UBC Museum of Anthropology

Resource for English Second Language Teachers & Students

MUSEUM *of* Anthropology
at the University of British Columbia

Credits:

Cover Photos, Left to Right: *The Raven and the First Men*, Haida, by Bill Reid, 1980, Nb1.481; Haida Frontal Pole, Tanoo, A50000 a-d; Tsimalano House Board, Musqueam, A50004.
All photographs UBC Museum of Anthropology.

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MUSEUM *of* Anthropology
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ESL RESOURCE INTRODUCTION

INTRODUCTION

These materials are designed to prepare teachers and students for a self-guided group visit to the Museum of Anthropology at the University of British Columbia in Vancouver, BC, Canada, focusing on the First Nations of the Northwest Coast of British Columbia.

The goals of this resource are to:

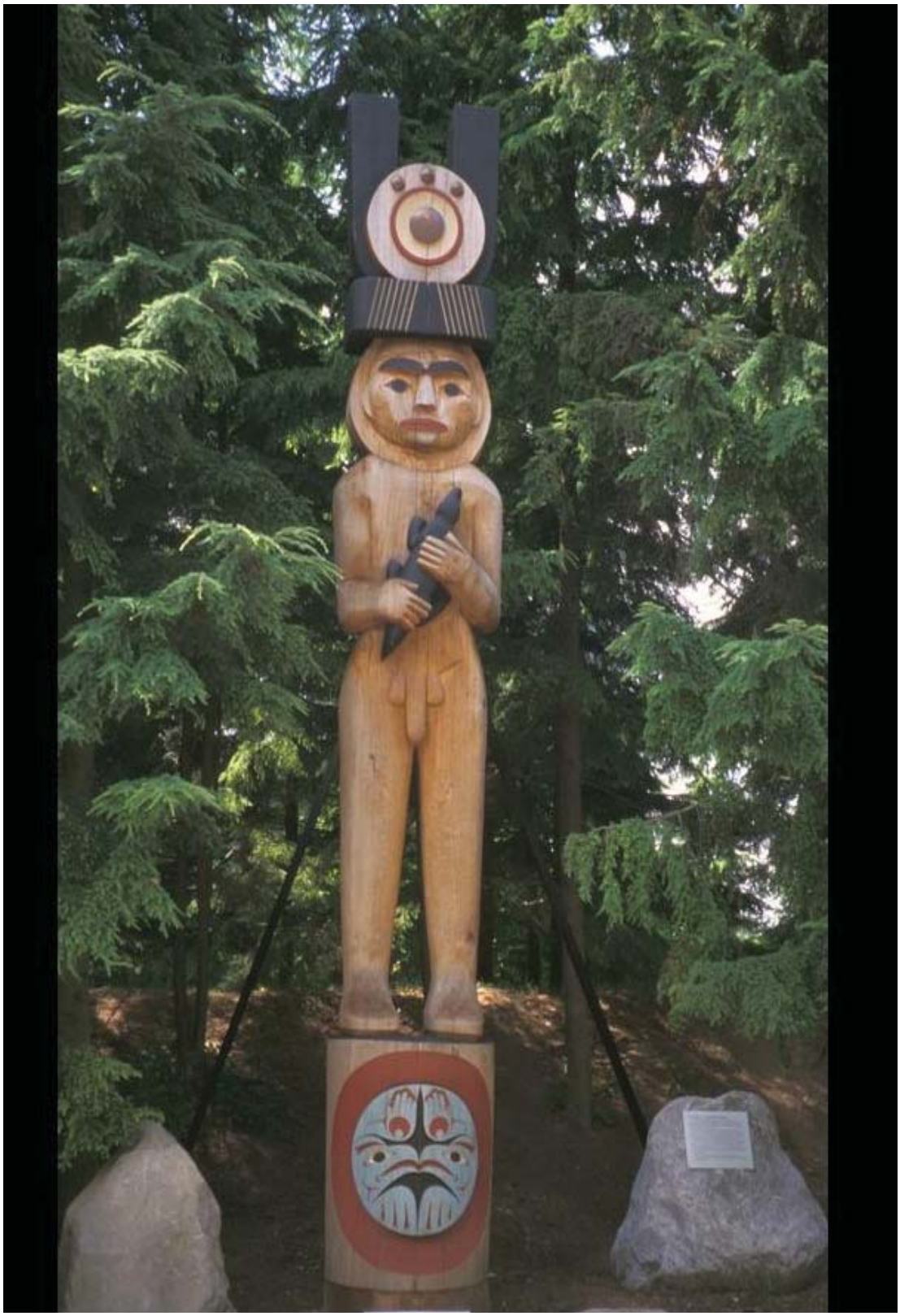
- develop students' understanding of and respect for First Nations cultures and traditions,
- show students how interpreting objects helps people understand their own culture, and that of others,
- contribute to students' learning of English through exposure to new vocabulary, discussion, reading, and writing about First Nations culture and artifacts,
- enhance students' experience at the UBC Museum of Anthropology.

Teachers should familiarize themselves with background information contained in the Teachers' Introduction to the First Nations of BC. Before beginning each activity, teachers should review the instructions and contents of the activity. Teachers may find it helpful to re-visit the introductory material and vocabulary lists while working through the activities. This material has been designed for use with intermediate ESL students but can be easily adapted for students at other levels.

This package offers a focused introduction to several key exhibits at the Museum; it does not provide a FULL exploration of MOA.

ESL RESOURCE OVERVIEW

Pre-Visit Activities:	This section contains general information for teachers and students and provides background on three specific First Nations groups. It also introduces new vocabulary.
Introduction to First Nations	Teachers read *Introduction to First Nations of the Northwest Coast.* Students read Students' Introduction. Review and discuss new vocabulary.
What is a Museum?	Read and discuss concepts and vocabulary.
Collectors and Collections	Read and discuss concepts and vocabulary.
Map Exercise	Learn pronunciations of First Nations names, note points of reference on the map.
Creating a Story	Tell stories relating to First Nations cultures.
Picture and Text Matching	Discuss and analyze images of selected artifacts and related text.
On-site Activities:	The tour includes four stations within the Museum where students are introduced to artifacts from three Northwest Coast First Nations groups.
MOA Tour Worksheets	Complete tour worksheets. Discuss the objects on the tour.
Post- Visit Activities:	These activities are designed to foster student participation and the use of new vocabulary. The activities will help students gain an increased awareness of how museums represent cultures, and deepen their knowledge of BC's First Nations.
Classroom Museum Activity	Bring cultural objects to class; discuss and write labels for objects. Discuss the purpose of museums. Organize a museum exhibit.
Written Response to MOA Visit	Discuss experiences with the MOA tour and First Nations of BC. Use letter, poem, drawing, or story format to send feedback to MOA.



Musqueam *Ancestor Figure* by Susan A. Point, 1997, Nbz.836. Photo UBC MOA.

TEACHER BACKGROUND INFORMATION

This section contains:

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- First Nations Yesterday and Today
- Naming and Identity
- Languages
- Economy
- Social Structures
- The Potlatch
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TEACHER BACKGROUND INFORMATION: An Introduction to First Nations of British Columbia

MOA AND FIRST NATIONS

The UBC Museum of Anthropology is known for its collections of artifacts from the indigenous peoples of British Columbia. For at least ten thousand years, these groups have lived on their land, where they developed complex social and ceremonial lives, as well as artistic traditions that are known, appreciated, and respected worldwide.

This brief introduction provides background information for teachers preparing ESL students for a visit to the Museum.

FIRST NATIONS YESTERDAY AND TODAY

In 2008 there were more than 196,000 First Nations people living in British Columbia. Many live in communities situated in or near ancestral territories; others live in urban areas. Small parcels of land designated as Reserves were created during the establishment of the British Colonies in 1849 and 1858 and their union with Canada in 1871.

Land Claims and the creation of Reserves by presiding governments was, and continues to be, a very controversial issue, as are other restrictive measures imposed on First Nations peoples by the Indian Act of 1876 – only some of which have been repealed in recent years. Today First Nations seek to have more control over their traditional lands through the BC Treaty Process and other legal debates across Canada. First Nations leaders are now making their concerns an important part of a wider Canadian discourse.

NAMING AND IDENTITY

To many people “Indian” is not an appropriate term. This term originated with Christopher Columbus, who thought he had reached India when in fact he had arrived in the Caribbean. It came into wide use by Europeans to identify the original inhabitants of South, Central, and North America. The term has been used to refer to all aboriginal people except for the Inuit of the Canadian Arctic, Greenland, and Alaska. In Canada, the legal definition of an “Indian” is contained in the Indian Act, a legislation that was first passed in 1876.

