Living on the Land

Summary of the Student Text

This chapter gives an overview of the many technologies which were used to harvest and process the diverse resources of the land and sea. Ways that people managed the resources are examined. A case study of the Dunne-za shows how their culture is closely integrated with the land.

Prescribed Learning Outcomes

It is expected that students will:

- describe traditional B.C. First Nations technologies, including the uses of plants and animals
- compare current and traditional First Nations resource use and management
- relate First Nations concepts of land and resource ownership to spiritual and other cultural dimensions, including language

Key Concepts

- First Nations people developed sophisticated and efficient technologies to harvest and process the resources of their territories.
- First Nations world view understands that all living things are interconnected and interdependent.
- A characteristic of traditional First Nations societies is their commitment to stewardship of the land and the environment.
- Effective methods of managing the resources were and continue to be employed by the First Nations of B.C.
- Many traditional resources are still harvested and processed today.

Vocabulary

adze, cantilevered, gunwale, material culture, stewardship

Materials and Resources

- Videos: *Laxwesa Wa, Strength of the River: Fishing on the Fraser River* (*Circle Unbroken* series, Video 6/1); *Laxwesa Wa, Strength of the River: Fishing on the Coast* (*Circle Unbroken* series, Video 6/2).
- *Circle Unbroken Teacher's Guide*
- Materials for building models for the Critical Challenge
- Blackline Masters 2-1 to 2-6

Teaching Strategies and Activities

1. *Strength of the River*

Introduce the chapter by having students view the video *Laxwesa Wa, Strength of the River: Fishing on the Fraser River.* This video, by First Nations filmmaker Barb Cranmer, shows Stó:lō families fishing for salmon in traditional ways on the Fraser River. It shows how the salmon resource is interconnected with the economic, cultural, and spiritual life of the people.

- Refer to the *Circle Unbroken Teacher's Guide* for Videos 5, 6, 7 for background information and suggested activities.
- As they watch the video, ask students to look for examples of the following:
  - spiritual connections with the salmon
  - traditional fishing and processing technologies
  - education of the children
  - resource management systems (traditional fishing rights)

- After viewing, discuss the above topics with the class. Also discuss similar experiences students may have had with their own families.
- You may also want to show a video about fishing on the coast: *Laxwesa Wa, Strength of the River: Fishing on the Coast* (*Circle Unbroken* series, Video 6/2).
- Discuss ways that both these videos show issues surrounding management of the fisheries. Briefly explain the Aboriginal Fishing Strategy.
  Background information: The Aboriginal Fishing Strategy (AFS) is the federal government's response to the *Sparrow* Decision (see chapter 9 of the student book), which defined Aboriginal peoples' rights to fish for food and for social and ceremonial purposes and sets out the necessity of consulting with Aboriginal groups when their fishing rights might be affected. This Department of Fisheries and Oceans (DFO) program is intended to provide for the effective management and regulation of the Aboriginal fishery and ensure that the Aboriginal right to fish is respected through negotiation of mutually acceptable and time-limited fisheries.
- Have students record their personal thoughts about one or both of these videos in their Reflective Journals.

2. Traditional Ecological Knowledge

Background information: The knowledge which First Nations people have developed over many generations about their lands and resources and their relationship with them is called Traditional Ecological Knowledge. TEK is seen as an important system of understanding the world, and can work together with science on environmental and resource management issues. In discussions it is important not to judge either way of knowing, TEK or science, as one being better than the other.

- Blackline Master 2–1 has background information which you may want to hand out or display as an overhead.
- Discuss the key components of TEK. (*Holistic, based on teachings plus experience; oral, hundreds or thousands of years old, localized*).
- In small groups, ask students to address this question: How is TEK different from science? (*Science is quantitative; uses scientific method; specialized researchers collect the data.*)
- "Teaching of the Elders: Traditional Ecological Knowledge," Blackline Master 2-2, is an excerpt from the oral accounts of Betsy Leon, a Nak'azdli Elder. Ask students to read it and find examples of Traditional Ecological Knowledge. Students should look for the following elements:
  - interpreting animal behaviour (*Groundhog behaviour indicates absence or presence of other animals; beaver and squirrel behaviour tells the weather.*)
  - applying knowledge to technology (*Knowledge of moose behaviour used to snare it.*)
  - environmental relationships (*The appearance of the suckers has a connection to the growth of berries, something which science would miss.*)
  - spiritual beliefs (*Message from the wolves.*)
- *Background information:* Nak'azdli is the Dakelh (Carrier) community near Fort St. James on Stewart Lake. In Chapter 4 students will study the role of the great Nak'azdli Chief Gweh in the fur trade. For further oral histories from Nak'azdli Elders, see the book *Nak'azdli Elders Speak / Nak'azdli t'enne Yahulduk* (Theytus, 2001).
- Divide the class into groups of three or four and have the groups research local oral histories or conduct interviews with Elders to find examples of Traditional Ecological Knowledge.
- To explore this topic in more depth, see the unit plans available on-line at www.ecoknow.ca in the Extension Activities section. They are:
  - Traditional Plant Knowledge of the Tsimshian
  - Two Ways of Knowing: Traditional Ecological Knowledge and Scientific Knowledge
  - First Nations Resource Use on the Northwest Coast: Investigations into Geography, Ecology, Knowledge, and Resource Management.

3. Sharing the Labour

- Have students work in pairs or small groups to identify gender roles for each of the following traditional activities: (1) gathering plants; (2) fishing; (3) hunting; (4) preserving food; (5) using hides; (6) making baskets; (7) making tools and household goods; (8) creating shelter; (9) creating modes of transportation. Suggest that students follow these steps:
  - Using Blackline Master 2-3, list methods or technologies used in each of the four regions of the province.
  - Identify whether the activity was usually done by women or men, and mark (M) or (F) beside each activity. Some answers will be found in the text. Others may require further research.
  - Summarize the types of work usually done by each gender.
- Alternatively, you could adapt this exercise to your local territory.

4. Local Resources Data Bank

Ask students to return to the data bank of local resources started in Chapter 1 and add to the information by researching the specific technologies used by the local First Nations people to gather and process resources. They may include illustrations of the technologies as well as written descriptions. In some cases students may be able to bring in photographs of family members carrying out the techniques.

- Invite a guest speaker into the class to show or talk about traditional ways of harvesting and processing resources that are still used today.
- Organize a field trip to a local Aboriginal community and ask a respected member to explain traditional hunting and gathering sites and the significance of natural resources in meeting the needs of the people.

5. Respecting the Resources

Discuss the meaning of spirituality as defined in the student book on page 45. Ensure that students understand the difference between this holistic meaning and a definition based solely on religion.

- Have students research what special ceremonies may have been used by local First Nations, such as First Salmon or First Fruit ceremonies. In oral presentations, have them describe the ceremonies and explain how these ceremonies show the relationship to the land and resources.
- If possible, find a resource person who knows the names of the months in the local First Nations language and invite this guest to teach them to your class. Discuss what relationship the names have with the land. Explain the difference between the Gregorian calendar and the traditional calendar (13 moons) used by First Nations.
- Have students focus on the excerpt by Dave Elliot on page 36 of the student book. In groups of two or three, have them write notes on the following:
  - How is the land treated?
  - Explain Elliot's reference to "need" as opposed to "want."
  - How do Aboriginal values and beliefs about the land differ from non-Aboriginal values?
  - What is the meaning of the sentence, "It was wrong to waste something that had been provided for us by this intelligence we didn't quite understand"?

6. Sharing Local Foods

If it seems possible, hold a banquet where students bring traditional foods such as berries, salmon, deer meat, fried bread, and so on. This is not meant to be a simulated feast or potlatch, but a sharing of local foods.

- Invite members from the local Elders' group, or Elders related to class members, to share your banquet. Follow correct protocol for inviting Elders,

welcoming them, asking them to say a prayer, and thanking them.

- Have students work in groups of three or four to research and share the findings with respect to the following:
  - traditional foods from each geographic region
  - methods of processing the foods
  - seasons for harvesting key foods

Students may record their information on Blackline Master 2-4.

7. Dreamers and Hunters

Discuss the relationship the Dunne-za hunters have with the land and the animals they hunt. Have students draw a web to show the interconnectedness of the hunters, their dreams, the land, and the animals.

Critical Challenge

Modelling Traditional Technology

Traditional First Nations technologies were ideally suited to the needs of the culture and environment. This challenge asks students to create a model or display of a traditional technology and explain how it was suited to the local environment and the culture of the First Nations who used it.

- Have students select a traditional technology that they will research in depth and that will lend itself to building a model or a display to illustrate the steps in the process. Some suggestions are:
  - fishing gear, such as trap, weir, reef net
  - shelter, such as pit house, longhouse, or tipi
  - making a canoe (cedar or bark)
  - tanning hides
  - weaving with bark or plant fibres
  - spinning wool with a spindle whorl
- Ask students to find out as much information as they can about the technology including:
  - purposes
  - materials used to construct it
  - where materials were gathered
  - who made it and in what season
  - how it was used
  - First Nations words associated with the materials and processes
  - oral histories or stories about its use
  - connections with methods of resource management (did only certain people have rights to make/use it?)
- Have students build models or displays. Some topics will lend themselves to constructing a model while others may be better presented with displays showing steps in a process. You will need to discuss with students the types of materials they will have to collect on their own.
- Ask students to explain the connection between their selected technology and the environment and culture. They may do this through an oral presentation to the class, where they display their model and talk about its connections. Alternatively, they may write out cards which stand alongside the model.
- Assess the model and the explanation using the Assessment Rubric on Blackline Master 2-5.

Reflective Journal

- Ask students to comment on the following question: Did making a concept map in the Critical Challenge help you understand your project more fully?

Extension Activities

1. View the video *The Last Mooseskin Boat* (*Circle Unbroken*, Video 1), which shows a Shotah Dene family in the Northwest Territories using the traditional technologies required to build a mooseskin boat, from hunting the moose, tanning the hide, and constructing the boat. After viewing the video, have students prepare a list of five questions they would ask of family members in the video if they had an opportunity to interview them about traditional technologies.

2. To further explore the nature of gender roles, see the activity "Gender and Work" in *The NESA Activities Handbook for Native and Multicultural Classrooms,* Vol. Three. This lesson examines the changing roles and labour of men and women in First Nations cultures.

Additional Resources

Carlson, K.T. (ed.). 1997. *You Are Asked to Witness: The Stó:lō in Canada's Pacific Coast History*. Chilliwack: Stó:lō Heritage Trust.

Johnston, Basil. 2003. *Honour Earth Mother.* Wiarton, ON: Kegedonce Press.

Raising the Gilhast Pole (video) 1974. Victoria: British Columbia Provincial Educational Media Centre.

Sam, Lillian (ed.). 2001. *Nak'azdli Elders Speak / Nak'azdli t'enne Yahulduk.* Penticton: Theytus Books.

Stewart, Hilary. 1996. *Stone, Bone, Antler & Shell: Artifacts of the Northwest Coast*. 2nd rev. ed. Vancouver: Douglas & McIntyre.

——. 1984. *Cedar*. Vancouver: Douglas & McIntyre.

