treaty groups also have distinct flags that represent their understanding of the Treaty. The Métis flag predates the Canadian Flag and continues to represent the Métis people. Inuit groups have distinct flags with distinct colours and symbols. For

example, Inuvialuit features a stylized gyrfalcon, which has design elements common to their distinct artistic style. Like the regeneration of the almost endangered bird they, too, are rising again.[1]

PLACE NAMES AND TOPONYMS

Indigenous Peoples survived and thrived on this land prior to the creation of the current country, provinces, territories, cities, towns, and reserves. There are many original place names that continue to be found on maps within what is now Canada, and Indigenous language speakers continue to pass on knowledge of original place names, cultural and natural places of significance.

Currently, there are close to 30,000 official Indigenous place names used in Canada[2]. Some names are more familiar than others. Saskatchewan derives from the Nêhiyaw (Cree language) word kisiskâciwan which translates to “fast-flowing or swift current”.[3]

The forced displacement of Indigenous Peoples and colonization of the land resulted in European toponyms becoming the most widespread identifiers of land borders and places, though some Indigenous place names still remain. Many places across Canada are making efforts to restore Indigenous original place names.

Treaty borders extend beyond provincial borders as they were entered into prior to the creation of provinces. Treaty borders are often designated by specific rivers. Reserves did not exist prior to the Indian Act. Ancestral territories are vast and often designated by natural landmarks and in some cases specific artefacts and symbols.

Land, water, and sky knowledge was vastly and deeply known to Indigenous Peoples with this knowledge most predominantly being passed on through oral, symbolic and experiential learning traditions. Water-based travel and trade routes were navigated through landmarks, transportation, and star knowledge. Many Knowledge Holders continue to share land, waters, and sky knowledge, although violent assimilation policies have severely fractured knowledge transference.

ORIGIN STORIES

The original occupants of what is now known as Canada, which some Indigenous People refer to as Turtle Island, have names for the land which included places of natural or cultural significance. There are many stories from many nations that center on turtles. Turtle Island’s creation story is one that is based on an Anishinabek oral history teaching. There are drawings that depict the shape of a bird’s-eye view of a turtle overlaid with the shape of North America. The name Canada itself originates from an Indigenous word “KANATA,” which derives from the Haudenosaunee (Iroquoian) language family meaning "village" or "settlement".[4]

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[1] Illasiak, L. (2021, June 21). *Welcome from our Inuit Elder!* Retrieved from Aboriginal Awareness Week Calgary: https://www.aawc.ca/inuit/

[2] Government of Canada. (2021, July 6). *Indigenous Place Names*. Retrieved from Government of Canada: https://www.nrcan.gc.ca/earth-sciences/geography/indigenous-place-names/19739

[3] *Indigenous Saskatchewan Encyclopedia - Indigenous Languages*. (n.d.). (University of Regina Press) Retrieved from University of Saskatchewan: https://teaching.usask.ca/indigenoussk/import/indigenous_languages.php

[4] Government of Canada. (2020, June 8). *Origin of the name "Canada"*. Retrieved from Government of Canada: https://www.canada.ca/en/canadian-heritage/services/origin-name-canada.html

Many nations have creation stories in relation to the natural world. Some creation stories have been shared online through videos or text, yet connecting with local communities and seeking those who hold the gift to share creation story is ideal for learning about ways of knowing and being connected to specific nations. There are protocols for sharing stories that are unique to each Indigenous group.

Indigenous Hall of Famers are all connected to a place they call home and have stories rooted in their ancestral connections. There are many traditional land uses and creation stories, sacred sites, and places of cultural significance across Turtle Island (Canada). It is integral to work closely with local Indigenous Peoples to learn and help ensure experiences are respectful, authentic, and meaningful.