Native people, native, aboriginal people, First Nations or First Peoples are all terms in common use today. There is no single term that is universally acceptable to identify the first people of Canada. Indian is sometimes used to distinguish Status Indians as defined by the Indian Act from other aboriginal groups, such as Métis and Inuit.

In B.C. many First Nations people use their own languages to identify themselves. For example, Nuu-chah-nulth has replaced Nootka. Musqueam is the preferred name for the

TEACHER BACKGROUND INFORMATION:
An Introduction to First Nations of British Columbia

Coast Salish people on whose ancestral land UBC and the Museum are located. Kwakwaka'wakw, meaning Kwakwala-speaking people, has replaced Kwakiutl or Kwagulth, which is the name of a distinct group of people from Fort Rupert. Whenever possible, when referring to aboriginal people, it is best to use the name of their Nation or cultural group, such as Musqueam, Haida, Nuu-chah-nulth, or Kwakwaka'wakw.

LANGUAGES

Of the eleven major aboriginal language groups in Canada, eight are found in the province of British Columbia. Within these groups are twenty-nine distinct First Nations languages. Within these languages are many different dialects reflecting different cultural practices.

Early European settlers and government officials used language differences to distinguish Native peoples they encountered. As a result, the names by which we often recognize First Nations bands were imposed upon them by outsiders. In recent years, First Nations peoples have been increasingly restoring their own tribal and territorial names to their groups and their lands, correcting misnomers bestowed upon them by colonizers and settlers.

As an example of this, the term "Kwakiutl" is the correct name for people in the Kwakiutl Band at Fort Rupert, but for many years this term was incorrectly applied to all communities in the area who shared the same language (called "Kwakwala"). Today, the term "Kwakwaka'wakw" is used to refer to the several Kwakwala-speaking groups on the central coast of BC, and the term "Kwakiutl" or "Kwagulth" is used only to refer to people who are descended from Fort Rupert.

Haida House at UBC Museum of Anthropology, Photo UBC MOA.

ECONOMY

The Northwest Coast (NWC) offers an environment rich in resources, such as cedar and salmon. Knowledge of preservation techniques such as drying, smoking, and freezing fish allows seasonal surpluses to be used all year. The unique past social and artistic achievements of Northwest Coast people can partially be attributed to the availability of these resources. Many First Nations people continue to harvest natural resources, travelling from their permanent homes to long-used temporary camps for the harvesting season. In the past, permanent homes were large communal dwellings either called longhouses or bighouses located in villages that faced a river or the sea. Many communities continue to live on these same sites.

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In the past, First Nations peoples engaged in local and inter-nation trade, a commerce that was further stimulated in the late eighteenth century by the arrival of European traders. These settlers introduced new manufactured items into the exchange for food, fur or special commodities such as argillite or abalone.

Kwakwaka'wakw abalone shell ornament, A3665, Photo UBC MOA.

This initial stimulus of the economy was slowed by the devastating effects of European diseases on Native populations (specifically smallpox, which came in several waves, and finally spread up the coast and into the BC interior from Victoria in 1861). By 1929, the Native population had been decimated to less than one-quarter of its original number. Slowly these numbers have recovered, and in recent decades the population has grown to its past numbers.

SOCIAL STRUCTURES

Kwakwaka'wakw, Bukwus Mask, A2503, Photo UBC MOA.

Northwest Coast communities are complex, ranked societies, with strong emphasis on clan, lineage, or family groupings. Social positions and rights to use particular ancestral crests continue to be carefully defined and maintained, especially by northern groups. The tradition of marking social position through ancestry by decorating objects of daily and ceremonial use with specific images, remains an important part of NWC First Nations cultures. MOA's collections include many examples of baskets, bentwood boxes, poles, masks, ceremonial objects and regalia.

Haida cedar and spruce root basket, A7209, Photo UBC MOA.

Feasts, potlatches, and ceremonies remain an important aspect of contemporary NWC First Nations societies. Individuals and families continue to use these occasions to reaffirm kinship ties and social ranking through the presentation and transfer of hereditary rights and privileges such as land, property, songs, names, stories, and dances. Other ceremonies express their obligation to greater spiritual powers.

THE POTLATCH

Potlatches continue to serve important social, ceremonial, and economic functions within many Northwest Coast First Nations. (Please note that Lower Fraser Region First Nations organize themselves differently; they do not maintain this system. The description which follows applies primarily to the Kwakwaka'wakw potlatch). Potlatches are held by many groups to commemorate important events in the lives of individuals, families, and communities. The transfer of family property and privileges connected with events such as births, marriages, and deaths must be witnessed properly. In NWC cultures, not only objects

and property, but names, songs, dances, and their associated stories are owned by families. The right to use them must be recognized by the community as a whole.

When someone holds a potlatch, guests are invited to be witnesses. The witnesses are given gifts to validate the claims of the host and the host's family. In the past, potlatches lasted for weeks, even months; now they are usually held over a weekend. Potlatches or feasts might be conducted at the time of a pole-raising, or when novice dancers are being initiated into various societies. These events provide a way of confirming status, and serve as a method of record-keeping in cultures which continue to value and use an oral tradition.

Haida bentwood box, A1764a-b, Photo UBC MOA.

In 1884 potlatches were made illegal and anyone caught participating could serve two to six months in prison and be forced to surrender their regalia (including masks, blankets, bentwood boxes and other ritual objects). The Canadian government outlawed potlatches, ignoring their central cultural and economic significance to NWC peoples, and as a response to pressure from missionaries who wanted to convert Native people to Christianity. In 1951 First Nations peoples finally regained the legal right to hold these ceremonies.

TECHNOLOGY AND ARTISTRY

NWC peoples' highly-developed fishing technologies have long been matched by their skill in woodworking, painting, basketry and weaving. Today these arts and technologies have taken on new roles in a wider context as objects of fine art and statements of cultural identity recognized and collected throughout the world. Historic and contemporary First Nations art represents the continuing vitality of First Nations communities and organizations, and is highly valued by museums, galleries, and collectors.

TOTEM POLES

Most full-size poles on the Northwest Coast are carved from red cedar trees due to the desirable qualities of this wood: it is easy to carve, it doesn't warp, it grows tall and straight, it is highly insect and disease resistant, and it smells good! Yellow cedar is also used, but generally for smaller carvings, or to form laminated blocks from which larger sculptures may be carved. Bill Reid's *The Raven and the First Men* sculpture began as a huge block of wood composed of 106 planks of laminated yellow cedar.

Haida frontal pole, Tanoo, A50000a-d, Photo UBC MOA.

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Totem poles were and are erected for different reasons, and as different kinds of freestanding or architectural forms. Houseposts are carved posts supporting the main beams of a house; frontal poles stand against the front of the house and usually contain an opening used as a doorway. Mortuary poles are erected in honour of a person who has died, and memorial poles are raised to commemorate important occasions or events in the lives of families and communities. Carved welcome figures stand on village beaches to welcome guests arriving by canoe. One such contemporary figure by Susan Point now stands outside the Museum.

UNDERSTANDING TOTEM POLES

Poles are erected by families as declarations of their ancestral heritage, and most poles display figures from the histories of the families who own them. This heritage is represented by human, animal, and composite life forms borrowed from nature, and then transformed into art according to the family's wishes and the artist's talents.

Some of these natural forms – notably frog, beaver, raven, wolf, bear, eagle and human – can be easily recognized and are associated with particular families and clans. To recognize them, however, is not to "read" a pole, as poles usually do not tell a complete story. Some of the cultural meanings of older poles have been recorded by researchers; others are known only to the people for whom they were created.

Totem poles and other First Nations sculptures can be enjoyed aesthetically without knowledge of cultural context, yet a deeper appreciation often comes through understanding the rich social, political and cultural environments within which they were made.

TOTEM POLES TODAY

Since the 1950s, there has been a renewal of interest in First Nations carving, with totem poles once again being erected in villages and elsewhere. New generations of carvers are recreating and reinterpreting the traditional art forms. Outside the museum are a number of outstanding poles carved by such contemporary First Nations artists as Norman Tait (Nisga'a), Mungo Martin (Kwakwaka'wakw), Bill Reid (Haida), Jim Hart (Haida), Walter Harris (Gitxsan), and Doug Cranmer (Namgis).

TEACHER BACKGROUND INFORMATION:
An Introduction to First Nations of British Columbia

Musquem *Ancestor Figure* by Susan A. Point, 1997, Nbz.836, Photo UBC MOA.

ANCESTOR FIGURE BY SUSAN POINT

This figure stands over eight meters tall (25 feet) and is situated near the entrance to the Museum. It is particularly appropriate that this piece by Musqueam artist Susan Point rests here, since the Museum is built on traditional Musqueam land (known to have been used as a lookout site for some 10,000 years), which is still used by the Musqueam community today.