——. 1982. *Indian Fishing : Early Methods on the Northwest Coast*. Vancouver: Douglas & McIntyre.

Turner, N.J. and Royal British Columbia Museum. 1998. *Plant Technology of First Peoples in British Columbia*. Handbook (Royal British Columbia Museum). 2nd ed. Vancouver: UBC Press.

——. 1997. *Food Plants of Interior First Peoples*. Handbook (Royal British Columbia Museum). Rev. ed. Vancouver: UBC Press.

——. 1995. *Food Plants of Coastal First Peoples*. Handbook (Royal British Columbia Museum). Vancouver: UBC Press.

BLACKLINE MASTER 2-1

Traditional Ecological Knowledge

People understand the world in many ways. Two ways of bringing meaning to the world are Traditional Ecological Knowledge and science. Science has been the dominant way of making decisions about the environment. More and more, however, modern society is learning that the vast knowledge and experience indigenous people have with their land and resources are extremely valuable. This knowledge and experience is called Traditional Ecological Knowledge.

What is Traditional Ecological Knowledge?

Each First Nation holds a unique body of information deeply rooted in its experience with the lands, waters, fish, plants, and wildlife in its territories. Each cultural group transforms the plants and animals around them into food, clothing, shelter, medicine, and tools. The ways in which they do this make them distinct from one another. The knowledge is holistic and integrates spiritual and moral beliefs and values.

This large body of information, referred to as Traditional Ecological Knowledge (TEK), is made up of knowledge, practices, and beliefs about the relationship of plants, animals, and people with one another and the environment. It has been handed down from generation to generation over thousands of years.

First Nations people have always had knowledge and strategies which allow them to survive in a balanced relationship with their natural and cultural environments. As with other aspects of culture, this knowledge is dynamic. It is always going through a process of experimentation, innovation, and adaptation as conditions change.

Traditional knowledge is much more than the identification of plants and animals, or a description of their behaviour. The reason it is called ecological knowledge is because it understands how plants and animals interact in the environment. It is practical knowledge which can be used to predict and to make important decisions in a number of vital areas, including reliable food supply, sustainable resource management, human and animal health, and education.

Education

Traditionally, children were trained from an early age to be aware of and respect plants and animals and the environment they lived in. This meant learning not only how to hunt, fish, gather and process food and materials, but also how to understand the behaviour and roles of other species in the ecosystem, and how to successfully interact with them in sustainable ways. This knowledge was not taught in a school. It was passed down by Elders through oral histories, songs, and hands-on training. As people matured, they built on the teachings of their childhood through observation, experience, and spiritual interaction with the land.

Traditional Ecological Knowledge Today

Traditional Knowledge helped sustain First Nations cultures for thousands of years, so it is no surprise that it is being used to help in modern society. Many people recognize the importance of TEK, especially in sustainable resource management, and are beginning to use the knowledge and values in programs such as fisheries and forestry.

Science usually tries to understand complex ecological systems by breaking the whole down into parts and examining them separately. This allows us to learn a great deal about the parts, but it may be impractical in trying to understand the complexity of

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BLACKLINE MASTER 2-1 CONTINUED

the system as a whole. Traditional knowledge, on the other hand, is less interested in the separate pieces. It looks at the land and resources holistically.

Researching Traditional Ecological Knowledge

Because it is largely an oral tradition, TEK has not been systematically recorded. Work is being done as First Nations prepare their land claims to make sure this knowledge doesn't disappear. Also, wildlife management groups are beginning to incorporate information into their plans and practices.

Scientists and First Nations have begun working together to integrate TEK with scientific methodology. These two ways of understanding nature are often different, but both have a great deal to offer one another.

Research techniques focus on interviewing Elders and compiling their oral histories for future generations. Maps are created as a way of recording information visually. Recording interviews isn't enough to preserve traditional knowledge, however. This knowledge can only really come through merging experience with the teachings of others. Experience is crucial for keeping the knowledge living, and preserving the way of life from which it comes.

Characteristics of Traditional Ecological Knowledge

Generated within communities
Specific to one location and culture
Transmitted through oral traditions
The basis for decision-making and survival strategies
Not systematically documented
Concerns critical issues including providing resources and sustaining resources
Dynamic; based on innovation, adaptation, and experimentation

BLACKLINE MASTER 2-2

Teaching of the Elders

Traditional Ecological Knowledge

These are excerpts from the recollections of Betsy Leon, a Nak'azdli Elder who learned trapping, hunting, and fishing as a young girl, before being sent to residential school.

Teachings of the Elders

Long ago, they never go by thermometer; they just go by animals. That's what they used to do. The beavers come out in the spring; this is when they come out. Some times if they were seen to open their dams wide, it would mean that it would be a wet summer. But if they don't open their dams, and the beaver fixes the dam right away, it meant that it would be a dry summer. Things like that, the old people watched out for. And in the late fall, if the beaver gathered its food early, it meant a cold winter ahead or a long winter.

Same with squirrels. If the squirrels pile up their food, it would mean that the winter would be cold. That's how the old people read the weather, by looking at the habits of the animals.

One day I went to visit Paleza Cho (Euphrasia), wife of John Prince. They lived in Mission, by Stuart Lake. Euphrasia was taking out large suckers from her net. She told my mother, "Look how far back the head is, and it's just black." Euphrasia said, "This means we will have lots of berries this summer." She only had to look at the fish to know all this.

Message from the Wolves

Animals can bring messages too. They would bring a warning or give a signal and this could happen in the bush. One time we camped at Nation Lake; the wolves were making lots of noise, howling around the cabin. The next morning I saw one lone wolf at the point. The wolf held its head high and howled out loud. I wondered what this meant as I thought of it as a bad sign. I got busy and forgot about it. About 11 o'clock in the morning I heard a plane coming in. The plane landed on the shore and the pilot came to me; he said, "Mrs. Leon, I have bad news for you. Your uncle John Prince passed away yesterday." (This happened in 1979.) No wonder the wolves were howling so much the day before.

Father's Teaching

Whenever we made our annual trips to the mountains, Father used to tell us, "Always watch the behavior of the animals; when the groundhog comes out of its hole and sits on top of the rock it gives a long whistle. It makes a good sound, because the earth is good. If the groundhog makes its whistle short, and ducks back into the hole, this means that there is a predator around or maybe another human being around." He warned us, "It may be a grizzly or a fox; listen, and watch yourselves."

That's what the old people went by long ago. It's called *Ts'ant'ibe'uten*. (Betsy uses the example of the fur bearing animals.) When the animals run around acting absent minded, they run all over the place. This is when we have to watch ourselves and do things wisely. He said, "Always watch what the animals are doing," (i.e. their habits).

Sekani's Use of Snare

One time, father told us this story, of how the Sekani people used to snare the bull moose. What they used was hand made *babiche* (rope). The *babiche* was braided together. The rope was strong as it was braided in one-inch diameter, and used as a snare. The snare could lie on the ground or could be set up on a tree. The Sekani picked a leaning tree, and climbed the tree, where they carried the *babiche* and dried shoulder blades of the moose. They would begin to rub the shoulder blades against the tree and make loud noises. This is what attracted the bull moose. When the bull moose came it would crash against the tree trying to get at the men. The bull has a lot of patience and could stay there all day. Talk about wild! It makes a lot of ruckus. This is how the men used the *babiche* for a snare and hunted the bull moose. That is what father told us.

Source: *Nak'azdli Elders Speak / Nak'azdli t'enne Yahulduk* (Theytus Books).

BLACKLINE MASTER 2-3

Sharing the Labour

Identify the methods used for each task in each region, and indicate whether the work was done primarily by women or men. At the end of page 2 of this chart, summarize the types of work usually done by each gender.

Type of Activity	Coast	S. Interior	N. Interior	Northeast
Gathering plants				
Fishing				
Hunting				
Preserving food				
Using hides				

continued

BLACKLINE MASTER 2-3 CONTINUED

Sharing the Labour

Type of Activity	Coast	S. Interior	N. Interior	Northeast
Making baskets				
Making tools and household goods				
Creating shelter				
Creating modes of transportation				
Summary				

BLACKLINE MASTER 2-4

Food Worksheet

Record traditional foods from each region, how they were processed, and during which seasons they were harvested.

	Coast	S. Interior	N. Interior	Northeast
Food				
Method of processing				
Season				

BLACKLINE MASTER 2-5

Assessment Rubric

Modelling Traditional Technology

Scale	Understanding	Performance: Model	Performance: Presentation
4	Demonstrates a sophisticated understanding of how this technology suits the culture and environment. Deep understanding of construction and use of the technology. Explanations are advanced, going beyond the basic material.	The model or display is highly effective. Its construction is of high quality; it is detailed and very lifelike. The operation or process of the technology is clearly presented. Creative solutions were used to create the model or display.	The presentation is highly effective. All the features are covered in depth and in an engaging manner. The presentation is structured in an innovative way.
3	Demonstrates a substantial understanding of how this technology suits the culture and environment. Accurate understanding of construction and use of the technology. Explanations show some depth and there are no gaps or major misunderstandings.	The model or display is effective. It is built with care and is realistic. The operation or process of the technology is clearly presented. Some originality is evident in the construction of the model or display.	The presentation is effective. All the features are fully covered in an interesting manner. The purpose of the report is clear, and the presentation is well-structured.
2	Demonstrates a limited understanding of how this technology suits the culture and environment. Understanding of construction and use of the technology is not fully accurate or includes some misunderstandings. Explanations are not always fully developed.	The model or display is somewhat effective. More attention could have been paid to construction, or it is not complete. The operation or process of the technology is not fully clarified.	The presentation is somewhat effective. Some of the features are covered in a superficial way. The purpose of the report is not fully clarified. The presentation lacks structure and is not fully organized.
1	Demonstrates very little apparent understanding of how this technology suits the culture and environment. Understanding of construction and use of the technology reveals many inaccuracies. Few explanations are included.	The model or display is not effective. Construction appears to be careless or is incomplete. The operation or process of the technology is unclear.	The presentation is not effective. Few of the features are dealt with in an organized manner. No attempt to consider the purpose of the presentation is evident and it may be so unclear that the ideas are difficult to understand.

Sharing the Land and Resources

Summary of the Student Book

First Nations societies had complex economies built on trading networks that in some cases stretched from the coast far into the interior. Two different forms of trade are identified: trading for food and materials that are unavailable in the home territory, and trading for status items. The exchange of ideas and practices between different nations is highlighted in the discussion of people who live near cultural borders who share the cultural practices of their neighbours. The case study of the Ulkatcho people further illustrates the effects of the exchange of ideas between First Nations. Important elements of First Nations education are discussed and the potlatch is introduced.

Prescribed Learning Outcomes

It is expected that students will:

- describe the exchange of ideas, cultural practices, and materials among First Nations
- analyze the exchange of ideas, practices, and materials between First Nations and other cultures, in historical and contemporary contexts, with reference to governance, economics, environment, and language
- identify how members of First Nations were traditionally educated and what they were expected to learn

Key Concepts

- First Nations societies had complex economies based on trading networks with neighbouring villages and nations.
- First Nations cultures, like all cultures, are flexible and change over time.
- The potlatch integrates spiritual, political, economic, and social dimensions.

