

ENGL 215 Live Chat 4a



Zoom Meeting Information

- Zoom Meetings are about 60 minutes in length.
- Zoom Meetings are recorded.
- Recordings and PowerPoint presentations are posted on onQ (under “Activities” > “Zoom Meetings”).
- Participate in the discussion by using the “Chat” window or by raising your hand in “Reactions.”
- Your camera may be on or off.

ENGL 215 Zoom Meetings

Weeks 1-3	Live Chat 1a Confederation Poets	Live Chat 1b Duncan Campbell Scott	Live Chat 1c Stephen Leacock
Weeks 4-6	Live Chat 2a Modernist Poets	Live Chat 2b Mordecai Richler	Live Chat 2c Margaret Atwood
Weeks 7-9	Live Chat 3a Basil Johnston	Live Chat 3b Contemporary Poets	Live Chat 3c Ann-Marie MacDonald
Weeks 10-12	Live Chat 4a Tomson Highway	Live Chat 4b Brad Fraser	Live Chat 4c Thomas King

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Appendix D1

- **Hockey:** Evaluate the symbolic implications of the game of ice hockey in Tomson Highway’s *Dry Lips Oughta Move to Kapuskasing*.

Tomson Highway, *Dry Lips Oughta Move to Kapuskasing*

In September 1860 ... a young dentist named William George Beers wrote a pamphlet that set out some rules and instructions for [lacrosse], which until then had had no written regulations. Beers, a strong nationalist, not only designed a set of rules for the game, but also replaced the deerskin ball [that had traditionally been used by Indigenous peoples in some of their sports] with one of hard rubber. He became known as the father of modern lacrosse.

Adamski, Barbara K. “Lacrosse.” *The Canadian Encyclopedia*. 31 July 2018, <https://www.thecanadianencyclopedia.ca/en/article/lacrosse>

 **Tomson Highway,**
Dry Lips Oughta Move to Kapuskasing

Members of the various Algonquian language groups referred to early ball games as *baggataway*. Strong similarities among the war club, lacrosse stick, and even the drumstick, shown in photos of early Ojibwa implements, support the connection between these early ball games and the later development of lacrosse. There is also a strong link between lacrosse and the Mohawk ball game known as *tewaarathon*. As with other early Indigenous ball games, *tewaarathon* served a number of functions; as the game was played by a large number of warriors on fields that could be over a kilometre long, it kept young men fit and strong for both war and hunting. It could also be played to strengthen diplomatic alliances, support social conformity and economic equality, and honour the gods. In general, Aboriginal women were excluded from these games, although in some First Nations women did play ball games on their own, or with men.

Adamski, Barbara K. “Lacrosse.” *The Canadian Encyclopedia*. 31 July 2018, <https://www.thecanadianencyclopedia.ca/en/article/lacrosse>

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If the success of lacrosse in Canada was achieved by marketing it as the game of the people, thanks to the implementation of amateurism by Canadian sport officials these same people were quickly excluded from the game.... Those unable to play responded by participating in a new, exciting, and more accessible alternative: hockey. Unlike lacrosse officials' rejection of professional interests, hockey organizers took an alternative route. They succumbed to the lucrative potential of professional sport. By the twentieth century, therefore, lacrosse had lost its national appeal and hockey had taken on the mantle of Canada's national game. (qtd. in Norman)

Robidoux, Michael A. *Men at Play: A Working Understanding of Professional Hockey*. McGill-Queen's UP, 2001.

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For a certain sector of French Canadian males—later known as les Canadiens—the First Nations male provided an alternative model of masculinity to what they had known in France, one where physicality, stoicism, and bravado were valued and celebrated, not repressed, as was the typical Christian model of masculinity.... Early French settlers began emulating First Nations males, and in doing so began sharing in their cultural practices. Occupational and survival-related pursuits such as canoeing, snowshoeing, and hunting were some of the obvious activities that were learned and performed. Native team sports such as lacrosse also proved to be of tremendous interest to les Canadiens, as these games gave both First Nations and French males the opportunity to prove their worth to one another as men. (qtd. in Norman)

Robidoux, Michael A. “Imagining a Canadian Identity through Sport: A Historical Interpretation of Lacrosse and Hockey.” *Journal of American Folklore*, vol. 115, no. 456, pp. 209-25.

 **Tomson Highway,**
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... in hockey's earliest incarnations as a formalized sport, the idealized masculinity of some Aboriginals was valorized within the sport. Furthermore, unlike in lacrosse, Aboriginals were not excluded from participating competitively in hockey (although they certainly faced more barriers than white Canadians). As a result, individual Aboriginal players, and even entire teams consisting entirely of Aboriginal players, were not uncommon in the hockey in the first half of the twentieth century.

Norman, Mark. “Canadian Aboriginal Peoples and Hockey: A Complex and Conflicted History.” *Hockey in Society: Exploring Critical Social Issues in Hockey*. 20 Mar. 2012, <https://hockeyinsociety.com/2012/03/20/canadian-aboriginals-and-hockey-a-complex-and-conflicted-history-part-1/>

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It would not have been all that unusual to see aboriginals playing hockey in the 1920s. Several of the players on the Cree [and] Ojibway Tour had played in Toronto's Mercantile League or similar leagues in North Bay and elsewhere. Even a team composed entirely of aboriginals would not have been that unusual.... In northern British Columbia during the early 1930s, a team composed of those from the Shuswap nation, the Alkali Lake Braves, was the dominant team in the region. (qtd. in Norman)

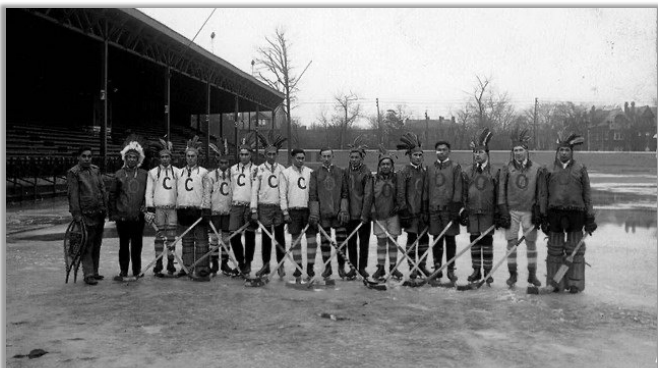
Plummer, Kevin. "The Cree and Ojibway Indian Hockey Tour."
Torontoist, 14 Jan. 2012, <https://torontoist.com/2012/01/historicist-the-cree-ojibway-indian-hockey-tour/>

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For a 1928 audience, the novelty of an aboriginal hockey team would have been minimal. The truly unusual thing about the Cree [and] Ojibway Tour was that rather than standard hockey jerseys, each player wore a "feathered head-dress," buckskin tunic (emblazoned with a C or an O), and "beaded waists" on the ice.... Wearing [this costume] in hockey games certainly didn't reflect traditional Cree or Ojibway cultural practices. Moreover, it didn't match the regular daily attire of the players.

Plummer, Kevin. "The Cree and Ojibway Indian Hockey Tour."
Torontoist, 14 Jan. 2012, <https://torontoist.com/2012/01/historicist-the-cree-ojibway-indian-hockey-tour/>

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