The figure itself holds a fisher, which has the ability to carry both positive and negative powers. The figure's head is decorated with celestial images, and the U-shaped channel above it would have been used to secure one end of a roof beam. The image at the base of the figure welcomes people from around the world. This piece, plus two large houseposts (also by Susan Point), were installed in March 1997. The houseposts are located outside on the path to the west of the Museum leading to the Haida Houses.

THE RAVEN AND THE FIRST MEN BY BILL REID

One well-known example of the artistic link between First Nations and contemporary Western cultures is Haida artist Bill Reid's carving *The Raven and the First Men.* This massive sculpture made of yellow cedar, located in the Bill Reid Rotunda, tells a version of a Haida origin story. In the story, Raven discovers a giant clamshell on the beach at Rose Spit, on Haida Gwaii (Queen Charlotte Islands), out of which emerge (with varying degrees of curiosity) the first Haida humans.

The Raven and The First Men by Bill Reid, Haida, Nb1.481, Photo UBC MOA.

FAMILY

As in other cultures, extended family relationships are fundamentally important in aboriginal communities. On the Northwest Coast, closely related family groups of First Nations people once lived together in large plank houses. Even today, when First Nations live in separate houses, family groups remain connected and own rights and privileges collectively.

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WEALTH

Environmental abundance on the Northwest Coast (salmon, whales, marine life) once permitted Northwest Coast peoples to accumulate wealth and to develop wide and complex trade networks. With their wealth, families and chiefs supported carvers and artists to transform cedar into houses, canoes, boxes, rattles, screens, masks, whistles, headdresses, totem poles, and many other items.

Wealth in these communities also includes non-tangible aspects such as songs, stories, names, dances, and crests as well as rights and privileges to hunt, fish, and gather in specific areas. These intangibles are owned, just as physical objects are owned.

STORIES AND NARRATIVES

First Nations stories tell about the time of origins and transformation, or how the natural world was created and how it came to be the way it is. Two different types of stories are told by the cultures of the Northwest Coast: first, stories shared by members of many coastal First Nations groups, such as the transformer or Raven stories; second, stories that are the property of a specific person or family. These often tell of family origins, the acquiring of stories, rights, and crests. Stories continue to be told and enacted through artistic activity, song and ceremony. The poles that families erect, the narratives they tell, the songs and dances they perform, and the crests they wear all tell of who they are and where they came from. For this reason, it is crucial that they not be performed, used, or told by people without the rights to do so.

CEREMONIES

Ceremonies provide an opportunity to display property, to raise poles, to tell family histories, and to restate and re-enact claims to stories, songs, territories and poles. By receiving gifts, guests act as witnesses to the assertion of ownership or the transfer of ownership of names or privileges displayed by the family.

FIRST NATIONS RELATED VOCABULARY FOR TEACHERS

Abalone: A sea mollusc whose shell is lined with mother-of-pearl. This pearl-like material from the inside of the shell is used to enhance carved objects; for example, it is sometimes used for the eyes of masks.

Anthropology: Anthropology is a form of study which aims at describing, understanding and explaining the customs, beliefs, languages, institutions, and life ways of peoples of the world.

Aboriginal: In Canada this term applies to status and non-status Indians, Inuvialuit, Inuit and Metis (as defined in the Constitution Act of 1982). It is also used in other parts of the world to refer to the first inhabitants of a given area.

Aboriginal Rights: On December 11, 1997, the Supreme Court of Canada through its decision on the Delgamuukw case affirmed the continuing existence of aboriginal title and rights. It defined aboriginal title to be a right to land owned collectively. Aboriginal rights arise from the prior occupation of land, but they also arise from the prior social organization and distinctive cultures of aboriginal people on that land.

Argillite: This is a fine-grained black stone that is relatively easy to carve. It is found in only one deposit in BC, in Slatechuck Creek on Haida Gwaii (Queen Charlotte Islands). Haida carvers around 1800 first began to use this stone to make pipes for tobacco rituals performed at funerals. From the 1820s on, sailors engaged in the maritime fur trade purchased small argillite carved totem poles, plates, pendants, pipes, small boxes and figures as mementos to take home to England and Europe. In the late nineteenth century, the village of Skidegate produced famous argillite carvers such as Tom Price (Chief Ninstints), John Robson (Chief Giatlins) and John Cross. Masset Village was home to Charles Edenshaw (Chief Tahayren), the most famous argillite carver. Today, many Haida carvers carry on the tradition and produce a wide range of artistic items.

Band: A band is a local unit of administration defined in the Indian Act that represents many people who traditionally have lived as extended families or clans. The structures of band membership do not always coincide with the cultural and linguistic groupings of native people.

Band Council: This is the elected local government that functions as a small native municipality with the authority to manage funds, to pass by-laws, and to administer a variety of health and social services for its band membership.

TEACHER BACKGROUND INFORMATION:
First Nations Vocabulary for Teachers

Bighouses: This term is most commonly used among the North Costal First Nations to refer to the large cedar houses found in the First Nations communities on the northwest coast of British Columbia. A bighouse had a set size and could not be expanded, unlike traditional longhouses. In the past these large timber and plank houses usually housed an extended family. Bighouses continue to be built today as places for ceremonial and community events.

BC Treaty Process: This is a six-stage process established in BC by which First Nations negotiate their rights of lands and resources with the federal and provincial governments. For more information: www.bctreaty.net.

Clan: A clan is a social group based on the descent from a common ancestor. Most clans stress mutual obligations and duties. A clan can include several family groups. A clan is distinguished from a lineage in that a clan merely claims common ancestry; a lineage can be traced to a common progenitor. A clan may have several lineages.

Crests: Crests are images from the animal, human, and spirit worlds representing the history and lineage of a family or an individual. They also represent distinctive clans within some cultural groups. Although crest images are commonly found on poles, button blankets, bentwood boxes, jewellery, contemporary clothing and other objects, their meanings and uses are specific to the individual and family histories within a specific Northwest Coast cultural group.

Delgamuukw: This refers to a court case originally filed in 1984 with the British Columbia Supreme court by Gisday Wa and Delgamuukw (on behalf of their houses and all other Gitxsan and Wet'suwet'en houses and Hereditary Chiefs) to force the province to recognize existing Gitxsan and Wet'suwet'en title to their traditional territories. On December 11, 1997, the Supreme Court of Canada ruled that aboriginal title and rights still exist, and that the laws of evidence be adapted so that the aboriginal perspective on their practices and traditions relating to the land are given due weight by the courts.

Family: This is a commonly used term among First Nations to describe their immediate family, clan affiliation or lineage. See also Kinship.

First Nations: This term is used in Canada to refer to the different indigenous groups (except Metis, Inuit and Inuvialuit) that existed in North America before the arrival of European explorers. First Nations can refer to an individual who is aboriginal, a single band, a cultural group, or to aboriginal people in general.

TEACHER BACKGROUND INFORMATION:
First Nations Vocabulary for Teachers

Frontal Pole: This is a pole that has been placed in the centre of the front of a bighouse. Sometimes an entrance way is part of the overall design of the pole. The crest images on these poles display the identity, histories and social status of the family belonging to that bighouse.

Hereditary Rights and Privileges: These terms refer to special family or clan rights to use names, titles, images, crests, stories and songs. They also refer to the privilege of families to use specific gathering areas such as clam beds or fishing sites. These rights are passed down and are acknowledged and witnessed by the community during potlatches, feasts and other ceremonies.

Houseposts: Houseposts are the poles carrying the crest images belonging to the heads of a House. This term also refers to the poles that are part of the structure of a bighouse or longhouse.

Indian Act: The Indian Act was first passed in 1876. Together with revisions, it has been the primary legislative vehicle for the administration of "Indians and Indian lands." This act was originally designed to restrict residency on reserves, and to provide voluntary relinquishment of Indian status of aboriginal people. The act allowed for the Department of Indian Affairs to impose a "chief and council" structure that mirrored the municipal style of local government that has limited authority with respect to the provincial and federal governments.

Indigenous Peoples: This term is used by the United Nations to refer to the first inhabitants of a given place.

Kinship: In anthropology and sociology, kinship denotes the specific and complex relationship by blood or marriage between persons. Kinship is also a system of rules based on family relationships which can govern descent, inheritance, marriage and residence. In many societies where kinship goes beyond extended family ties, there is much variance in the breadth and inclusiveness of who constitutes "family."

Longhouses: This term refers to the large plank houses once inhabited by the extended families of First Nations groups of the Lower Mainland, South and Southeast Coast of Vancouver Island. A traditional longhouse could be expanded as the extended family grew. Today, longhouses are used as important gathering places for ceremonial and community events. The term longhouse is also used by First Nations to refer to the bighouses of First Nations from the Central to Northern Coast.