Vocabulary

dentalium, lahal, medium of exchange, microblades, obsidian, protocol

Materials and Resources

- Copies of map of local area
- Materials for making items for Trading Games
- Videos: *T'ǂina: The Rendering of Wealth* (1999); *On Indian Land: Gitksan & Wet'suwet'en Territory* (1988); *The Potlatch* (1999); *The Potlatch: A Strict Law Bids Us Dance* (1975)
- Blackline Masters 3-1 to 3-9

Teaching Strategies and Activities

1. A World Without Money

Ask students to imagine what our lives would be like if we had no money to purchase items we did not make. Suggest the following questions for discussion: Would you be able to survive if you and your family had to produce everything you needed to live? How would you get items you could not produce?

- Discuss the meaning of the word "barter." (*The direct exchange of goods or services without an intervening medium of exchange or money; exchanges occur according to established rates of exchange or through bargaining.)*
- Discuss the idea of an economy, giving examples from today. Have students describe in a sentence or two what they think First Nations economies may have been like in the past.

2. Understanding Trade Economies

- In small groups, have students summarize the features of traditional trade economies. What types of goods were traded? Which were necessities and which were luxuries?
- Discuss items that were traded for status. Ask students to use Blackline Master 3-1 to draw two items traded for status and indicate the significance of each. Some suggested responses are provided on Blackline Master 3-2.
- Discuss the meaning of "medium of exchange." Which items were used as mediums of exchange?
- Ask students to prepare the text and illustrations for a booklet for elementary school children proving that trade between First Nations people has been going on for at least 10,000 years. If you have access to the *Historical Atlas of Canada*, Vol. 1, you may want to refer to Plate 14, which maps the obsidian trade and other early trade routes from about 8000 BC to 500 BC.

3. Ulkatcho

Have students use the map on Blackline Master 3-3 to find the locations mentioned in the case study on pages 58–59 of the student book.

Using this map, have students do the following:

- Shade the territories of the neighbouring First Nations. Remind students that borders between groups are not precisely drawn in the way that political regions are today.
  - Mark the transportation routes used for trade. What geographical feature do these usually follow? (*Rivers.*)
  - Mark special locations where the Ulkatcho gathered to harvest resources and to trade. (*Ulkatcho village for hunting caribou and trading; Salmon House Falls for salmon; Bella Coola for trading.)*
  - Mark the location of the source of obsidian. (*Besbut'a.*)
- In small groups, have students discuss:
  - What two rare or highly desired commodities did the Ulkatcho trade? (*Obsidian and oolichan grease.*)
  - How did the Ulkatcho act as intermediaries? (*Acquired oolichan grease from the coast, transported it to their own territories, and traded it on to other groups.*)
  - How do you think the value of the grease changed? (*Increased in value.*)
  - What is an example of cultural sharing between the Ulkatcho and their neighbours? (*Potlatch.)*
- For more information about the Ulkatcho people, see the books *Ulkatcho Stories of the Grease Trail* and *Ulkatchoten: The People of Ulkatcho.*

4. Local Trade Economy

As a research project, have students work in pairs to investigate the trade economy of the local First Nation, using the Ulkatcho study as a model. Points to address include:

- Who are the neighbours of the local First Nations people?
- Are they members of the same language group?
- Would the local community be considered at the borders of the First Nations territory or at the centre?
- Use Blackline Master 3-4 to list items that the local First Nations would have traded with other nations, and the goods they would have received. Identify the advantages of trade for both Nations. Some sample responses are given on Blackline Master 3-5.
- Research trading patterns that existed in the past. Show trading routes on a map of the local area.
- Document any trading activities that are still carried out today.

5. Education

Ask students to think about how they learn about the world. How much of their learning takes place in school and how much at home? Brainstorm a list of skills they have learned from a family member or friend.

- As a homework assignment, have students interview

a family member or friend about how they were taught some aspect of their traditional or cultural knowledge, such as how to hunt or prepare salmon. This does not need to be a traditional First Nations activity, as some students may not have access to someone with this knowledge. All families and all cultures pass on special knowledge, such as how to cook special foods.

- Have students read the two First Nations Voices sections on pages 54–55. In small groups, have them discuss the following:
  - What do the two individuals have in common?
  - What is meant by "You had to be physically and spiritually fit"? How does this apply to education?
  - How is education today similar to and different from what is described in these excerpts?
- You may want to show the section of the video *T'lina: The Rendering of Wealth* which shows people talking about the ways they learned about oolichan processing.
- Invite a respected individual from the local Aboriginal community to speak to the class about the meaning of education through rites of passage.

6. Background on the Potlatch and Feast System

The following information is provided as background for teachers who may not be familiar with the potlatch or feast system. It was provided by Jessica Stephans of the Nuu-chah-nulth Nation, who adapted it from George Clutesi's book *Potlatch* and her family's teachings.

- Historically, the potlatch was the central social and political institution among many First Nations on the West Coast, and it continues to be of great importance today and for the future. Each nation has its own laws governing its feasts or potlatches, but potlatches have a common central purpose. A key feature is recording events that are important to the community, such as births, coming of age, marriages, divorces, name changes, deaths, and transfer of titles or territories, as well as marking significant events such as the raising of a totem pole. Beyond governance, the potlatch and feast system affirms each individual's identity within the community and establishes a place for all members in the history of the clan. Traditionally potlatches were sometimes also held if a village suffered a tragedy such as losing its fish traps in a flood before the salmon run. A neighbouring village might give a potlatch in which the guests could make up their loss.
- Winter feasts brought the people together to share in food, drama, song, dance, and humour, all of which contributed to a sense of true belonging. Gifts distributed at a potlatch were payment to the participants for witnessing and acknowledging the legal transactions that took place. The people who attended were asked to ensure that the system of law and governance would be carefully followed.
- The name "Potlatch" comes from the Chinook language, a common language developed in the eighteenth century for communication between West Coast First Nations people and European traders. The Chinook word for winter feasts was "pa-chitle," which means "to give." Pa-chitle eventually became potlatch, and remains the word commonly used for the elaborate winter feasts of many West Coast First Nations. However, some more northern nations, such as the Tsimshian, call their ceremonies "feasts," not potlatches.
- Alcohol and drugs have never been used in potlatches.
- Before contact with Europeans, a potlatch could last up to one moon phase or one month. Timing was important; for example, in the Nuu-chah-nulth area a potlatch could only start when there was a new moon or a full moon. It was felt, and still is today, that it is bad luck to hold a potlatch when the moon is fading.
- Today a potlatch usually lasts one whole day, ending sometimes at six the next morning. Only on rare occasions is a potlatch a whole weekend long.
- Traditionally, a potlatch touched on every facet of everyday life. From spring through fall First Nations people travelled to different resource sites, gathering and storing food and taking care of other survival needs. During the winter months they

moved to their winter villages, where potlatches were held in the longhouses. More recently, many First Nations live in only one location, usually their winter village site. Many of them lack longhouses and canoes for travelling to other villages. Today potlatches may be held in community centres or gymnasiums, and people come by car to gather as witnesses. Some villages have constructed new longhouses and are once again using them to hold feasts.

- A potlatch is a well-prepared, well-rehearsed feast. There is always a specific reason for holding a potlatch, and the length of preparation depends on the reason for holding it. In the past, the preparation often lasted one year. There is always a certain sequence of events at a potlatch; the sequence will vary depending on the reason for the potlatch. For example, in a memorial potlatch there is a time when the whole family wipes away their tears for the one who died, marking that their mourning time is over. In a potlatch to celebrate a wedding, there is a time when each of the two families gathers at one end of the hall singing; then they walk up to each other chanting.

7. Introducing Students to Potlatches and Feasts

- Before reading this section of the text, ask students if they have attended or participated in a feast or potlatch (if appropriate for your local community). Brainstorm with the class to create a word map about what students know, or think they know, about potlatches. Where do they think their information came from? A potlatch or feast can mean many things:
  - *a feast where everyone gets fed*
  - *a gathering where everyone socializes and forgets grudges*
  - *a form of government where transactions are announced;*
  - *a form of winter school where values are taught by example to children as they watch and listen to their family talk about their history of ownership;*
  - *a social function where people are taught a feeling of belonging and where family ties are strengthened;*
  - *an occasion when one nation helps another economically, and will be paid back when needed;*
  - *a meeting where debts are paid to someone who has done something special for you in the past.*
- You may use Blackline Master 3-6 to gauge what students know about the potlatch. Answers to the questions are as follows: *1. True; 2. True; 3. True; 4. False; 5. True; 6. False; 7. True; 8. True; 9. True; 10. True; 11. True; 12. False; 13. True.*
- The first 5 minutes of the video *T'łina: The Rendering of Wealth* has an excellent representation of a portion of a potlatch. View it with your students and ask them to find examples of the following features of a potlatch:
  - appointed speaker stands by chief and speaks on his behalf
  - guests gathered in big house
  - songs and dance performances
  - masks worn, representing ancestors
  - performers wear regalia displaying crests
  - connection with spirit world
  - blowing of eagle down
  - reference to work done by family to harvest resources
  - acknowledgement that host is following correct protocol (following footsteps of father and grandfather)
  - pouring grease on fire, demonstrating wealth of hosts
  - distribution of grease to guests
- Select one or more of the following videos to learn about different potlatch and feast customs in various regions: *On Indian Land: Gitksan & Wet'suwet'en Territory* (1988); *The Potlatch* (1999, about the Tlingit); *The Potlatch: A Strict Law Bids Us Dance* (1975, about the Kwwakwaka'wakw). Consult the *Teacher's Guide* to *The Circle Unbroken* video series for discussion questions.

8. Hosting a Potlatch or Feast in a School Setting

With the cooperation of your local community, hosting a potlatch at your school can serve as a holistic learning experience that teaches life skills and values that students will internalize. If you decide to host a potlatch with your class, ensure that other teachers, administrators, and parents recognize the importance of this event and the time commitment it will involve. Ensure that everyone understands what can be learned by holding a potlatch.

- Potlatches have always been a way of strengthening ties, and in a school setting fostering a sense of belonging has significant value.
- Students learn respect and patience, and they gain a sense of accomplishment by performing their roles well in hosting the potlatch.
- First Nations Elders are involved as honoured teachers who share their knowledge of family and clan histories, songs, dances, and oratory.
- Drama and humour are key components of potlatches; these elements will help to foster a sense of community, leaving all animosities aside.