WATER

Water connects us to each other. Currently, in Canada, there continue to be many Indigenous place names connected to water. Water was and continues to be used for everyday sustenance, ceremony, trade and travel. “Water is life” is a phrase that is often used in Indigenous circles to emphasize its importance and Indigenous Peoples’ interconnection to it. Respect for the natural world is embedded in original ways of knowing and being. Water is considered sacred and as having spirit. Water in the womb protects and sustains a baby's growth before entering the world with breath. All life will perish without clean water. Water interconnects and sustains all living beings. Water teaches us that “we can have great strength to transform even the tallest mountain while being soft, pliable, and flexible. Water gives us the spiritual teaching that we too flow into the Great Ocean at the end of our life journey.”[5]

Water sources have been depleted and polluted near many current Indigenous communities, which can be seen as ecocide – the destruction of the natural environment by deliberate or negligent human action, therefore negatively impacting the livelihood of Indigenous Peoples. Ecocide and genocide are interconnected because the destruction of the ecosystem correlates with destruction of Indigenous ways of knowing and being, which are interconnected with the natural world. Access to clean water is an inherent right. Indigenous Peoples have been forcibly separated from water sources through colonization, which continues to trickle into the present realities of this country. Through forced relocation, confinement, pollution, and industrialization many Indigenous Peoples do not have access to clean water sources, which contributes to the legacy of trauma and overall health and wellness.

SPORT

Athletes need water to survive and thrive, as do all people and sentient beings. Access to clean water reflects healthy lives. All people need access to clean drinking water, which should be an inherent human right free from restrictions such as culture, finances, or social status. Water connects people, like rivers and streams connect with large bodies of water. Disconnection to water correlates to the disconnection of a sense of belonging.

Although jerseys are a far stretch from traditional regalia and cultural objects, elements of design can inspire the interconnection to streams of thought that celebrate and deepen knowledge of Indigenous ways of knowing and being. Currently, many sports teams are changing their teams’ logos and names to not project continued misrepresentation and mockery of Indigenous Peoples. For example, the “Cleveland Indians” baseball team plans to change their name and logo to the “Cleveland Guardians,” and the “Edmonton Eskimos” football team changed their name to the “Edmonton Elks”.

[5] *Honouring Water*. (n.d.). Retrieved from Assembly of First Nations: https://www.afn.ca/honoring-water/

IN-CLASS ACTIVITY #1

FLAGS and ANCESTRAL TERRITORY
INFORMATIONAL POSTER

SET UP

Display the WATER digital interactivity on a smart board or students independently interact with digital platforms.

OPTIONS

1. INDIVIDUAL: Students interact with the interactive map.

2. SMALL GROUP: The teacher assigns small groups, and students interact with the map.

3. WHOLE CLASS: Teacher or selected students interact with the map.

- Pick one FLAG from the interactive example, or pick a local Indigenous community or Indigenous Hall of Famer, and the teacher leads research to find the related flag.
- If possible, the teacher models research by connecting with a local Indigenous community or reserve to find out which flag represents their nation.
- If the teacher is not able to connect with the community or reserve, then research online to find a picture of the flag and display it on a smart board or print it for the class to see.

DISCUSS

Teachers share some of the background information provided about the origin of flags and symbols.

- As a class, SELECT an Indigenous group (reserve, nation, community).
- As a class, FIND an image of the Indigenous group's flag.
- Independently DRAW the flag.
- WRITE the name of the Indigenous group that is represented by the flag above or below the picture of the drawn flag. *Downloadable template included below.*
- As a class, BRAINSTORM ideas of what the colours and symbols might represent.
- As a class, RESEARCH what the colours and symbols on the flag represent.
- OPTIONAL – write a description of what the flag represents.

ANCESTRAL TERRITORY EXPLORATION

- Go to the digital map that shows ancestral territories pre-contact Native-Land.
- The teacher and students zoom in on the area that represents the flag and nation they studied.