TEACHER BACKGROUND INFORMATION:
First Nations Vocabulary for Teachers

Memorial Pole: This is a pole that has been raised to honour an important family member who has passed away. The figures displayed on the memorial pole are directly related to the personal and family histories of that individual. Today, instead of raising memorial poles, some First Nations groups honour their deceased family members through the preparation and installation of headstones and associated ceremonies. However, memorial poles are still raised to commemorate individuals, families and community histories.

Mortuary Pole: Poles carved to display crests of the deceased. In earlier times, the remains of the deceased were placed in a box at the top of the pole or between two poles.

Native: This term is used to describe an aboriginal person.

Potlatch: From the Chinook word Paht'latsh, a potlatch is a family gathering of great importance where ancestors and recently deceased family members are honoured; family wealth in the form of hereditary names, privileges, songs, and dances are passed on; marriages witnessed; debts repaid; family powers strengthened; and family status enhanced. Potlatches are carried out in accordance with the laws and protocols of the host family. Invited guests are feasted and given gifts for fulfilling the obligation to witness and remember what takes place. These gifts are given in accordance with their social status and their relationship and contributions to the host family.

Regalia: Regalia refers to the ceremonial dress of specific First Nations individuals, groups or families that show who they are, and from what family or culture they have descended. The types of dress and the decorative motifs on the regalia are the elements that distinguish each cultural group and sometimes individual families and clans within it.

Reserves: The earliest Indian reserves in Canada appear to have been established on seigniorial holdings by Catholic missionary orders and private persons in New France. Later reserves were set aside by treaty and various forms of crown grants. After Confederation, reserves were formed either under the numbered treaties or by special arrangement with the individual bands. Section 2 of the Indian Act defines the reserve as a tract of land that has been set apart by the federal government "for the use and benefit of an Indian band." The legal title to Indian reserve land is vested in the federal government until new arrangements negotiated and ratified through comprehensive land claims and modern treaties replace current crown ownership of First Nations land.

Self-Government: At the time of contact, all First Nations were self-governing. In modern usage, this term refers to the internal regulation of a First Nations group by its own people.

TEACHER BACKGROUND INFORMATION:
First Nations Vocabulary for Teachers

Status Indian: This term defines a person as an Indian under the Indian Act. A "Non-Status Indian" is an aboriginal person who for one reason or another either does not meet the criteria for registration, or has chosen not to register, or has voluntarily relinquished their Indian status as defined by the Indian Act. Since the passage of Bill C-31 in 1985, aboriginal women who lost their status upon marriage to non-native husbands were able to regain their status.

Traditional Territory: This refers to a geographical area identified by a First Nation to be the area of land which they and/or their ancestors occupied or used.

Treaty: A treaty is an agreement between government and a First Nation that defines the rights of aboriginal people with respect to lands and resources over a specified area, and many also define the self-government authority of a First Nation. Treaties are agreements that have been ratified by all parties.

Tribal Council: A tribal council is a self-defined political entity or affiliation that represents aboriginal people or a group of bands.

Welcome Figures: These are large human figures that stand tall at the entrance of a house or at the shore to welcome visitors. Welcome Figures in the past were also carved as house posts.

RESOURCES FOR ADDITIONAL RESEARCH

Cultural History and Continuity of Northwest Coast Native Culture

www.bcarchives.gov.bc.ca/exhibits/timemach/galler07/frames/index.htm
This site contains a brief but comprehensive and accessible history of First Nations people in British Columbia. The site is specifically oriented towards students.

www.ainc-inac.gc.ca
This Indian and Northern Affairs Canada website contains historical context and issues relating to governance.

http://bctf.ca/IssuesInEducation.aspx?id=5678
BC Teachers Federation: This site contains a useful First Nations Historical Timeline.

Totem Poles

www.virtualmuseum.ca/Exhibitions/Billreidpole/
"The Respect to Bill Reid Pole" virtual exhibit developed by the Museum of Anthropology provides background material on the carving and raising of this pole. It also offers a timeline and artist profiles.

Totem Poles: An Illustrated Guide, Marjorie Halpin, 1981, UBC Press.
This monograph by Marjorie Halpin, published by UBC Press in association with the Museum of Anthropology, is an excellent introduction to the totem poles on display in the Great Hall. It is available in the Museum Shop.

***Totem Pole Carving: Bring a Log to Life*, Vickie Jensen, 2004, Seattle: U of W Press.** It is available at the Museum Shop.

***Looking at Totem Poles,* Hilary Stewart, 1993. Seattle: U of W Press.** It is available at the Museum Shop.

www.nativeaccess.com/ancestral/totems_1.html
"Ancestral Engineering" is a site which gives information on many aspects of totem poles, including the engineering skills needed to carve and raise poles.

TEACHER BACKGROUND INFORMATION:
Resources for Additional Research

Musqueam

www.musqueam.bc.ca/
The Musqueam band website provides information on Musqueam aboriginal rights and culture.

BC Treaty Process

www.bctreaty.net/
The BC Treaty Commission's website contains current information about the provincial treaty process.

Museum of Anthropology

www.moa.ubc.ca
The UBC Museum of Anthropology's website contains resource material and information.

Council of Haida Nation

www.haidanation.ca/
This site gives an introduction to the Haida Nation and has online access to "Haida Laas" which offers stories on many topics from arts to politics.

U'mista Cultural Centre

www.umista.org/
This site provides access to the potlatch collection from U'mista and various links to other resources.

PRE-VISIT ACTIVITIES

This section contains:

- Student Introduction: First Nations of British Columbia ... pg 23-24
- Map Exercise ..... pg 25-28
- What is a Museum? ..... pg 29
- Collecting and Collections ..... pg 30
- Creating a Story ..... pg 31
- Picture and Text Matching ..... pg 32-40

** Note: Many of the activities listed as pre-visit can also be used post-visit*

AN INTRODUCTION TO FIRST NATIONS OF BRITISH COLUMBIA

First Nations are the first people, or the original inhabitants, of Canada. They are sometimes referred to as aboriginal, or indigenous peoples. First Nations have lived in British Columbia for over 10,000 years, long before European explorers and settlers came here.

Today over 30 different First Nations groups, such as the Haida, Musqueam, and Kwakwaka'wakw live in British Columbia. Each has its own unique cultural traditions, languages, ceremonies and social structures. These groups continue their rich history with stories, songs and celebrations. People from around the world recognize and enjoy the art and traditions of the Northwest Coast.

Oweekano wolfmask, A4023,
Photo UBC MOA.

First Nations peoples share their history mainly through oral traditions. Oral traditions include stories, songs, and the meanings connected with masks and dances. In Northwest Coast cultures songs, dances and stories are owned by First Nations people as part of their family property. They are shared at community celebrations. First Nations continue to use oral traditions to share their history and culture. Today, First Nations scholars also record and write down their stories and family and community histories.

A potlatch is a type of community celebration unique to the Northwest Coast. A potlatch is an event that celebrates important life events such as births, marriages, and deaths. Potlatches are a time for family to share and pass on their history using songs, stories, dances, and giving names. Guests are invited to a potlatch as witnesses. It is their responsibility to remember what happened at the potlatch. They are given gifts to remind them of this.

First Nations communities are complex societies. They organize themselves into extended family groups. In some communities these groups are called clans. Crests are used to show which clan or extended family people belong to. Crests can be animals like frogs, beavers, ravens, wolves, bears and eagles. Crests can also be supernatural humans or animals. First

MOA Haida Village complex (outdoor exhibit), Photo UBC MOA.

PRE-VISIT ACTIVITIES:
Student Handout

Model Haida canoe, A7096, Photo UBC MOA.

Nations people often place crests and other designs on their houses, totem poles, clothing and jewelry.

On the Northwest Coast, the land and ocean offer many natural resources. Salmon and the cedar tree are two important resources for First Nations peoples on the coast. The cedar tree is often called the "tree of life." In the past, First Nations made their longhouses and bighouses, canoes and clothing from cedar trees. Throughout the year, families and whole communities preserved and stored food to be eaten during the winter. They could do this because they knew the best time to harvest, and how to take care of their resources. Today, First Nations people still harvest natural resources such as salmon and herring roe. They also continue to use cedar to make poles, masks, canoes and houses.

Each First Nations community is unique, for example, not all First Nations have clans and crests, or carve totem poles. However, land is very important to all First Nations. The land connects First Nations people to their ancestors and to the spirit world. Today many First Nations in British Columbia are claiming their traditional lands and are working to recover control over the land and its resources.

Gitanyow pole, A50019,
Photo UBC MOA.

PRE-VISIT ACTIVITIES:
Teacher Instructions

MAPPING EXERCISE: The Diversity of First Nations in BC

LEARNING OBJECTIVES:

Students will:

- learn about the diversity of First Nations languages.
- learn where in BC the three groups that are highlighted in the MOA tour are located.
- understand the difference between a cultural map and a political map.
- learn to pronounce the names of the three groups highlighted in the tour.