9. Planning a School Potlatch

Step 1. Establish a Reason for the Potlatch

- The following are various ceremonies that can be acknowledged by hosting a feast or potlatch.
  - *Naming Ceremony*
    Before contact the four cycles of life were acknowledged with naming ceremonies during childhood, young adulthood, maturity, and as an elder. Today names are given to children at various ages. A place such as a school or a classroom can also be given a name. For example, in June 1991 Grandview Elementary School in Vancouver held a naming potlatch and is now called Grandview-?uuqinak'uuh Elementary School.
  - *Memorial Ceremony*
    A memorial ceremony is usually held one year after the death of a family member. This potlatch wipes away all the tears and marks the end of the mourning period. It may be appropriate to hold a memorial ceremony when a student or a teacher has died.
  - *Transition Ceremony*
    Potlatches are held to recognize the maturing of young women and men. Recently, for example, a school held a potlatch for all incoming Grade 8 students.
  - *Raising a Totem Pole*
    The raising of a new totem was traditionally marked by holding a potlatch to announce what the totem represents, who carved it, and why. A class could hold a totem pole carving activity where students design, carve, and paint a pole. In preparing to hold a potlatch to raise the pole, they would make regalia, prepare food and gifts, and invite a speaker and guests.
  - *Completion of a Building or Major Addition*
    Traditionally, when a longhouse or a canoe was built, a potlatch would be held to honour the carvers. In First Nations communities today, new band offices, longhouses, and canoes may be celebrated with a small potlatch where witnesses are fed, dances and songs performed, speeches given, and gifts given. Schools could celebrate a new annex or portable or a class could celebrate the completion of a large mural or drawing of a canoe.
  - *Passing on a Title of Honour*
    Traditionally a potlatch would be held when a chieftainship was passed to a new person. A school could hold this type of potlatch to mark when a principal or teacher leaves the school and a new one is welcomed.
  - *Cleansing Ceremony*
    When something traumatic happens at a school, especially if it is beyond the school's control, a potlatch could be held to heal the pain.

Step 2. Seeking Permission

- Before you begin planning a potlatch it is important that a representative of the school board or the principal ask permission of the chiefs on whose land the potlatch will be held. It is preferred that you ask

them in person, as this shows that you understand and respect the chiefs.

Step 3. Invitations

- For a school potlatch, the size will depend on the importance of the ceremony being planned and the budget. It is most important to invite the chiefs of the surrounding area, along with parents and other guests.

Step 4. Planning Meetings

- Research potlatch/feast protocols in your local area and determine how they are different from the example given on Blackline Master 3-7. Use this Blackline Master as a hand-out to students to give them an idea of how the potlatch will proceed.
- Plan a budget and determine sources of financial contributions.
- Hold meetings at lunch or after school with school administrators and teachers to inform them about the potlatch system and the value of holding a potlatch at your school. Remember that teachers must rearrange their schedules to accommodate rehearsal and other preparations, so try to have them be supportive.
- Use Blackline Master 3-8 to discuss the different roles students will assume in hosting the potlatch. Determine how to assign individual roles.

Critical Challenge

Design an Inter-Nation Trading Game

Students will work in small groups to apply their knowledge of traditional economies to create a game that other students can play successfully.

- Features of the game:
  - includes traditional trade goods
  - includes a list of values (e.g., 1 beaver fur = 20 bundles of salmon)
  - includes a welcoming event such as an action or speech
  - has a setting (where does the trade take place?)
  - players know what character they are playing (i.e., the Nation, gender, and status of the player)
  - has rules for proceeding with trade
- Discuss the type of game the groups will create. The two main types are simulation games where players interact with role-playing, and board games where chance may enter into the outcome.
- An example of a simulation trading game is available on-line at: center.dordt.edu/202units/buffalo/natammat1.html.
- Groups will decide on what two First Nations will be trading. Ideally it will be the local group and a neighbouring nation. The setting chosen will determine which of the groups will travel.
- Groups may need to do further research on the types of goods traded by the First Nations they choose. They must decide on the relative values of the goods. While in some cases they may be able to find a source that tells what the traditional values were, probably they will need to make arbitrary decisions about value. Groups will also need to decide if their game will use direct barter or will include a medium of exchange. Discuss the difference between the two.
- Once the research is done and decisions made, students can design the rules for the game, and any equipment required. They should test the game.
- Plan a day when all the games are played by different groups.
- Debrief the students' games. Students discuss the experiences they had playing the games. Did they learn anything new about traditional economies?
- Assess the trading games using the Assessment Rubric on Blackline Master 3-9.

Reflective Journals

- Suggest that students write about a trade or bartering system in their own community—any exchange of goods or services that doesn't involve money. They could also comment on this statement: "Trading promotes more communication than buying and selling."

Extension Activities

1. Have students view the video *Qatuwas: People Gathering Together in One Place,* available in two formats. A 24-minute edited version is included in the *Circle Unbroken* series, Vol. 5. The full 50-minute version is available from the National Film Board. It recounts a historic gathering of people at Waglisla (Bella Bella), when thousands of people arrived at the community, many by canoe from all parts of the coast.
2. Suggest that students study the All Native Basketball Tournament, an annual gathering of teams from B.C., Washington, and Alaska that takes place in Prince Rupert. In many ways it is an important contemporary example of nations gathering together. A video about this event is available from Knowledge Network: *All Native Basketball Tournament*.
3. Have students read some poems and articles in *Coyote U* that refer to education, such as "A Learning Journey with Granny," "My Grandmother," and "Traditional Watching. Learning."
4. As a class, explore ways that bartering is used today by people trying to find relief from modern commercialism.
5. As a class, learn to play lahal.

Additional Resources

Books

Birchwater, Sage. 1994. *Ulkatcho Stories of the Grease Trail.* Anahim Lake, BC: Ulkatcho Indian Band.

——. 1991. *Ulkatchoten: The People of Ulkatcho.* Anahim Lake, BC: Ulkatcho Indian Band.

First Nations: The Circle Unbroken Teacher's Guide. 1993. National Film Board of Canada.

Harris. R. Cole (ed.). 1987. *Historical Atlas of Canada,* Vol. 1. Toronto: University of Toronto Press.

Kirk, Ruth. 1987. *Wisdom of the Elders: Native Traditions on the Northwest Coast.* Vancouver: Douglas & McIntyre.

Videos

All Native Basketball Tournament. 2000. Video: Knowledge Network.

The 2002 Indigenous Games (Maple Lake Releasing).

Qatuwas: People Gathering Together in One Place (*Circle Unbroken* series, Video 5).

BLACKLINE MASTER 3-1

Items Traded for Status

Draw and describe two items traded for status. Indicate which First Nation used these items and what their significance was.

Item: _____ Nation: _____

Significance: _____

Item: _____ Nation: _____

Significance: _____

BLACKLINE MASTER 3-2

Items Traded for Status

Some Suggested Responses

Item: Dentalium **Nation:** Nuu-chah-nulth Kwakwaka'wakw

[illustrations will vary; see photograph on page 50 of the student book.]

Significance: Used for regalia. The shells were sometimes cut into small beads.

Item: Copper **Nation:** Tlingit

[illustrations will vary; see photograph on page 51 of the student book.]

Significance: Used on carvings, masks, and totem poles. Also given away at potlatches to respected chiefs for public acknowledgement of status.