CREATION STORY CONNECTIONS

- Creation Stories: Many nations have creation stories as to how they came to be on the land that they have lived on since time immemorial. Some creation stories have been shared online, yet connecting with local communities and seeking those who hold the gift of creation stories to share with students would be ideal for learning about ways of knowing and being connected to various nations.
- Tell students that many Indigenous Peoples across what is now Canada refer to this land as "Turtle Island".
- Display the image of "Turtle Island" https://nativereflections.ca/products/nip-19 which is most prominently connected to the Anishinabek People.
- Share one of the links below with the class.
    - *Makinak: The Turtle by Wilfred Buck* **https://youtu.be/2aKY198dFgM**
    - *The Ojibway Creation Story* **https://youtu.be/Etn92Ms8plo**
    - *Turtle Island — where's that?* **https://www.cbc.ca/kidscbc2/the-feed/turtle-island-wheres-that**

  OR

- Invite an Indigenous storyteller to tell the creation story of Turtle Island or another creation story that relates specifically to the storyteller's nation.

CREATION STORY EXTENSION

Research the following questions:

- What are Indigenous creation stories?
- Why do some Indigenous Peoples today continue to call Canada "Turtle Island"?
- Are there protocols involved in the sharing of creation stories?
- Are creation stories shared by Indigenous Peoples readily available online?
- Why is it best to connect with Indigenous Peoples to share their creation stories rather than finding them online?

CREATE

Students create posters.

- SELECT a First Nation, Métis, or Inuit group (reserve, nation, community).

DETAILS for POSTER

- DRAW or place a photo of the Indigenous group's flag on the poster.
- INFORM the students of what Indigenous group is represented by the flag on the poster.
- BRAINSTORM ideas of what the colours and symbols might represent.
- RESEARCH what the colours and symbols on the flag represent.
- RESEARCH whether there are other traditional artefact symbols that were and are used on the flag to distinguish the Indigenous group selected. Include this information on the poster.
- VISIT the Native-Land or Stories from the Land[6] websites.
- RESEARCH what language family is represented by the selected Indigenous group. Include this information on the poster.
- DRAW the ancestral territory of the Indigenous group represented by the flag on a blank map of Canada.
- RESEARCH the current land base (reserves, settlements, none) of the selected Indigenous group and place a symbol on the map that was used to draw the ancestral territory.
- If there are any Indigenous place names that are near the place being represented included that information and the translation on the poster.
- IDENTIFY whether the Indigenous group selected has access to clean water.
- DISPLAY posters and have students do a gallery walk to learn more about other Indigenous groups represented by their peers' posters.

RESEARCH

RESEARCH the following topics:

- The current land base (reserves, settlements, none) of the selected Indigenous group and place a symbol on the map that was used to draw the ancestral territory.
- Whether the Indigenous group represented by the flag is currently a part of a Treaty, land-claim agreement, Métis land agreement or on "unceded" land. Include information on the poster.
- "The purpose of forced confinement and creation of reserves." Use Indigenous first-hand sources and answer the following questions:

[6] Government of Canada. (n.d.). *Stories from the Land: Indigenous Place Names in Canada*. Retrieved from Government of Canada: https://maps.canada.ca/journal/content-en.html?lang=en&appid=0e585399e9474ccf932104a239d90652&appidalt=11756f2e3c454acdb214f950cf1e2f7d

- How has ancestral and reserve territory shifted in terms of access to land and resources? https://geo.aadnc-aandc.gc.ca/cippn-fnpim/index-eng.html
- Does the selected Indigenous group have access to clean water?

DISPLAY information posters and have students do a gallery walk to learn more about other Indigenous groups represented by their peers' posters.

IN-CLASS ACTIVITY #2

PLACE NAMES

SET UP

Display the WATER digital interactivity on a smartboard or students independently interact with digital platforms.

OPTIONS

1. INDIVIDUAL: Students interact with the interactive map.

2. SMALL GROUP: The teacher assigns small groups, and students interact with the map.

3. WHOLE CLASS: Teacher or selected students interact with the map.

RESEARCH

Divide the class into sections that represent areas within Canada. The class could be divided into provinces or the teacher can choose sections relevant to their locality. Have students draw the portion of Canada that they are researching on a large poster paper. They will use this to insert the following research:

- Original Indigenous place names that continue to exist on current maps of Canada.
- Place names that are near or close to the home origins of the Indigenous Hall of Famers.
- Names and locations of publicly known sacred sites or natural places of significance.