MAP #1: First Nations cultural map

This map, developed by the Museum of Anthropology, shows the traditional territories of major First Nations groups now living in BC. Within each territory there are old village sites, reserves and cities. The borders between groups were not drawn precisely on maps but were known by each community. They were not fixed and even now have to be continually updated as land claims are settled.

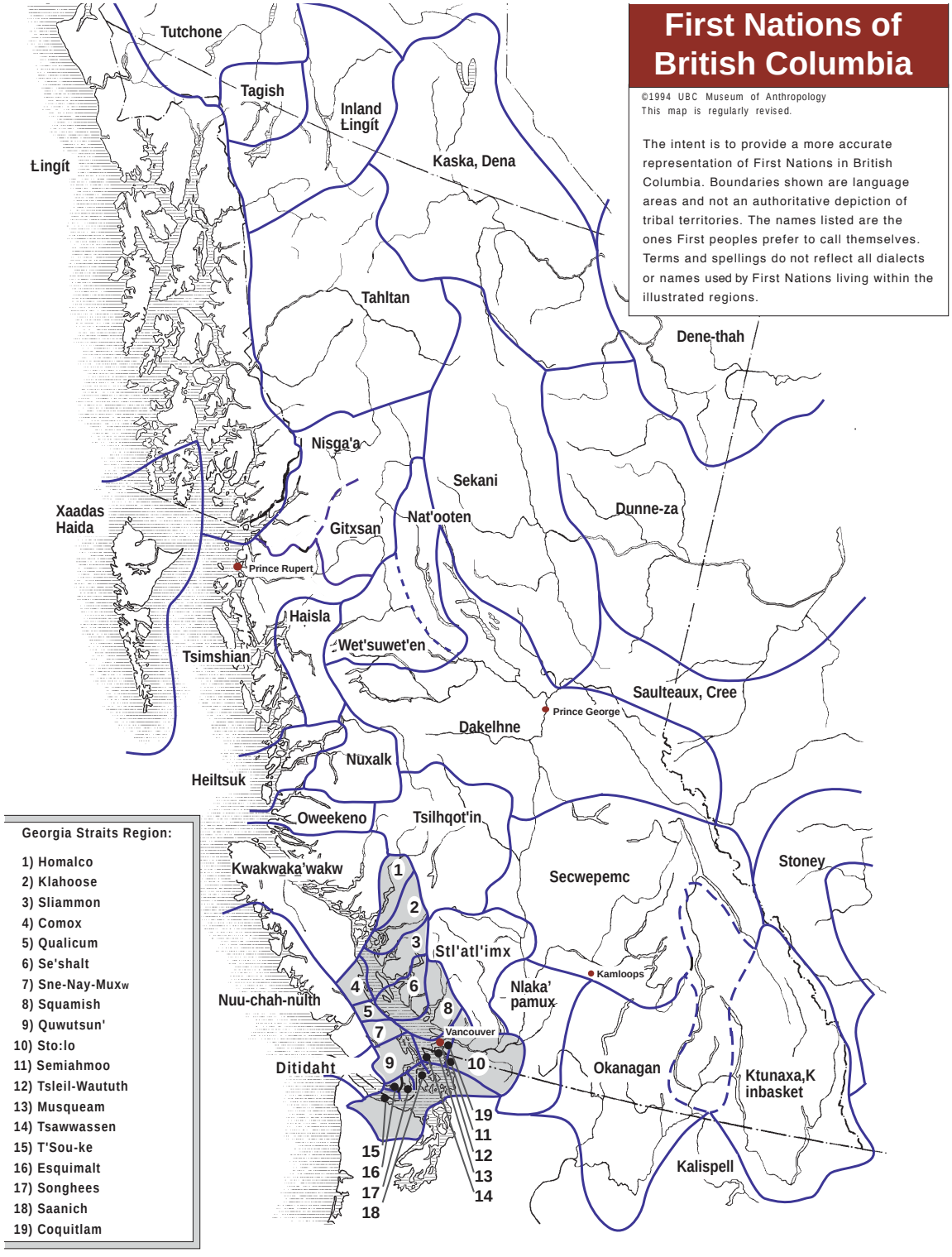
Students can work with a photocopy of the map provided. Point out Vancouver and other areas in BC that your students might know. Examine how the provincial and national boundaries do not define the groups. Give students the names of the three groups that will be highlighted in the tour (Haida, Gitanyow, and Musqueam).

Note: The Gitanyow community is located alongside the Gitxsan territories in the Nass Valley. Please refer to the Gitxsan territory in this activity.

ACTIVITY:

1. Locate the three groups highlighted in the MOA tour: Haida, Gitanyow, and Musqueam.
2. Colour in the traditional territories of these three groups.
3. Locate boundaries, where B.C. ends and other Canadian Provinces and the United States begin.
4. Locate Coastal First Nations Groups and Interior Groups.
5. Discuss how a map showing cultural groups is different from a political map showing provincial or national boundaries.

MAP 1


First Nations of British Columbia
©1994 UBC Museum of Anthropology
This map is regularly revised.
The intent is to provide a more accurate representation of First Nations in British Columbia. Boundaries shown are language areas and not an authoritative depiction of tribal territories. The names listed are the ones First peoples prefer to call themselves. Terms and spellings do not reflect all dialects or names used by First Nations living within the illustrated regions.
Tutchone
Tagish
Inland Łingít
Łingít
Kaska, Dena
Tahltan
Dene-thah
Nisga'a
Sekani
Xaadas Haida
Gitxsan
Nat'ooten
Dunne-za
Prince Rupert
Haisla
Wet'suwet'en
Tsimshian
Saulteaux, Cree
Prince George
Dakelhne
Nuxalk
Heiltsuk
Oweekeno
Tsilhqot'in
Stoney
Kwakwaka'wakw
Secwepemc
Stl'atl'imx
Kamloops
Nlaka' pamux
Nuu-chah-nulth
Vancouver
Ditidaht
Okanagan
Ktunaxa,Kinbasket
Kalispell
Georgia Straits Region:
1) Homalco
2) Klahoose
3) Sliammon
4) Comox
5) Qualicum
6) Se'shalt
7) Sne-Nay-Muxw
8) Squamish
9) Quwutsun'
10) Sto:lo
11) Semiahmoo
12) Tsleil-Waututh
13) Musqueam
14) Tsawwassen
15) T'Sou-ke
16) Esquimalt
17) Songhees
18) Saanich
19) Coquitlam

PRE-VISIT ACTIVITIES:
Student Handout

Map #2 A-B: Greater Vancouver and Musqueam Heritage Sites

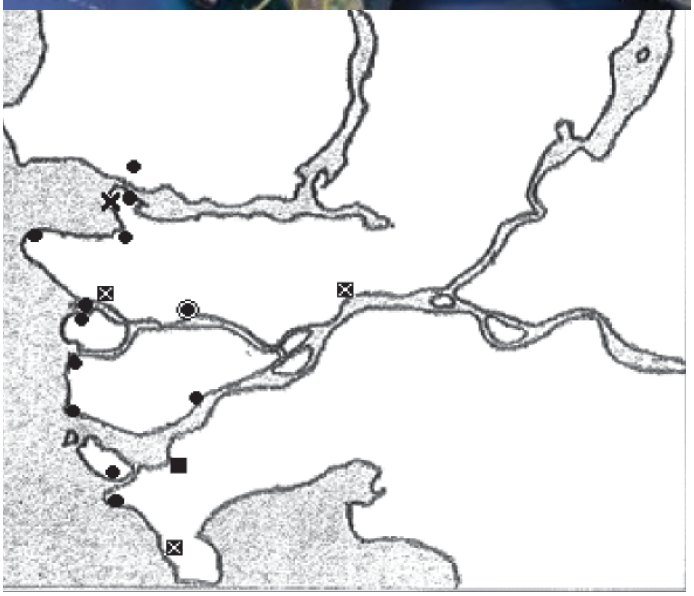
The Musqueam people have been present in what is now Greater Vancouver for many thousands of years. Scholars have evidence of Musqueam communities at a site called the Marople midden, which is located at the mouth of the North Arm of the Fraser River, for more than 4,000 years and at the modern community of Musqueam for more than 3,500 years. Over 161 Musqeuam heritage sites have been recorded.

Many of these sites are middens. Midden is a word for a very old garbage pile. These sites show evidence of a village through what was left behind. A midden can be an important source for information about the past.

ACTIVITY:

1. Locate Burrard Inlet, the Fraser River and the University of British Columbia on both maps.
2. Locate the resource gathering sites on Map #2B.
3. Examine the location of Musqueam heritage and archaeological sites.
   a. What do the locations of these Musqueam sites have in common?
   b. What sites are located on what is now the University of British Columbia?
   c. What were these sites used for by the Musqueam people?
4. Locate the site referred to as the “Marpole Midden.”