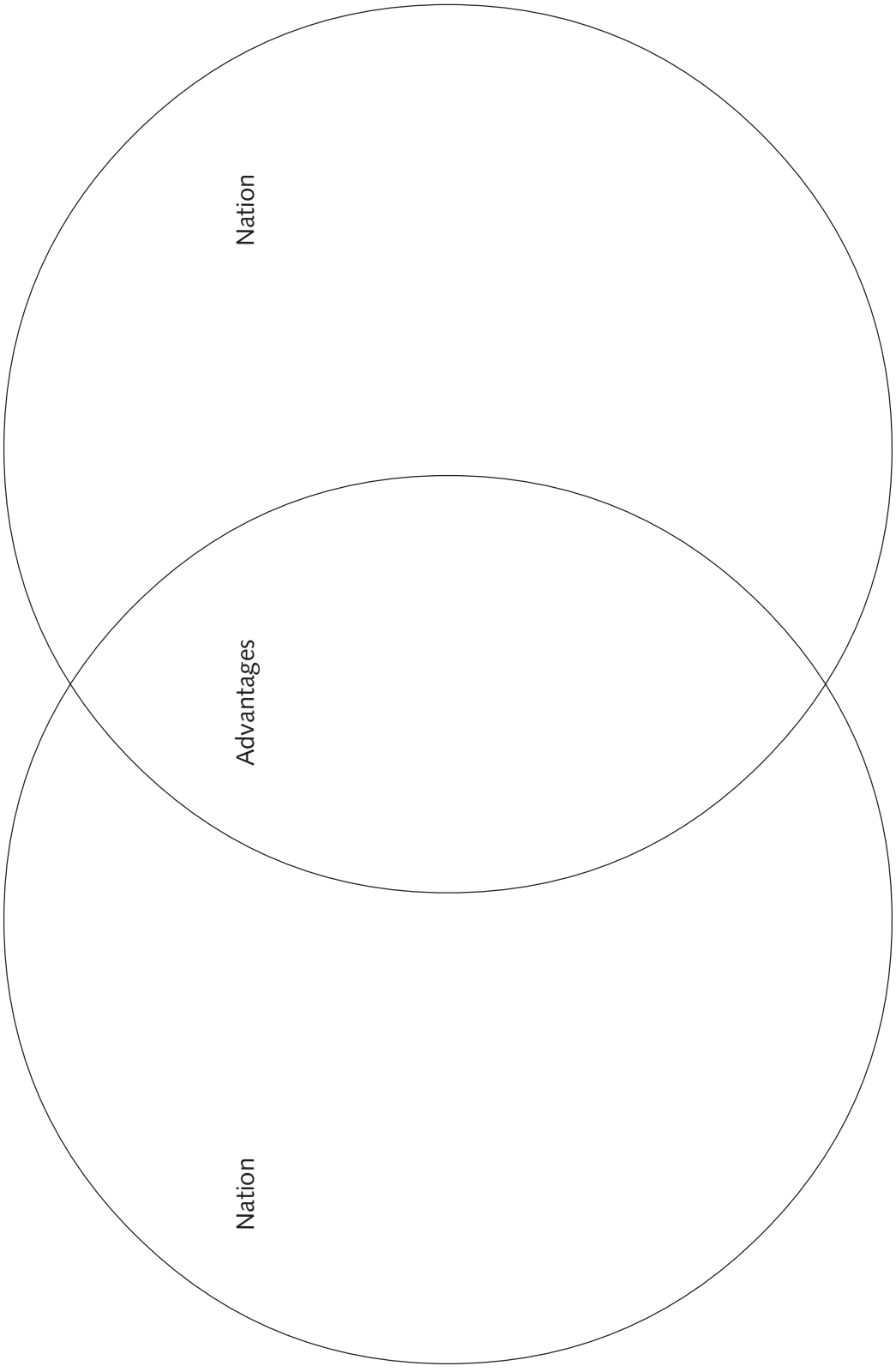
BLACKLINE MASTER 3-3

Ulkatcho Region

BLACKLINE MASTER 3-4

Cross-Cultural Trading Networks

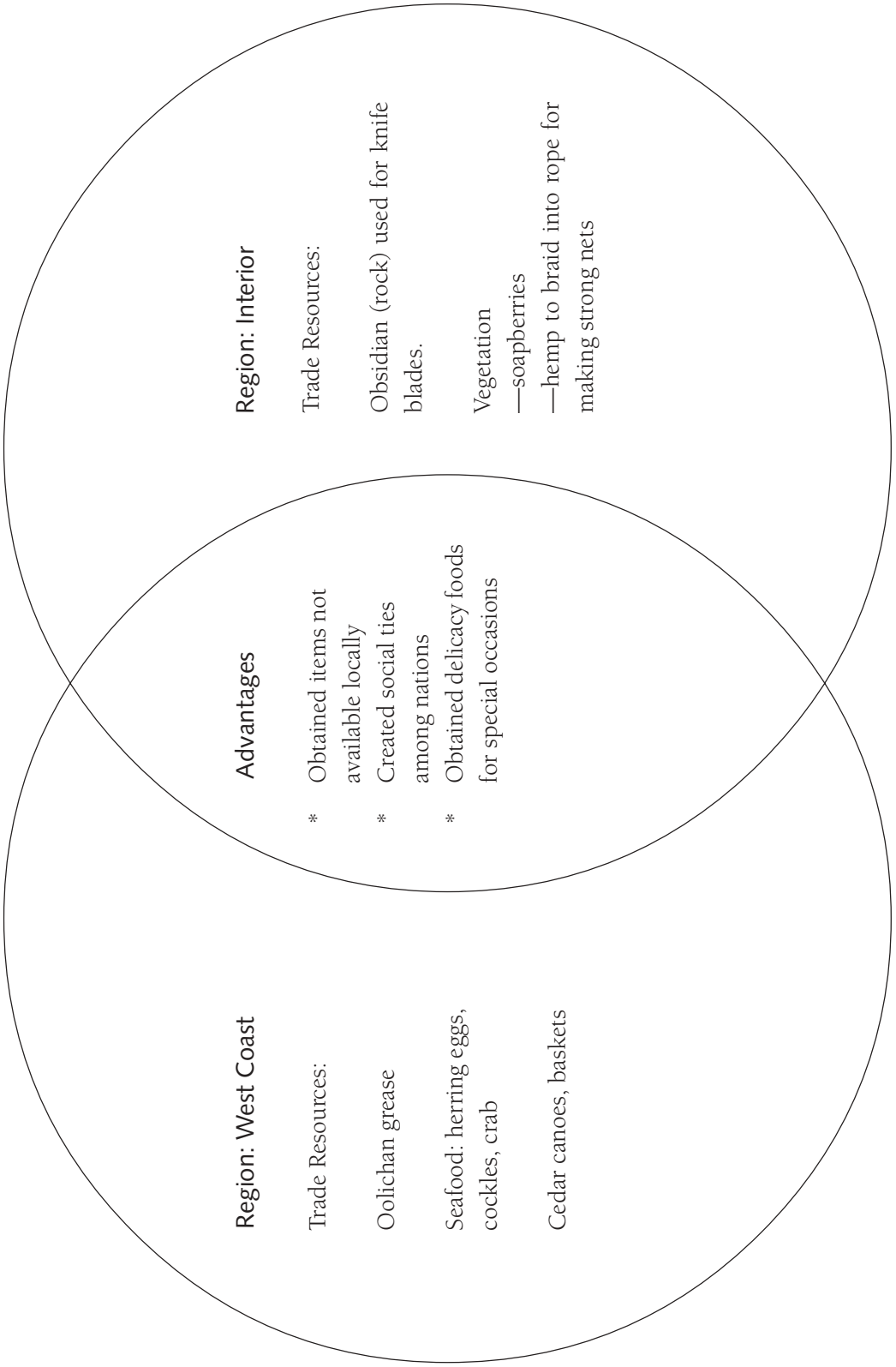
List the trade items that the local First Nation traded with other nations and the goods they received. Also list the advantages of trading for both parties.



BLACKLINE MASTER 3-5

Cross-Cultural Trading Networks

Some Suggested Responses



BLACKLINE MASTER 3-6

Introducing the Potlatch or Feast

Indicate True or False for each of the following statements:

1. ____ The giving and receiving of gifts is a key event in the potlatch.
2. ____ Guests would bring gifts to the host to show their appreciation.
3. ____ Feasts usually begin with a welcoming ceremony followed by a meal.
4. ____ The word potlatch comes from the Nlaka'pamux nation.
5. ____ To increase status an individual would host a potlatch.
6. ____ A potlatch has no significant social purpose.
7. ____ Guests validate the order of business conducted at a potlatch.
8. ____ A potlatch is like a parliament because laws of governance are made and upheld.
9. ____ In the past, blankets were given away to guests as gifts.
10. ____ A potlatch integrates social, economic, political, and spiritual dimensions.
11. ____ Extended family members play a major role in the preparation and during the feast.
12. ____ All people receive gifts of equal value in a potlatch.
13. ____ During a potlatch when a Chief distributes gifts, he is paying people present to be witnesses to the events/transactions.

BLACKLINE MASTER 3-7

Potlatch for a Naming Ceremony

The events at a potlatch occur in a strict sequence, which varies greatly between nations and also depends on the type of potlatch. The following order is from a Naming Ceremony from the Tse-shaht people of the Nuu-chah-nulth Nation.

1. **Sing-along Song** — An entertainment song sung outside the hall before the host family enters.

2. **Entry Song** — A happy song sung to the guests as the singers, drummers, dancers, and host family dance into the hall. The song says, "Stay, be seated while I entertain you."

3. **Supper Song** — A song sung before the meal is served. Every First Nation owns its own song. It is said that this song is sung to help the food go down your throat easily and to ensure that the food is good.

4. **Feed the People** — After the people are fed, it is customary that everyone packs up the extra food to take home with them.

5. **Welcome Song** — Long ago guests were greeted with this song upon arriving at a village beach. Today this song is danced in front of guests to make them feel welcome.

6. **Speaker of the House** — The Speaker speaks for the host. He/She explains what is going to happen, entertains the guests with history and humour, introduces speakers, singers, and dancers, and thanks the people for attending.

7. **Floor is Open to Guests** — Each tribal group or family dances and gives gifts to the host family.

8. **Chant/Headdress** — The host family brings out their sacred headdress dancers. A chant must always be sung before this dance.

9. **Name-Giving** — The history of names is announced and the chosen names are given to the appropriate people.

10. **Gift Giving** — The host family gives gifts to everyone present for their role in witnessing the event.

BLACKLINE MASTER 3-8

Key Participants at a Potlatch or Feast

To make a potlatch successful, the host family or nation works very long, tireless hours, months, and sometimes years to make all the arrangements. The following are key participants in a potlatch.

The Host: Is the person who, after deciding to hold the feast, gathers everyone together to organize the potlatch. The host confers with other family members and asks for advice from the Elders on all matters. At the time of the feast, the host sits humbly in the background while other participants work in the foreground. This act of humility is given the utmost respect by everyone.

Family of the Host: The extended family—aunts, uncles, cousins, brothers, sisters, nieces, nephews, grandmothers, grandfathers—are obligated to help the host. They may contribute time, energy, money, or gifts. This is an important way of strengthening family ties.

Speaker of the House: Is the person chosen to speak to the guests throughout the feast. This person, usually a man, has to possess at least two qualifications: be an eloquent speaker and a knowledgeable historian, especially concerning the host family's history.

Watchmen: There are usually four watchmen, but this depends on how large the crowd is and how many entrances the hall has. These men wear blankets or cedar bark pieces over their chests, and sometimes also cedar bark headbands. This identifies them as watchmen. Their job is to seat the people in arranged places, make sure guests (especially children) don't disrupt the proceedings, run errands in the hall, and hand out gifts to the guests. At the end of the potlatch they are always recognized by receiving gifts and blankets.

Dancers: The dancers are from the host family or nation. Long ago there were enough dancers and songs from each family to entertain throughout a long potlatch. The dancers must prepare the regalia (shawls, drums, dresses, rattles, headdresses, masks, etc.) and start practising on a weekly basis long before the potlatch. A dancer must know the words and the drum beat to all the songs that will be used.

Drama has always played an important role in First Nations culture, with themes drawn from the animals, birds, sea life, and the spiritual realm (such as the thunderbird, lightning serpent, and sea serpent). Dancers are required to know to perfection every movement of the animals they portray. They are masters of illusion, creating suspense, fear, and laughter.

Singers: The singers are from the host nation. The singers gather weekly on their own time to learn the songs or practise them while the dancers dance. They practise the same song over and over because the rewards of performing well make the practising worthwhile.

Elders/Advisers: This is a group of highly respected Elders who possess extensive knowledge of the particular potlatch being held. They act as an advisory council as to what should take place and in what order. In return, they are given special potlatch gifts.

Witnesses:
Invited guests are strategically seated according to family or rank. They are paid to acknowledge and witness the work that is being done during the potlatch. The witnesses become the oral record of the event.

Kitchen Help: The host family may appoint kitchen help or family members may volunteer. They must gather all the food and ensure that there will be enough. The oldest helper is usually the kitchen boss. She coordinates the cooks, cleaners, and servers. The servers also attend to the Elders, making sure they are warm and have enough food and water.

Set-up and clean-up are the responsibility of the host families.

BLACKLINE MASTER 3-9

Assessment Rubric

Trading Game

Scale	Understanding	Performance
4	Demonstrates a sophisticated understanding of traditional economies and applies it masterfully to the context of the game. Effectively captures the dynamics of trading between groups.	The game is highly effective. All the features are covered in depth in innovative ways. The game materials are skilfully made and reflect important learnings. The rules of the game are easily followed and successfully playable.
3	Demonstrates a solid understanding of traditional economies and applies it skilfully to the context of the game. Satisfactorily captures the dynamics of trading between groups.	The game is effective. All the features are fully covered in imaginative ways. The game materials are well made and reflect important learnings. The rules of the game are clear and successfully playable.
2	Demonstrates a limited understanding of traditional economies and applies it to the context of the game. Does not fully capture the dynamics of trading between groups.	The game is somewhat effective. Most of the features are satisfactorily included. The game materials are not consistently well-made, or some important learnings are not reflected. The rules of the game are sometimes unclear. The game is not successfully played.
1	Demonstrates very little understanding of traditional economies or is unable to apply it to the context of the game. Understanding of the dynamics of trading between groups is unclear.	The game is not effective. Few of the features of traditional economies are included. The game materials are not well made, or important learnings are not reflected. The rules of the game are unclear. Playing the game is frustrating.

The Fur Trade Era, 1770s–1849

Summary of the Student Book

Although the First Nations of British Columbia made contact with Europeans later than most other indigenous people in North America, they were aware of their existence prior to meeting them. First contact was made by sea in the 1770s; fur traders travelling overland arrived soon after. During the maritime fur trade period, First Nations people adapted new materials and customs into their traditional social patterns. The land-based fur trade, however, slowly began to change the balance of power.

The fur trade era had positive and negative effects. New European goods frequently enhanced First Nations peoples' way of life. However, the devastating effects of disease introduced during this period overwhelmed any positive effects, as close to 90 per cent of the First Nations population died from smallpox and other diseases.

Prescribed Learning Outcomes

It is expected that students will:

- describe the impact of contact between First Nations and Europeans on demographics in B.C.
- assess the impacts of contact and colonialism on social organization, spiritual beliefs, and governance among B.C. First Nations

Key Concepts

- Before colonization, First Nations societies were independent, autonomous, self-governing nations.
- The European newcomers relied on the assistance and technology of the First Nations people to survive and find their way.
- Fur-trading created new economies and changes in traditional hunting priorities (for example, whaling was shut down).