To assist with research, share the following information with students:

- Explore the Google Earth interactive map that features the Indigenous Sports Heroes: https://earth.google.com/earth/d/1Mv5bdg18af3ZgjwUkAul6W6mwUQ9LcqF?usp=sharing
- Explore "Stories from the land".
- Read the downloadable document "Aboriginal Place Names[7]": http://www.virtualvisit.learnalberta.ca/content/aswt/culture_and_language/documents/aboriginal_place_names.pdf

[7] Government of Alberta. (n.d.). *Walking Together: First Nations, Métis and Inuit Perspectives in Curriculum*. Retrieved from LearnAlberta.ca: http://www.virtualvisit.learnalberta.ca/content/aswt/culture_and_language/documents/aboriginal_place_names.pdf

On a separate piece of paper, include the following information:

- How do Indigenous place names connect with worldview?
- How are sacred sites and natural places of significance to Indigenous Peoples connected to Indigenous ways of knowing and being?

RESEARCH EXTENSION

- What is ecocide? How does it continue to affect the quality of life of Indigenous Peoples and their ways of being?? (i.e., Clean Water Access, Pass system, reserves, forced starvation).
- What is the impact of renaming places in Canada on Indigenous Peoples?
- Compare the characteristics of sites that are sacred to Indigenous Peoples to those considered sacred to other cultures. How are they similar and different?
- What are historical and current acts and/or events that desecrate Indigenous sacred sites and places of natural significance (i.e., OKA Crisis)?
- What are the social implications and impact on original Indigenous ways of knowing and being when sacred sites and natural places of significance are desecrated, destroyed, and undermined?

CREATE

- Join each group's researched section posters to make a collaborative poster or mural size map of Canada using students' findings. Each section should include Indigenous Heroes' places of origin, Indigenous place names with translations, sacred sites, and natural places of significance.
- Do not include current provincial boundaries.
- Include some bodies of water* to enhance the aesthetics of the map.

  **To assist with this process, see the tables included in the templates section at the end of this document.*

SHARED FINDINGS

- Groups present their research orally to the class to expand the range of knowledge.

IN-CLASS ACTIVITY #3

REGALIA

Note: This activity expands on **In-Class Activity #1**. In this activity, students will continue to learn more about the local Indigenous group that the class talked about when researching their local Indigenous groups' flags.

RESEARCH

As a class, search for images and videos online that show traditional and present-day clothing/regalia of the selected Indigenous group.

CONSIDER the FOLLOWING

- What is regalia? (*See regalia sub header of "Background" section above*).
- What is the selected regalia and its significance to the respective Indigenous group? When is/was the regalia worn?
- Are there dances and songs that go with the regalia? If so, what are they?
- Are there stories or symbolic meaning in the designs in the regalia? If so, what do they symbolize?
- What materials are used to create clothing regalia in the past and present?
- What does the selected regalia reveal about the Indigenous ways of knowing and being?
- What are some more examples of other historical and present-day artefacts and objects that are unique to the selected Indigenous group?
- What is cultural appropriation[8] from an Indigenous perspective and why is it important to understand? Further reading: *Cultural Appreciation or Cultural Appropriation? A zine on culture, respect, allyship, and racism*[9] https://www.aihfs.org/pdf/8-1-16%20Cultural%20Appropriation.pdf
- Find examples of Indigenous cultural appropriation and discuss ways to appreciate rather than appropriate[10] Indigenous clothing, regalia, and other cultural items.
- What do clothing, regalia, and cultural items reveal about the original Indigenous way of knowing and being of the selected Indigenous group?