MAP 2: **A** An aerial view of what is now Greater Vancouver
B Significant Musqueam Heritage and Archaeological Sites



KEY TO SYMBOLS ON MAP 2B

- ● A resource gathering site and likely a small settlement like a hamlet
- X Siwash Rock transformation site
- ■ A village
- ⊠ A major settlement and likely a main winter location
- ◉ A very large village (Marpole midden)

READING: WHAT IS A MUSEUM?

Museums are public buildings or places where collections of artifacts are stored and displayed. Museums now exist in almost all countries. Large European public museums began as private Cabinets of Curiosity. In special cabinets or cases, Collectors would display the rare or unique objects they had collected. These could be specimen or rocks from distant lands; works of art such as paintings and jewllery; and historical objects like coins. Many of these private collections were later donated to universities or cities, and became part of the first public museums.

Collections are central to the role that museums play in society. The objects held in the museum are of cultural or historic importance to a community or nation and are preserved for the future. Preservation is a core responsibility of museums. Museums also teach the public about their collections and do research.

Museums have specialized staff who work together to meet the responsibilities of the museum. Conservators protect the physical well being of objects. Curators research the history, meaning, and significance of the objects. Curators also organize exhibitions and write and speak about objects. Educators and docents help visitors learn about the collections and about those who created or used the objects through tours and education programs.

The UBC Museum of Anthropology was founded in 1947 in the basement of the UBC Library. The building that houses the Museum today was designed by Canadian architect Arthur Erickson and opened in 1976. Currently the Museum of Anthropology holds objects from all parts of the world, though its most well-known collection is from the Northwest Coast First Nations of Canada.

DISCUSSION:

- What are some different types of museums?
- What artifacts can be seen in museums?
- What museums have you visited?
- What activities can take place in a museum?

READING: COLLECTING AND COLLECTIONS

Collecting means bringing together a number of objects of the same type. People who collect are called collectors. Sometimes three items can be called a collection and sometimes collections are made up of thousands of items. For many collectors, finding objects for their collections is a passion. Some people collect natural objects such as shells, butterflies or rocks; others collect art, cars, stamps or objects that fit a theme, such as Disney or Star Wars memorabilia.

A museum is one of the places where collections are stored and displayed. Museums are a "collection of collections," where objects are kept for the public. Many of the items in the Museum of Anthropology (MOA) were donated by private collectors. Sometimes collectors donate one object, other collectors donate entire collections. The Koerner Ceramics Gallery at MOA is an example of an entire collection that was donated by a collector. Dr. Walter Koerner donated all of the objects in this gallery.

Most museums start with a "seed" or first collection which belonged to one person. The donation of these objects helps to create the museum. A collection of material from the South Pacific donated by Frank Burnett was one of the first collections given to the Museum of Anthropology. Once collections come into a museum, they are sorted, organized and displayed. Museums also catalogue their collections, recording and storing important information, such as when and how objects were made, purchased or donated to the Museam.

DISCUSSION:

1. Do you collect or know anyone who has a collection?
2. If you were going to collect, what would you collect?
3. If you were going to collect, how would you go about it?
4. What would you like to see a collection of?
5. How do you think a private collection is different from a public museum?

PRE-VISIT ACTIVITIES:
Teacher Instructions

CREATING A STORY

OBJECTIVES:

Students will:

- learn vocabulary relating to First Nations culture.
- use vocabulary to tell stories about First Nations culture.

ACTIVITY:

- Select ten culture-related words from the student introduction or use the ten words listed below. List them on a board and clarify the meanings of each term.

  First Nations, tradition, carve, canoe, oral history, salmon, cedar, mask, potlatch, community

- One student begins to tell a story, stopping at the end of the sentence containing the first word. Another student continues the story, stopping when another selected word is used, and so on. As each word is used, it is crossed off the list and may not be used again. Students may change the form of a word (e.g., make a noun plural or use a verb in past tense). When the story is complete and all words have been crossed off, students can create a new story using the same or a new set of words.

VARIATIONS:

- Students work in small groups to write a story using the words in the list. Groups choose a spokesperson to read out their story. Stories can be written on chart paper and submitted to the instructor for correction, corrections can be elicited from students, or stories can be traded among groups for peer correction.
- Students create stories in small groups, defining words as they use them.
- Students record the completed stories and revisit them later, discussing the ideas and adding details.

PRE-VISIT ACTIVITIES:
Teacher Instructions

First Nations Collections at MOA

This activity introduces students to the four First Nations cultural objects to be highlighted during their visit to the Museum of Anthropology.

OBJECTIVES:

Students will:

- form questions about a cultural object.
- identify key information in a written text.
- use new vocabulary to describe and discuss First Nations objects.

PREPARATION:

- Print the Object Image Cards and Matching Text on pages 32-40; mount on cards.

Picture A: *The Raven and the First Men,* by Bill Reid
Picture B: Tsimalano Housepost, Musqueam
Picture C: Grizzly Bear Pole, Tanoo, Haida
Picture D: Gitanyow Pole, Kitwancool, Gitxsan

ACTIVITY:

- Distribute the picture and text cards to students. Half the students get only the pictures; the other half only text cards.
- Students question the other students about the object on their card to find the matching card and text.
- Once students have found their match, they work together to answer the questions on the cards.
- Pairs report to small groups or the whole class, describing their object.
- Students can repeat the activity with new picture and text cards.
- Students work with the readings in this resource to learn more about First Nations objects, improve reading skills, and develop vocabulary.

PRE-VISIT ACTIVITIES:
Student Handout

Nb1.481, Photo UBC MOA

THE RAVEN AND THE FIRST MEN
BY BILL REID

Bill Reid was a Haida artist. He carved this sculpture from yellow cedar in the late 1970's. The bird on the sculpture is called a raven. He is sitting on a large shell. Some human beings are coming out of the shell.

Complete the following with your partner:

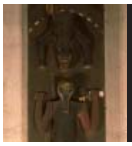
1. Share information: describe the object, read the text, clarify new words.

2. Describe one thing you learned about the object from the text or the picture.

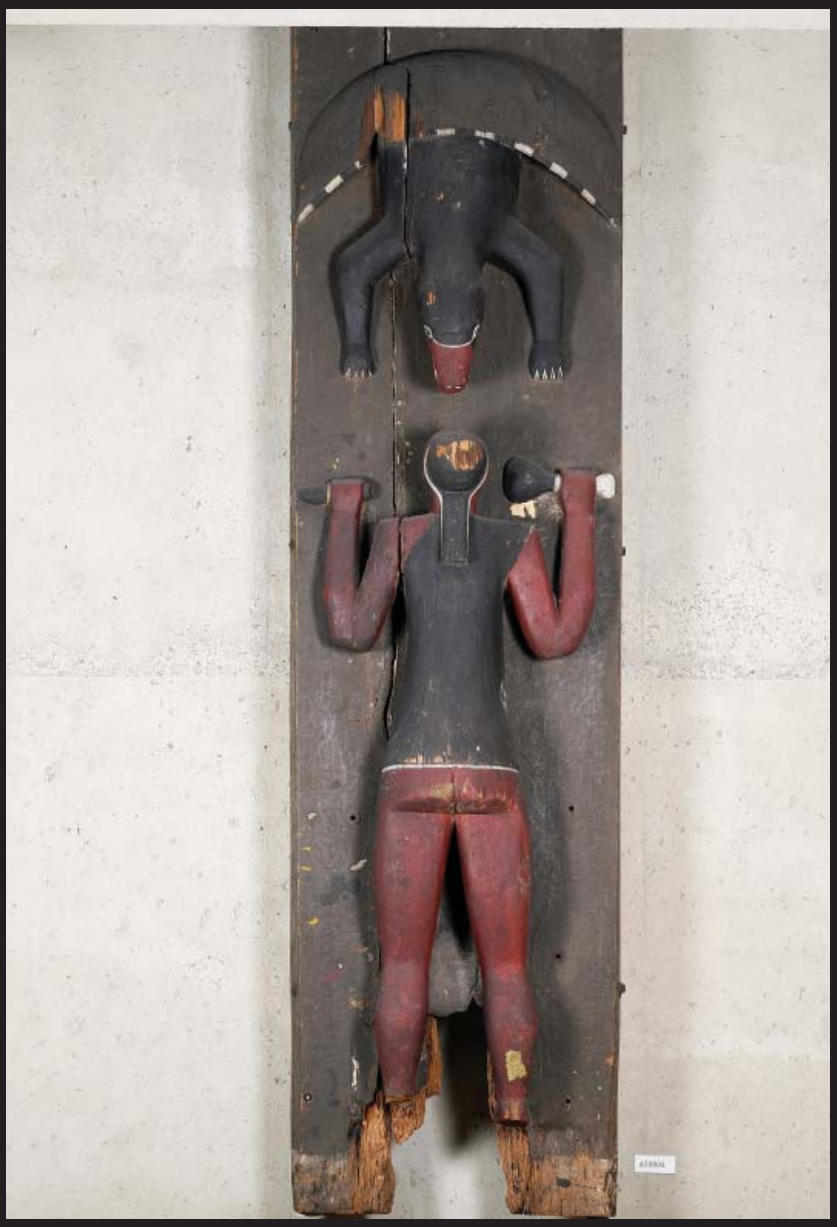
3. Looking at the picture, could you guess the size of this sculpture?