Vocabulary

sovereignty

Materials and Resources

- Videos: *In the Beginning* (*BC Times* series); *Last Days of Okak* (*Circle Unbroken* series, video 4); *Coppermine* (*Circle Unbroken* series, video 7); *Women in the Shadows* (NFB)
- Blackline Masters 4-1 to 4-10

Teaching Strategies and Activities

1. Introduction

For a video introduction to this unit, you may want to show the class a portion of *BC Times—In the Beginning*. Start at about 10:30 minutes into the video for a depiction of the major events of the fur trade era. It includes comments by Chief Edward John, who retells the events surrounding Chief Gweh and James Douglas, which are discussed in this chapter.

- Before viewing, ask students to watch and listen for the ways in which names are used. After viewing, discuss:
  - How did English names like British Columbia come to be applied? *(Spanish Banks, English Bay, Vancouver: commemorating the meeting of Spanish and English; New Caledonia: named by Simon Fraser, the Latin name for Scotland; British Columbia: by Queen Victoria; Victoria: for Queen Victoria.)*
  - What words do the filmmakers use in naming Aboriginal people and particular groups? *(Nootka rather than Nuu-chah-nulth, but appropriately, Musqueam. They use a variety of names for the First Nations: natives; Indians; First Peoples.)*

  - Notice the music used to highlight the naming of the city of Vancouver. What emotions does it invoke? (*The music is heroic and stirring.)*
- Discuss whether or not students think this video gives a balanced view of early contact in British Columbia.

Background information: The following are the key speakers in this section of the video:

Grand Chief Edward John of the Tl'azt'en Nation, lawyer, and Hereditary Chief; Tribal Chief of the Carrier Sekani Tribal Council, 1984–1988. Key player in the B.C. Treaty Process and one of the executives of the B.C. First Nations Summit. Served as Minister of Child and Family Services for the Province of B.C., November 2000 to June 2001.

Wendy Grant-John, businesswoman and politician. Served as Chief of the Musqueam First Nation for three terms and was the first woman elected vice-chief of the Assembly of First Nations. She has held many positions, including serving as one of Canada's commissioners on the Pacific Salmon Commission and as a member of the board of the Royal British Columbia Museum.

Dr. Jean Barman, professor in the Department of Educational Studies at the University of British Columbia. Among her published works is *The West Beyond the West: A History of British Columbia.*

Dr. Brian Hayden, archaeologist at Simon Fraser University. His work includes the ongoing study and interpretation of the Keatly Creek site, an important village site in St'at'imc territory dating back at least 7,000 years.

2. Exploring Vocabulary

Apart from the vocabulary defined in the student book (and found in the glossary), there may be other terms in this chapter that students are unfamiliar with. As noted in the introduction, it is important to take the time to discuss and define words that have special significance in Aboriginal cultures. One source of culturally accurate definitions is the glossary in *Shared Learnings.*

- Either provide a vocabulary list for students or ask students to identify words whose definitions they don't know. The following is a sample list of terms to define from this chapter: colonial powers, colonized, imperial powers, intermediaries, matrilineal, namesake, shaman, supremacy, uninhabited. Working in pairs, have students use Blackline Master 4-1 to define vocabulary they are unfamiliar with.

3. Comparing World Views

- Using Blackline Master 4-2, have students compare the two texts which describe the initial meeting between the Nuu-chah-nulth and Captain Cook's crew. Ask them to find examples of how each culture incorporated the other into their world view. What previous knowledge does each use to interpret what he sees and hears? You might also have students consult images of Maquinna and Cook on-line at www.bcarchives.gov.bc.ca/exhibits/timemach/galler07/frames/index.htm.

  Here are some examples of how each interpreted what was seen:

  Gillette Chips, Nuu-chah-nulth

  - *schooner seems like an island and masts like trees. (Other accounts call them flying canoes.)*
  - *"Indian doctors" (shaman) make first contact, suggesting they thought the visitors might be supernatural beings.*
  - *"Doctors" sing and use their rattles in what must be appropriate rituals to protect them or to communicate with the other world.*
  - *They make sense of the different physical features of the sailors by interpreting them as salmon people. This may fit into their world view that salmon and other creatures can change from animal to human form.*

  Lt. James King, English

  - *The actions of the man in the canoe are described as frightful, working himself into a frenzy, and the singing is described as something between a howl and a song. The language he uses to describe the rituals is in keeping with the general English view of First Nations people as "savages."*
  - *King considers the speech of the man in the canoe to be violent and his words harsh and rude. This must*

mean the words sounded harsh and rude to him, because he would not have understood their meaning.

- *Despite the violent sounds of the speeches, King did not feel threatened; rather, he thought the people were pleased to see the English. Clarify for students that King did not recognize the significance of what was happening: the Nuu-chah-nulth were conducting a formal welcoming ceremony, as evidenced by the speeches, songs, and scattering of feathers, which were likely eagle down. This ceremony was used by all the coastal First Nations.*

- Using Blackline Master 4-3, have two students read the poem "First Encounter," which also describes an encounter between European sailors and First Nations on the West Coast. Discuss the world views expressed in these two perspectives.
- Discuss how language is mediated by culture. Have students explore how people from different age groups would view a similar scene differently. Then have students explore what they used as "Cultural World View Detectives" to discover how misinterpretations may occur, and relate this to the initial contact between the Nu-chah-nulth and Captain Cook's crew.
- Photographs, paintings, and other images are also culturally loaded and depict a world view. Have students view a series of images—e.g., paintings of different cultures or time periods—and use descriptive language to describe how an image depicts a real scene. If possible, have students look at two images painted by two different cultures and see how their world views can be interpreted from the images. Alternatively, have students study the painting of Friendly Cove on page 67 of the student book and ask them to illustrate a similar scene with sailing ships in the harbour, but expressing the Nuu-chah-nulth world view.

4. Local History of Contact

- In small groups, have students research the early contact that the local First Nations had with Europeans. Encourage them to find as many primary source materials as possible, including any oral histories that recount the first or early meetings in your region. They may use such local resources as museums, archives, local band archives, and community members.
- Have students consult secondary sources to learn about the broader context of the local contact experience. One source for contact accounts by Aboriginal and non-Aboriginal people is in the section "Perceptions and Perspectives of the 'Other' " (pages 84–91) in *A Stó:lō-Coast Salish Historical Atlas*.
- Using a map of the local area, have students mark significant locations in your region where early contacts were made, such as a fur trading fort or transportation route.

5. Making a Timeline

- Have students begin a timeline of major post-contact events. As they read through the following chapters, have them add the major events to the timeline. They can include important local dates as they research the history of the local region.
- Alternatively, have students begin a pictoral timeline.

6. Comparing Land-Based and Maritime Fur Trade

- Have students compare and contrast land-based and maritime fur trade using the chart on Blackline Master 4-4 or the Venn diagram on Blackline Master 4-5. In pairs, have students discuss their answers.
- Referring to pages 65–75, have students work in pairs to find three examples of how First Nations people controlled the fur trade. Then have each student work with a different partner to compare answers.

7. The Contributions of Women in the Fur Trade

- To learn about the many different contributions that women made to the fur trade, have students read pages 68 and 71–74 in the student book and also pages 161–163 ("Children of Contact") in Chapter 11, Métis and Non-Status People in British Columbia. Using Blackline Master 4-6 , have students work

in pairs to write notes about women's diverse roles. Discuss the completed charts as a class.
- Have students write a journal entry from the perspective of a woman living during the fur trade. Alternatively, they may choose to write a poem, create a collage, or draw an illustration depicting roles of women during the fur trade.
- As a class, view the video *Women in the Shadows*, which tells of a Métis woman's experience in the fur trade in the Hudson Bay region. The 56-minute video is told through filmmaker Christine Welsh's personal story of her search for her Métis roots. In one portion, she reconstructs the life of one of her great-grandmothers. This video also includes an interview with Sylvia Van Kirk, author of the book *Many Tender Ties: Women in Fur-Trade Society in Western Canada, 1670–1870*.
- Discuss the implications of marriage with fur traders as a determiner of the make-up of the future population of British Columbia (i.e., people of mixed ancestry, Non-Status, and Métis). (*Women who married employees of the fur trade were the mothers of future generations of British Columbians.*)
- Have students compare the economic and social conditions of women and children in Europe at the time of contact with how women and children were treated in Aboriginal communities.

8. Case Study: Chief Gweh and the Dakelh

Have students take turns reading aloud the case study on pages 72–73. In pairs, have them summarize orally what this text is about. Have them answer the question, "How were the actions of Chief Gweh consistent with the cultural traditions of First Nations people?"

9. Devastation by Disease

In addition to the text, further information about smallpox and the effects of the epidemics can be found in the books *You Are Asked to Witness: The Stó:lō in Canada's Pacific Coast History* and *The First Westcoast Nations in British Columbia.*

- Have students present the effects of the major epidemics on the First Nations population of British Columbia in a graphical form. They may use the data on Blackline Master 4-7.
- Have students research the effects of smallpox, influenza, and other diseases on the local community. Have them investigate if there is anyone alive who remembers the influenza epidemic of 1918.
- Working in small groups, have students research contemporary diseases such as diabetes, influenza, TB, HIV, and SARS by contacting local sources such as health clinics, health department offices on reserves, other community resources, and Internet sites. Ask them to illustrate the data with a visual element such as a bar graph that compares incidences of various diseases among First Nations and non-First Nations populations.
- For an examination of the devastating effects of the influenza epidemic of 1918 on an Inuit community, have students view the video *Last Days of Okak* (*Circle Unbroken* series, video 4). The teacher's guide to this video includes an article by B.C. educator Lorna Williams about the effects of the 1918 influenza epidemic on her community in the Lil'wat Nation (pages 45–46).
- As a basis for discussing the impact of government policies on diseases in First Nations communities, have students view the video *Coppermine* (*Circle Unbroken* series, video 7). Government policies in the 1930s first undermined the strength of the Inuit communities in the North and then allowed a tuberculosis epidemic to devastate the people. Refer to the *Teacher's Guide* for excellent activities and strategies.

Critical Challenge

Which Factor Had the Greatest Impact?

In this Critical Challenge students decide which aspect of contact and the fur trade had the greatest impact on Aboriginal societies—and justify their decision.

- Have students gather evidence in terms of four transforming factors: (1) Acquisition of European trade goods; (2) Effects of Disease; (3) Women's Contri-

butions, and (4) Resettlement. Students may use Blackline Master 4-8 to collect evidence gathered from the text and from other research. Some suggested responses are given on Blackline Master 4-9.
- Discuss the evidence gathered as a class.
- Discuss students' opinions about which factor had the greatest impact.
- Have students individually decide on which factor they believe had the greatest impact on shaping First Nations societies. Have them write a paragraph justifying their decision. Use the rubric on Blackline Master 4-10 to evaluate the paragraph.
- After everyone has made a decision, take a class poll to see what the majority decided. You may want to have a debate on the topic.