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[8] The Canadian Encyclopedia. (2021). *Cultural Appropriation of Indigenous Peoples in Canada*. Retrieved from The Canadian Encyclopedia | Historica Canada: https://www.thecanadianencyclopedia.ca/en/article/cultural-appropriation-of-indigenous-peoples-in-canada

[9] *Cultural Appreciation or Cultural Appropriation? A zine on culture, respect, allyship, and racism*. (2011). Retrieved from American Indian Health & Family Services: https://www.aihfs.org/pdf/8-1-16%20Cultural%20Appropriation.pdf

[10] CBC Radio. (2016, October 27). *Cultural Appropriation vs. Appreciation*. Retrieved from YouTube: https://www.youtube.com/watch?v=vfAp_G735r0

- What is the Indian Act? What is a potlatch? What was the Ban? Why was wearing traditional regalia and participating in song/dance and ceremonies outlawed at one point in Canadian history?
- How did these aggressive policies affect the self-esteem and transference of Indigenous ways of knowing and being?
- What happened to cultural items that were confiscated?
- Who was confiscating traditional artefacts, such as regalia?
- Why were items being confiscated?
- How would cultural items be acquired by colonizers?
- What is repatriation?
- What are museums' roles in repatriation?
- Find examples of repatriation initiatives that have, and continue to, happen across Canada.
- How can you take action to support local Indigenous groups in repatriating items and celebrate their culture?
- How can cultural revitalization and celebration be supported by non-indigenous people to help facilitate reconciliation?

SUGGESTION

Using protocols that relate to the Indigenous group that the class is learning about, invite an Indigenous Knowledge Holder experienced with the selected regalia to teach students about its design elements. Invite traditional dancers and singers into the class to showcase and share knowledge of dance, song and teachings related to the selected regalia.

EXTENSION

Connect with a local history museum to critique and learn about its representation of Indigenous Peoples and discuss the initiatives they are undertaking to support the repatriation of cultural artefacts and Truth & Reconciliation.

IN-CLASS ACTIVITY #4

LEAVE, STICK, ROCK, SHARE

SET UP: Circle or U-shape with teacher included in the circle.

PROCESS: Each student takes turns following the sequence of the circle or U-shape.

GUIDED SHARE:

- *LEAVE:* One word of gratitude that you would LEAVE to the earth.
- *STICK:* One memory of the activity that will STICK with you.
- *ROCK:* One thing that ROCKED you so much you will share it with someone.
- SHARE: Take snapshots of student work that was created throughout the process and SHARE them on social media.

CANADA'S SPORTS HALL OF FAME SOCIAL MEDIA HANDLES

@CANsportshall

@CANsportshall

@sportshall

HASHTAGS

#IndigenousSportHeroes
#EducateandInspire

TEMPLATES

ACTIVITY 1 Name: _____

Indigenous Flag Activity

DRAW a flag that represents a specific Indigenous group (First Nation, Métis, or Inuit).
WRITE the name of the Indigenous group that is represented above or below.

Describe the symbolism of the flag represents:

_____

_____

_____

_____

_____

ACTIVITY 2
Map of approximate locations of Indigenous Hall of Famers place of origin

ACTIVITY #2: INDIGENOUS SPORTS HEROES GOOGLE EARTH INTERACTIVE	
INDIGENOUS SPORTS HERO	PLACE OF ORIGIN
Chief Wilton Littlechild	Ermineskin Cree Nation Reserve, Maskwacis (Bear Hills), Alberta
Alwyn Morris	Mohawk Nation of Kahnawake, Quebec
Bryan Trottier	Val Marie, Saskatchewan
Bill Isaacs	Six Nations of the Grand River First Nations, Ontario
Alex Decoteau	North Battleford, Red Pheasant Reserve, Saskatchewan
Colette Bourgonje	Porcupine Plain, Saskatchewan
Gaylord Powless	Six Nations of the Grand River First Nations, Ontario
Harry Manson	Snuneymuxw First Nation Coast Salish, British Columbia
Joseph Benjamin Keeper	Norway House Cree Nation, Manitoba
Ross Powless	Six Nations of the Grand River First Nations, Ontario
Sharon Anne & Shirley Firth	Aklavik, Yukon
Waneek Horn-Miller	Oka, Mohawk Nation of Kahnawake, Quebec
Tom Longboat	Six Nations of the Grand River First Nations, Ontario
James Lavallée	Winnipeg, Manitoba
Cameron Gayleard	St. Andrews, Manitoba
Lyric Atchison	Squamish Nation, British Columbia
Michael Linklater	Thunderchild First Nation, Saskatchewan
Joy SpearChief-Morris	Kainai First Nation, Alberta
Jocelyne Larocque	Ste. Anne, Manitoba