4. Look at the faces, what emotions do you see?

5. Describe something you have seen before that is similar to this piece.



PRE-VISIT ACTIVITIES:
Student Handout



A50004, Photo UBC MOA

TSIMALANO HOUSEPOST, MUSQUEAM

This form is called a housepost. It was part of a Musqueam longhouse, or home. It was carved from red cedar and painted around 1890. It shows a man with a knife, a rattle, and a bear.

Complete the following with your partner:

1. Share information: describe the object, read the text, clarify new words.

2. Describe what appears to be happening in the carving.

3. This picture is frozen in time; something is about to happen. Describe what you think could happen next.

4. Describe the colours on this piece. Are they realistic? Why did the artist use the colours that appear here?

5. What are the smallest details that can be seen in this carving (for example, the claws of the bear)?

PRE-VISIT ACTIVITIES:
Student Handout

A50000a-d, Photo UBC MOA

GRIZZLY BEAR POLE, TANOO, HAIDA GWAII

The four segments are part of one pole. The pole is made from red cedar. Three segments have animals and birds carved on them: a grizzly bear, a cormorant, and an eagle. The fourth segment contains three watchman. A Haida carver made this pole before 1884.

Complete the following with your partner:

1. Share information: describe the object, read the text, clarify new words.

2. Can you tell which figure is the grizzly bear? What clues would you use to figure this out?

3. What is below the grizzly bear?

4. The eyes of the figures on the four pole segments look in different directions: At one time these four segments formed one pole; the top figure would look down, the middle also looked down, the bottom looked straight ahead – as if they were looking at a person standing in front of them. Can you tell which piece was originally on top by looking at the angle of the eyes?

5. Why do you think the pole was cut into four segments?

PRE-VISIT ACTIVITIES:
Student Handout

A50019, Photo UBC MOA

GITANYOW POLE, KITWANCOOL

The name of this pole is *Skim-sim* and *Will-a-daugh*. It is from the community called Gitanyow, which is also known as Kitwancool. The artist named Haesemhilyawa, carved this pole around 1888.

The images from top to bottom are:

Giant Woodpecker
Row of Human Figures
Thunderbird
Row of Human Figures
Woman Holding a Child

Complete the following with your partner:

1. Share information: describe the object, read the text, clarify new words.

2. Why do you think the larger figure at the bottom of the pole is holding the small human? Do you think it has a special meaning?

3. Why might this pole have two names, *Skim-sim* and *Will-a-daugh*?

4. Do you think the size of the images is important? If so, what could the size indicate?

ON SITE ACTIVITIES

This section contains:

- A visit to the Museum of Anthropology.....pg 42
- Map of the Museum of Anthropology.....pg 43
- Object Labels.....pg 44-47
- Worksheets.....pg 48-49

ON-SITE ACTIVITIES:
Teacher Instructions

A visit to the Museum of Athropology

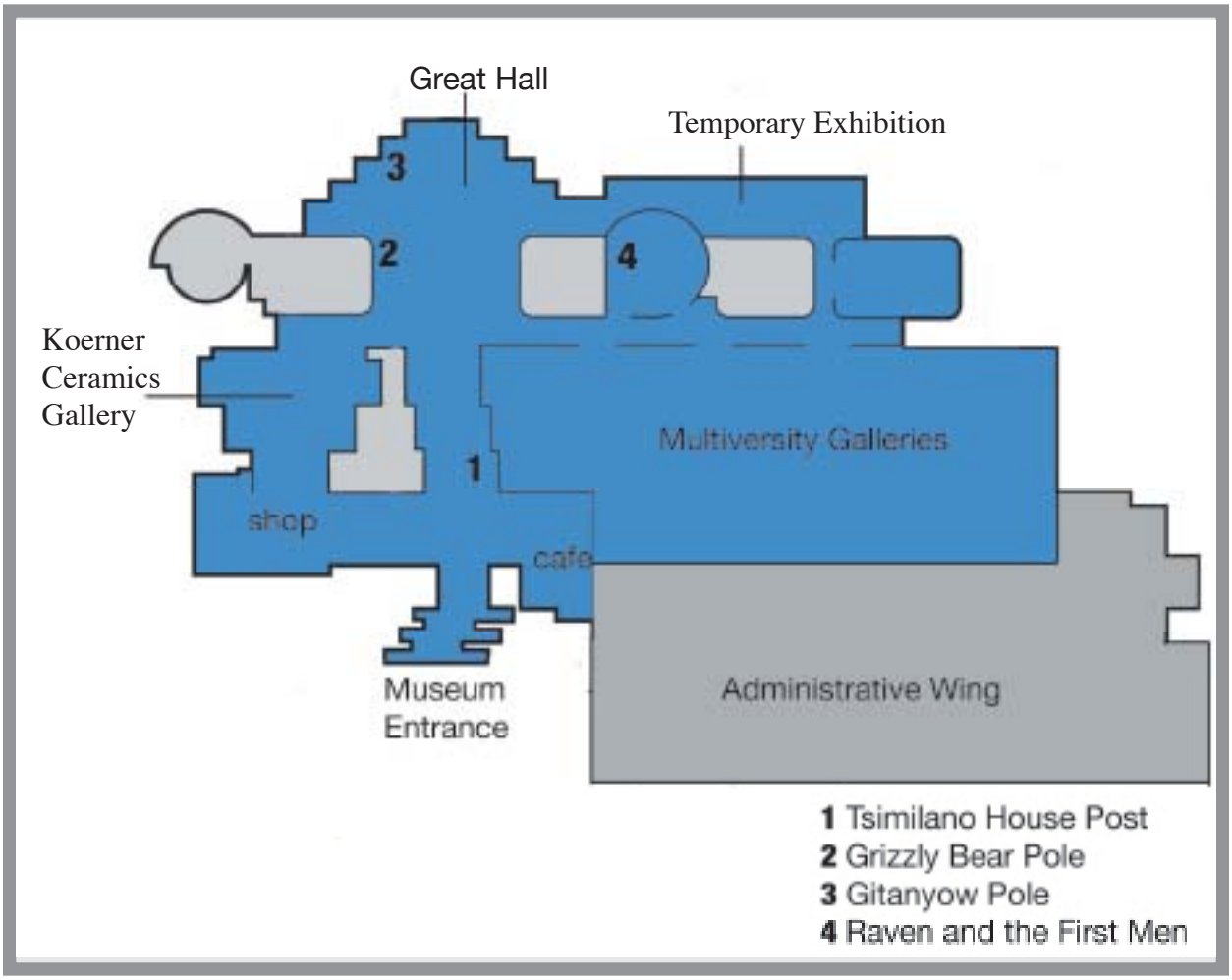
Teachers may wish to include a visit to the Museum of Anthropology along with their use of this Resource Guide. The following pages contain worksheets designed to be completed at the Museum. These are accompanied by object labels that are inteded for ESL students.

ACTIVITY:

- Prior to your visit, print and cut out the text on pages 44-47 to create a new label for each object.
- Print the worksheets on pages 48-49 and the glossary on pages
- Bring the new labels to the Museum for students to use as the labels for the objects in this guide.
- Have students complete the worksheets at the Museum, using the text from the labels.
- For advanced students, the onsite labels may be appropriate and can be used for this activity at the teacher's discretion. The worksheets are designed to be completed by reading either the onsite or the alternate labels in this resource
- Alternatly, the labels and worksheets may be completed in the classroom if a visit to the Museum is not planned

Map of the Museum of Anthropology

including the locations of objects used in the onsite activities.



The Raven and the First Men, by Bill Reid

The Raven and The First Men by Bill Reid, Haida, Nb1.481, Photo UBC MOA.

This sculpture was carved by Haida artist Bill Reid. He practiced for many years and became well known for carving beautiful jewelry, totem poles, and sculptures. He started to carve The Raven and the First Men in 1976 and finished in 1980. It took many large pieces of yellow cedar to make this sculpture. The bird in this carving is a raven. Raven is a large black bird. He is sitting on a large clamshell. People are coming out of the shell.