Reflective Journals

- Suggest that students write about the following topic: How do gender roles today affect your life? Do your views of appropriate gender roles differ from your parents' views?

Extension Activities

1. You may want to use the simulation game "The Newcomers" in *The NESA Activities Handbook for Native and Multicultural Classrooms,* Vol. 3 with your class. It is designed to help students understand what First Nations people experienced through the loss of control over their lives and territories with the coming of the Europeans.
2. Have students study the journals of a trading post to analyze the type of interactions that occurred between the First Nations inhabitants and the traders. One source that is easily accessible on the Internet is the Thompson's River Post Journal (Kamloops): http://royal.okanagan. bc.ca/resource/histdocs/hbc/index.html.
3. To encourage research and writing skills, have students write a short research paper that investigates women in the fur trade in BC and other parts of Canada. If appropriate for your class, provide students with headings and sub-headings for the essay. Have them use graphic organizers to make notes during the process. Students may use the Internet, the library, and other sources available to them. Sylvia Van Kirk's book *Many Tender Ties* is an excellent resource. Also refer to *You Are Asked to Witness* for additional information.
- Encourage students to read Lee Maracle's novel *Ravensong,* which offers a moving fictional portrait of the impact of the 1918 influenza epidemic on a Coast Salish community.

Additional Resources

Books

Boyd, Robert. 1999. *The Coming of the Spirit of Pestilence: Introduced Infectious Diseases and Population Decline Among Northwest Coast Indians 1774–1874.* Vancouver: UBC Press.

Carlson, Keith Thor (ed.). 2001. *A Stó:lō-Coast Salish Historical Atlas*. Vancouver: Douglas & McIntyre.

——. 1997. *You Are Asked To Witness: The Stó:lō in Canada's Pacific Coast History.* Chilliwack: Stó:lō Heritage Trust.

The First Westcoast Nations in British Columbia. 1994. First Nations Education Division, Greater Victoria School District.

Harris, Cole. 1997. "Voices of Smallpox Around the Strait of Georgia," in *The Resettlement of British Columbia.* Vancouver: UBC Press.

Maracle, Lee. 2000. *Ravensong*.Vancouver: Raincoast Books.

Marshall, Daniel Patrick. 1999. *Those Who Fell From the Sky: A History of the Cowichan Peoples.* Duncan, BC: Cultural and Education Centre, Cowichan Tribes.

Sawyer, Don and Wayne Lundeberg. 1993. *The NESA Activities Handbook for Native and Multicultural Classrooms,* Vol. 3. Vancouver: Tillacum Library.

Shuswap History: The First 100 Years of Contact. Kamloops: Secwepemc Cultural Education Society, 1990.

Tennant, Paul. 1990. *Aboriginal People and Politics: The Indian Land Question in British Columbia, 1849–1989.* Vancouver: UBC Press.

Van Kirk, Sylvia. 1980. *Many Tender Ties: Women in Fur-Trade Society in Western Canada, 1670–1870.* Winnipeg: Watson & Dwyer.

BLACKLINE MASTER 4-1

Exploring New Terms

Term	Definition
Sovereignty	Sovereignty refers to supreme power or authority over a land or state; the power of self-government, with independence from outside control; autonomy; freedom from outside interference and the right to self-government.

BLACKLINE MASTER 4-2

Comparing World Views: First Contact

Gillette Chipps, Nuu-chah-nulth, said:

I am going to tell you about when the first white man appeared in Nootka Sound. The Indians were dancing about when the first white man appeared in Nootka Sound. The Indians were dancing around the island—they called the schooner an island. They said there's an island because big trees on it. Big trees on it. They say Indian doctors go out there singing a song, find out, try to find out what it is. Rattling their rattles around the schooner, go around, all see a lot of white men standing aside, goes on the other side sees all kinds of white man, too. All different kind of faces. Pale face white man, they said it was the dog salmon and oh that's a spring salmon, I think they said was a Spanish, dark colour. Maybe it was the same men on the other side when they go around the other side the same person but different places. That is what I think myself. So anyway they seen lots of cohoes aboard this boat. Red-faced men, big nose, and so they said it was the coho. That was when the first white man appeared in Nootka Sound in the schooner.

Source: nu•*tka—Captain Cook and the Spanish Explorers on the Coas*t, Sound Heritage Vol. VII, No. 1, Province of British Columbia, 1978.

Lt. James King, aboard the *HMS Resolution* wrote:

[A boat approached the fur traders with two men in it.] The figure & actions of one of these were truly frightful, he worked himself into the highest frenzy, uttering something between a howl and a song, holding a rattle in each hand, which at intervals he laid down, taking handfulls of red Ochre and birds' feathers & strewing them in the Sea; this was followed by a violent way of talking, seemingly with vast difficulty in uttering the Harshest and rudest words, at the same time pointing to the Shore; yet we did not attribute this incantation to threatening or any ill will toward us; on the contrary they seem'd quite pleas'd with us; in all the other boats someone or other act'd nearly the same way as this first man did.

Source: Lt. James King's journal, quoted in *Indian Life on the Northwest Coast of North America*, Erna Gunther, University of Chicago Press, 1972.

BLACKLINE MASTER 4-3

First Encounter

I am a chief.

I am a captain.

I saw a floating island.

I saw some new land.

There were men on the island.

There were savages on the land.

We welcomed them.

They came after us with weapons.

They hurt and killed my people for no reason.

We tried to keep peace.

They took my people and made them slaves.

We invited some to join our exploration.

They took our homes and belongings
and gave us small amounts of useless items

We did a fair trade with them and gave
them beautiful things.

They destroyed our culture and forced us
to believe in their culture.

We introduced them to a new and proper way of life.

They killed most of my people with weapons and new diseases.

Unfortunately a few of them died of some strange savage-like disease.

They took our land and food.

We set up beautiful settlements and brought civilization to this new world.

Then they left.

Then we left.

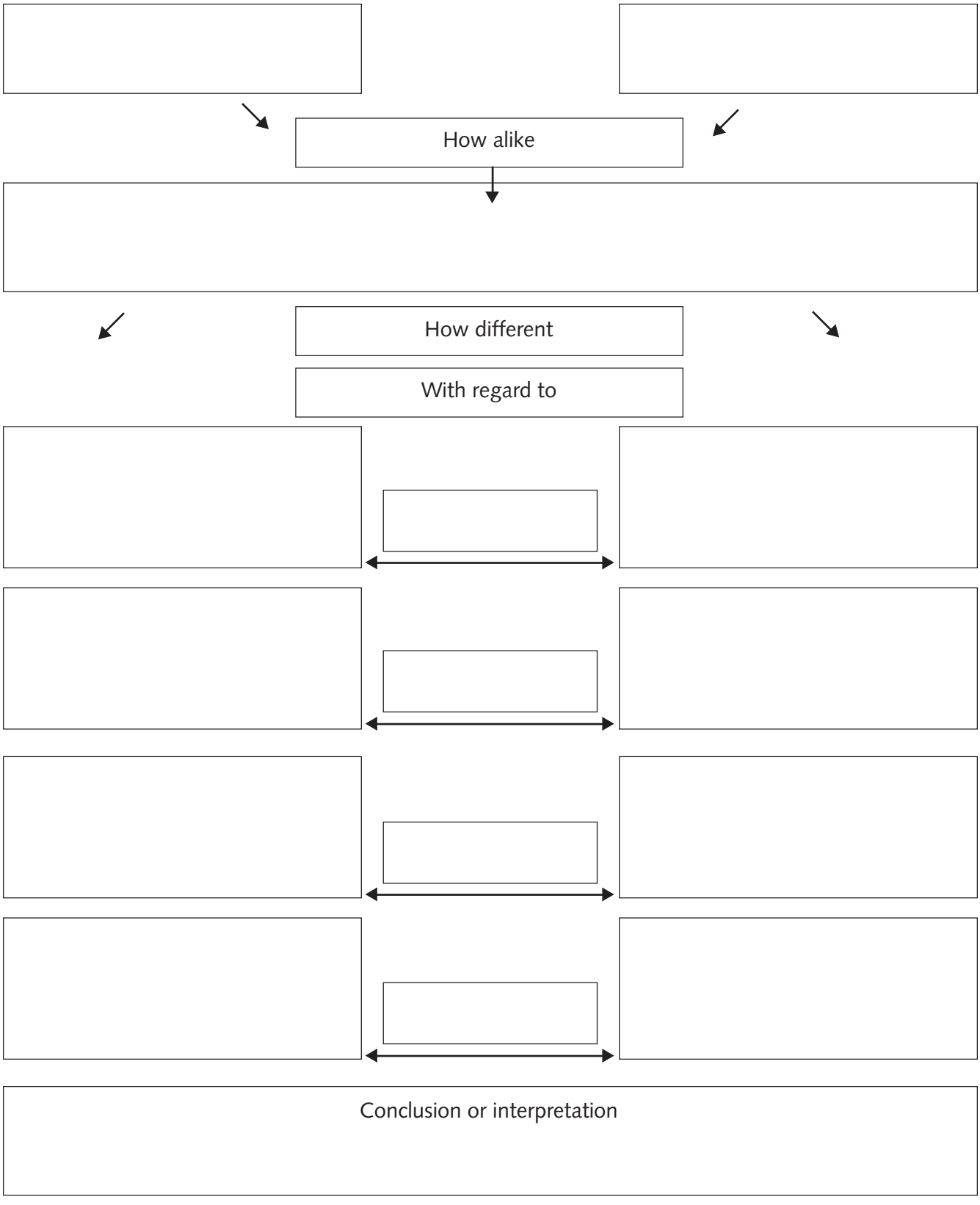
They left us with nothing.

We gave them everything.

Source: *500 Years and Beyond: A Teacher's Resource Guide.* n.d. CoDevelopment Canada. Submitted by North Surrey Secondary School, Rajiner Atwal and Juliette O'Keefe.