ACTIVITY #2: INDIGENOUS PLACE NAMES EXAMPLES STORIES FROM THE LAND	
Bear Hills maskwacîs (Cree)	Notukeu Creek –"nôtokêw" – old woman (Cree)
Onöñda'gega' (Onondaga) – people of the hills (Onondaga)	Echimamish River – "eachimamish sipi" - water flowing both ways (Cree)
Aklavik /əˈklævɪk/ (Inuvialuktun: Akłarvik) (from the Inuvialuktun meaning barren ground grizzly place)	Ontario – "beautiful lake" Ouendat (Huron)
Kanyen'kehaka – (Mohawk "People of the Flint Nation")	Saskatchewan – Kisiskatchewani Sipi, Cree, "swift-flowing river" (Saskatchewan River) (Cree)
Tawatinaw – river which divides the hills (Cree)	The Pas (Manitoba) – "a narrow place," or opaskweow, "narrows between high banks" (Cree)
Chilliwack (British Columbia) –"going back up" the river name of the local tribe, ch,ihl-KWAY-uhk,	Yukon – from LoYu-kun-ah, Loucheux, "great river"
Kamloops (British Columbia) – kahm-o-loops, Shushwap, "the meeting of waters"	Penticton (British Columbia) – Okanagan, "the always place"
Wabamun – Cree, "mirror"	Wetaskiwin – from wi-ta-ski-winik or witaskioochakatinow, Cree, "place of peace"
Athabasca – Cree, "where there are reeds"	Lake Erie's – derived from "erielhonan," - long tail (Iroquoian)
Nôtinitosîpîhk – Battlefords (at the battle river") (Cree)	Ottawa – derived from "adawe," which means "to trade." (Algonquin)
Mikisiw-wacîhk – "At eagle hills" (Cree)	"Misâskwatômina" – Saskatoon – Saskatoon berry (Cree)
Saskatoon (Saskatchewan) – from mis-sask-guah-too-min, Cree, an edible red berry native to the area	Manitoba – mini and tobow – Lake of the Prairie (Assiniboine)

Manitoba –maniot-wapow, , “the strait of the spirit or manitobau (roaring sound produced by pebbles on a beach), Cree	Oshawa (Ontario) – Seneca, “crossing of a stream” or “carrying place”
Coquitlam (British Columbia) – “small red salmon” (Kawayquitlam, Salish),	Winnipeg (Manitoba) –from win-nipi, Cree, “dirty water where the alders grow”
Kanata – “settlement” or “village” (Ouendat, Huron)	Chibougamau (Quebec) –Cree, “where the water is shut in”
Chicoutimi (Quebec) – shkoutimeou, “the end of the deep water”	Waskatenau – Cree, “opening in the banks”
Wabasca-Desmarais – wapuskau, Cree, “body of water with whitecaps”	Mississauga – from “Misi-zaagiing,” – “large outlet” or “great river mouth” (Anishinabek)
Lake Ontario’s – from Oniatarí:io,” – “lake of shining waters” (Iroquoian)	Toronto – from “tkaronto,” – “trees standing in water” (Mohawk)
Oshawa – from “aaz haway,” – across” or “the crossing place” (Anishinabek)	Kanyen'kehaka – People of the Flint Nation (Mohawk)
Sources: https://maps.fpcc.ca/ https://greatlakes.guide/ideas/the-great-lakes-through-traditional-languages	

ALTERNATIVE ACTIVITY

Locate all the above place names on a map of Canada. Are there any names that have a story that coincides with the meaning of the name?

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