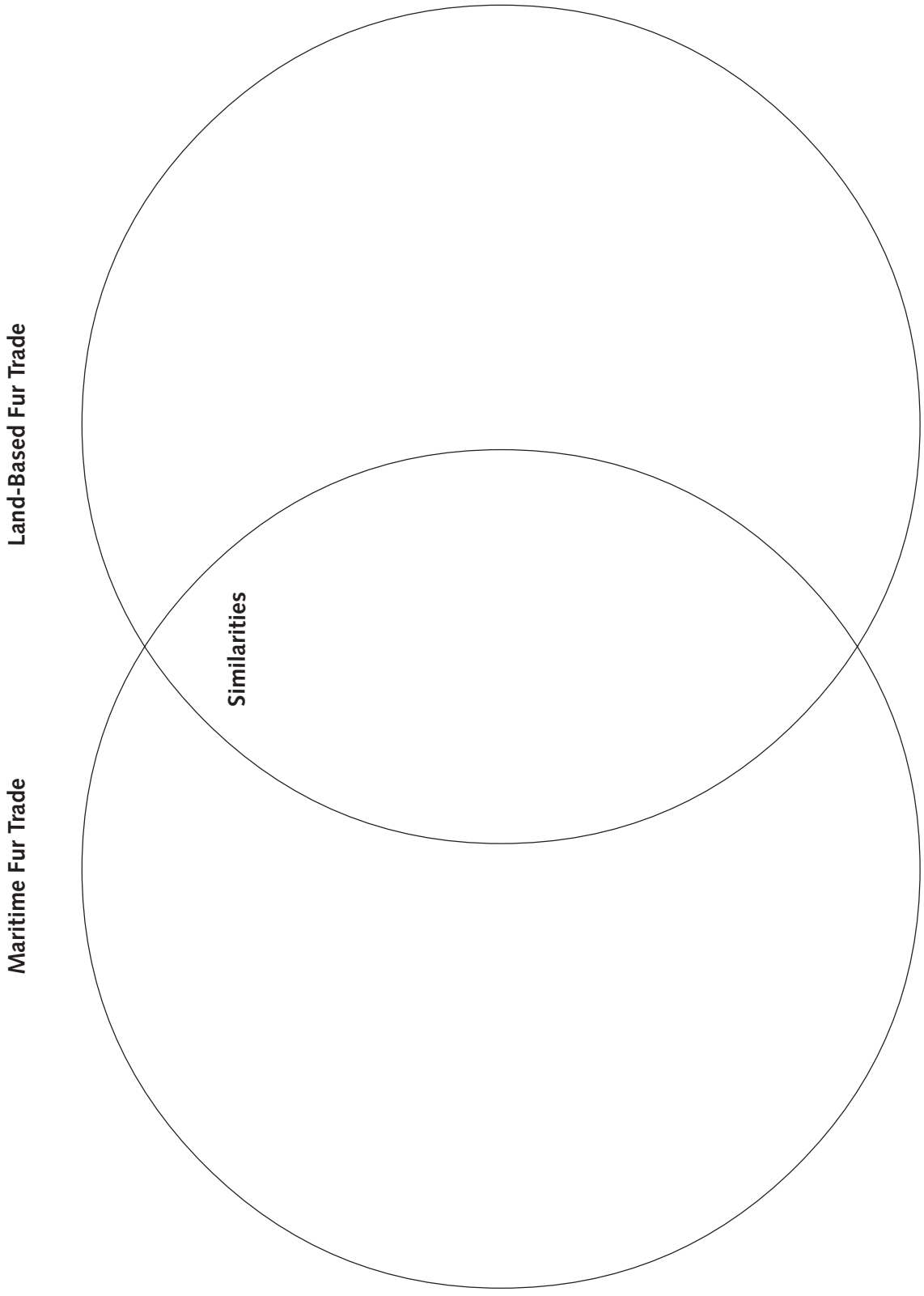
BLACKLINE MASTER 4-4

Compare and Contrast Land-Based and Maritime Fur Trade



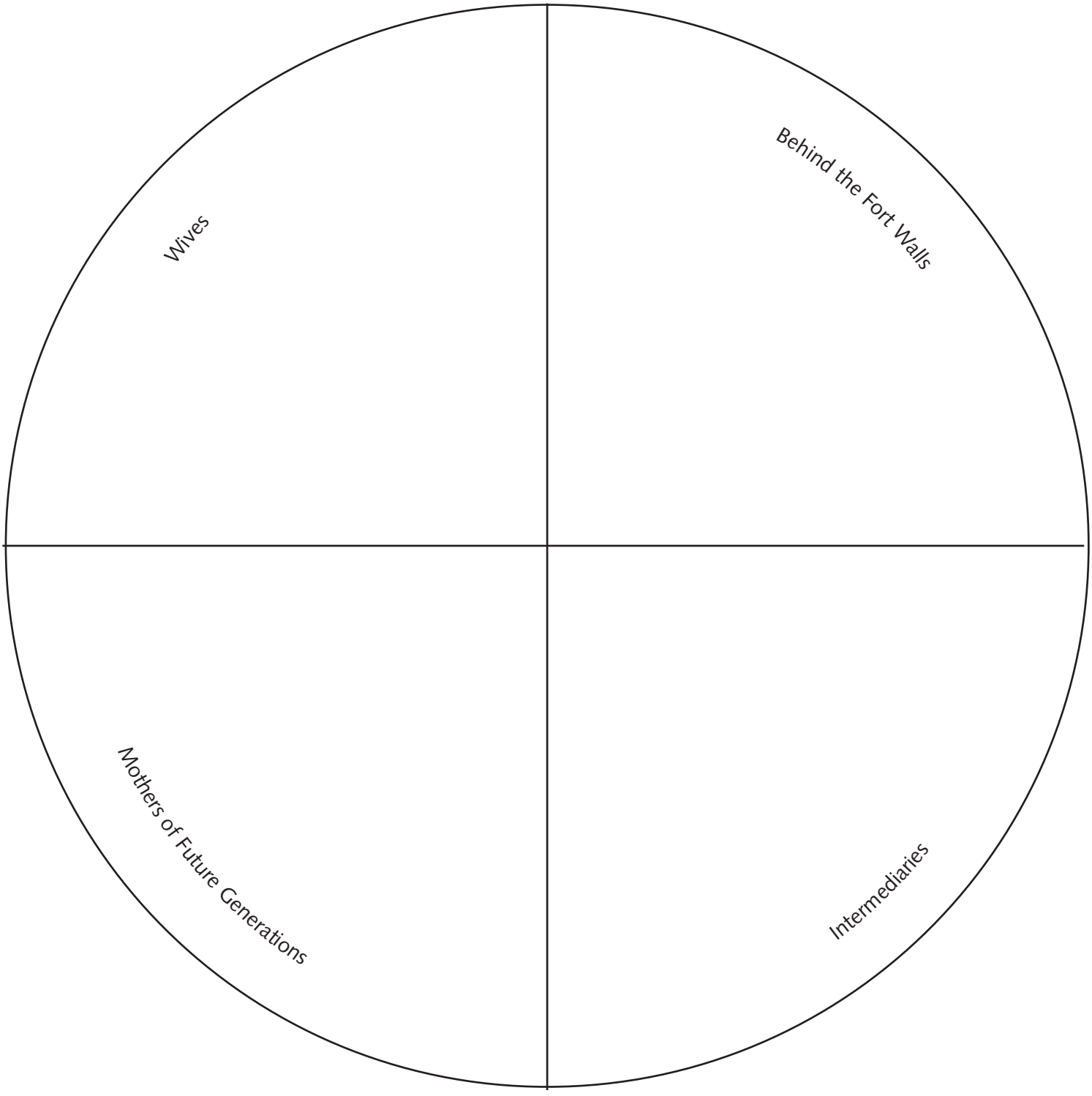
BLACKLINE MASTER 4-5

Similarities and Differences in Land-Based and Maritime Fur Trade



BLACKLINE MASTER 4-6

Roles of Women During the Fur Trade



BLACKLINE MASTER 4-7

Epidemics

In the table below you will find some estimates of the First Nations population over time. Graph the figures to give a strong visual representation of the effects of epidemics and other diseases on the population.

British Columbia First Nations Population, 1835–1963

	1835	1885	Low Year	1963
Haida	6,000	800	588 (1915)	1,224
Gitxsan, Nisga'a, Tsimshian	3,000	4,550	3,550 (1895)	6,475
Kwakwaka'wakw	10,700	3,000	1,854 (1929)	4,304
Nuu-chah-nulth	7,500	3,500	1,605 (1939)	2,899
Nuxalk	2,000	450	249 (1929)	536
Coast Salish	12,000	5,525	4,120 (1915)	8,495
Interior Salish	13,500	5,800	5,348 (1890)	9,512
Ktunaxa	1,000	625	381 (1939)	443
Athapaskan	8,800	3,750	3,716 (1895)	6,912
Total	**70,000**	**28,000**	**22,605** (1929)	**40,800**

Source: Wilson Duff, *The Indian History of British Columbia, Volume 1. The Impact of the White Man*. British Columbia Provincial Museum, Victoria, 1965.

Note on validity of statistics:
It is very difficult to find accurate population figures, especially before 1881 when the first Canadian census was carried out in British Columbia. Early dates are estimates at best, based on figures gathered by the Hudson's Bay Company and others. Early census figures are not considered accurate, as often people who were out on the land were not counted when the census taker came by.

BLACKLINE MASTER 4-8

Four Transforming Factors

Transforming Factor	Evidence of Impact on First Nations Societies			
	Resources and Economy	Leadership and Governance	Oral Traditions and Spiritual Practices	Demographics (Population)
Iron and guns. The impact of European trade goods.				
Epidemics. The impact of disease on First Nations societies.				
Children of the fur trade. The impact of the contributions of First Nations women.				
Changing settlements. The impact of trading forts on settlement patterns.				

BLACKLINE MASTER 4-9

Four Transforming Factors

Some Suggested Responses

Transforming Factor	Evidence of Impact on First Nations Societies			
	Resources and Economy	**Leadership and Governance**	**Oral Traditions and Spiritual Practices**	**Demographics (Population)**
Iron and guns. The impact of European trade goods.	Improved hunting capability, shifted economic power, put greater demand on resources, shifted markets for trade.	Power structures changed, some groups or individuals gained increased status.	New goods incorporated into traditional uses and practices.	Guns changed the nature of warfare and in some cases enabled superior groups to move into new territory.
Epidemics. The impact of disease on First Nations societies.	Fewer people to process resources left communities in a weakened state, traditional trading networks were disrupted.	Many leaders died, leaving untrained leaders to take over. The whole social system of inheritance was disrupted or weakened.	Loss of traditional knowledge with death of Elders, storytellers; traditional spiritual beliefs were seriously challenged.	High death rates forced abandonment of villages and amalgamation of survivors into new or centralized communities.
Children of the fur trade. The impact of the contributions of First Nations women.	Women and children often removed from labour force of the First Nations community.	Changes in marriage patterns could disrupt hereditary leadership roles. Some children of mixed families did not participate in traditional governance.	A blending of traditions and beliefs occurred as children adapted to the cultures of both sides of their family.	People of mixed ancestry form an important segment of B.C.'s population.
Changing settlements. The impact of trading forts on settlement patterns.	Patterns of seasonal rounds disrupted; some people worked in the forts; sometimes more than one group lived at a fort, creating conflict over economic control.	People who worked closely in cooperation with fort bosses could gain prominence and leadership.	Gradual adoption of Euro-Canadian customs could change people's belief systems.	Concentrated groups of people in fewer locations.

BLACKLINE MASTER 4-10

Critical Challenge Assessment Rubric

Which Factor Had the Greatest Impact? Justifying the Decision

Rating	Criteria
Outstanding 4	The argument to support the decision is insightful and goes beyond the basic evidence gathered. The writing is not only clear and logical, but demonstrates a unique and personal style.
Good 3	The decision is supported with a sound argument referring to most of the evidence gathered. The writing is clear and relevant, and is logically organized.
Satisfactory 2	A decision has been made and there is an attempt to justify the decision; however, the arguments are unclear in places, or off-topic. Some reference has been made to the evidence gathered.
Requirements Not Met 1	No decision has been made, or no attempt to justify the decision has been made. There seems to be little or no reference to the evidence gathered. The writing is difficult to understand, incomplete, or off-topic.