This carving tells an origin story about the first Haida people. The story of The Raven and the First Men is a very old Haida story. One day Raven found a large clamshell on the beach. He looked inside and saw many little men. They were hiding in the shell because they were afraid. Raven thought they were very funny creatures. They did not have feathers, and they did not have wings. Instead they had arms, legs, short noses, and black hair on their heads. These were the first Haida people.

Tsimalano Housepost, Musqueam

Tsimalano House Board, Musqueam, A50004, Photo UBC MOA

This is a housepost. It was part of a longhouse, or home, from the Musqueam community. Musqueam is part of the Coast Salish people. The artist carved this housepost from red cedar. It was made around 1890. It shows a man and a bear. The man has a knife and a rattle in his hands.

Dr. Vincent Stogan was an elder, educator and spiritual leader from Musqueam. He is called a doctor because he was given an honorary doctorate degree by the University of British Columbia. He told us about this housepost:

We did not always have homes like we have now. Our people used to live in longhouses. Each longhouse had its own housepost. This housepost belonged to my great grandfather Tsimalano. My name is also Tsimalano. This name has been handed down for generations, and I have been chosen to carry it. This is a great honour.

This housepost shows how our people used to live; they shared the land with all kinds of wildlife. We were rich people.

Grizzly Bear Pole, Tanoo, Haida Gwaii

Haida frontal pole, Tanoo, A50000a-d, Photo UBC MOA.

These four segments are all part of one large totem pole, which was carved before 1884. It was brought to the Museum in 1954. The pole is made from the wood of a red cedar tree. Three segments of the pole have animals carved on them. Many other poles in the Museum also have animals carved on them. On the top segment of this pole there are three small men. They are called watchmen, and their job is to watch for visitors. The next segment has a carving of a large eagle holding a smaller eagle in its wings.

The next piece of the pole is very interesting. It is a carving of a bird called a cormorant. The cormorant has a long beak, but it also has human arms, fingers, and legs. There is a small person between the legs of the cormorant. When you see a pole with human and animal parts mixed together it is called a transformation image. These show animals changing into humans, or humans changing into animals. The last segment forms the base and shows a grizzly bear.

The grizzly bear totem pole comes from the Haida village of Tanoo, on Haida Gwaii. Haida Gwaii is a group of islands off the coast of northern British Columbia. It is the home of the Haida Nation. The Haida living at Tanoo left their village in 1884 after disease killed most of the people who lived there. This pole was part of the last Haida house in the village.

Gitanyow Pole

The name of this totem pole is “Skim-sim and Will-a-daugh”. It is from the community of Gitanyow, also know as Kitwancool. The Gitanyow territiories are situated in the Nass Valley. The artist, Haesemhliyawa, carved this pole around 1888. The images from top to bottom are:

Giant Woodpecker
Row of Human Figures
Thunderbird
Row of Human Figures
Woman Holding a Child

The Gitanyow share an oral history made up of family and community stories and songs. This pole shows some of these stories. Anthropologists collected this pole in 1952. When the pole was taken to the Museum, artists carved a copy that stands in the community. The oral history of this pole was written down when the replica was carved and raised in the village. It includes stories about historic events, land rights, and the pole’s journey to the UBC Museum of Anthropology

Gitanyow pole, A50019,
Photo UBC MOA.

ON-SITE ACTIVITIES:
Student Handout

A. TSIMALANO HOUSEPOST

Who is Tsimalano?

What is the man holding?

Write one important piece of information Dr. Vincent Stogan gave about this housepost.

Imagine what sounds it would make if it came alive. Describe these sounds.

Write some words and phrases you would use to describe the sculpture to someone who hasn't seen it.

— — — — — — —

B. GRIZZLY BEAR POLE, TANOO, HAIDA GWAII

When was this pole carved?

Who is at the top of the pole? What are they doing?

Why is the segment with the cormorant interesting?

Imagine what sounds it would make if it came alive. Describe these sounds.

Write some words and phrases you would use to describe the sculpture to someone who hasn't seen it.

ON-SITE ACTIVITIES:
Student Handout

C. GITANYOW POLE

The Gitanyow pole is from the community of _____.

What is an oral history?

What symbols or objects might you use to share your own cultural history without words?

Imagine what sounds it would make if it came alive. Describe these sounds.

Write some words and phrases you would use to describe the sculpture to someone who hasn't seen it.

— — — — — —

D. THE RAVEN AND THE FIRST MEN, BY BILL REID

The sculpture, The Raven and the First Men, was completed in _____.

What is the Raven sitting on?

Who is inside the clamshell?

Name one interesting fact about Bill Reid.

Imagine what sounds this sculpture would make if it came alive. Describe these sounds.

Write some words and phrases you would use to describe this sculpture to someone who hasn't seen it.

POST-VISIT ACTIVITIES

This section contains:

- Creating an Exhibit & Labeling a Cultural Object ..... pg 51-52
- Thinking About Museums ..... pg 53
- Response to MOA Experience ..... pg 54

CREATING AN EXHIBIT: Labelling Cultural Objects

After visiting the Museum, students will have an idea of how museums collect and present cultural objects. In this activity students select, label, and organize cultural objects and create an exhibit.

OBJECTIVES

Students will:

- write descriptive labels for cultural objects.
- organize an exhibit of cultural objects.

PREPARATION:

- Students bring to class one object or picture that is important in their family or culture. Students exchange information and answer questions about their cultural objects. This will help students generate content for their labels and enthusiasm for the exhibit project.

LABELING A CULTURAL OBJECT

Please include this information on your label:

- What is your object?
- Where does it come from?
- What is it made of? How is it made?
- Why is this object important to your family or culture?

Add at least one piece of information about the object you would like to share with others.

SAMPLE LABEL:

This teapot belonged to my grandmother. It was made by the famous china company, Wedgewood, in England. It is made of clay and was hand-painted and then glazed. When my grandmother died several years ago, my mother inherited this teapot. I love it because it reminds me of my grandmother and all the times we spent drinking tea together when I was a child. Afternoon tea is an important tradition in England. Even here in Canada, my family enjoys having tea together in the afternoons.

POST-VISIT ACTIVITIES:
Teacher Instructions

ACTIVITY:

Students prepare labels for a cultural object

- Students review the labeling instructions and sample label.
- Students work individually or in pairs to write descriptions of their objects.
- Students identify at least one additional item to include on the label, for example:
  - a comment from a family member about the object
  - a story or poem about the object
  - a map to situate the object in its original context, e.g., the part of China where a handmade doll comes from
  - a photograph of the person who owns the doll
- Students complete their labels and present them to small groups or the entire class.
- Students discuss how to organize the objects, e.g. by theme, by cultural group, by type of object.

Students plan and hold an exhibit opening:

- Students decide
  - who to invite
  - where and when to hold the event
  - how to publicize the event, e.g., by invitation, notices, posters, classroom visits
  - how to conduct the event
- Students complete their plans and mount the exhibit

VARIATIONS:

- Students can comment on the exhibited pieces in response journals.
- Students can evaluate the planning process and success of the exhibit.

POST-VISIT ACTIVITIES:
Student Handout

THINKING ABOUT MUSEUMS:

Answer the following questions about your visit to the Museum.

1. How was seeing the objects in person different from seeing pictures of them?

2. What was one surprising fact you learned, or something you didn't expect to see in the Museum?

3. How was this Museum different from any other museum you have visited? How was it similar?

4. If you could ask a curator a question about any of the objects, what question would it be?

POST-VISIT ACTIVITIES:
Teacher Instructions

RESPONSE TO MOA EXPERIENCE

OBJECTIVES

Students will:

- reflect on and evaluate their experience learning about First Nations cultures.
- reflect on and evaluate their visit to the UBC Museum of Anthropology.

ACTIVITIES

- Students generate a list of questions about their study of First Nations culture and their visit to MOA, and discuss their reactions to these experiences.

  Sample questions:

  - What did you learn about First Nations cultures?
  - Which information and/or activities did you find most interesting/useful?
  - What changes would you suggest to make the activities or the tour more interesting or useful?
  - Will you return to the MOA in the future? If so, what would you be most interested in learning about?
  - Did you learn anything new about your own culture through the museum exhibit activity? If so, explain.

- Students are encouraged to send responses in the form of letters, poems, stories, drawings.

  Send them to:

  Jill Baird, Curator of Education
  UBC Museum of Anthropology
  6363 N.W. Marine Dr.
  Vancouver, BC
  V6T 1Z2

APPENDIX: Student Vocabulary

VOCABULARY

Aboriginal The first people known to have lived in the land now called Canada; the first people to live in a country or region.

Ancestor A family member who lived a long time ago.

Anthropologist Someone who studies Anthropology.

Anthropology The study of people and cultures.

Artifact An object that was created by people and is of historical importance. Objects in Museums are ususally considered artifacts.

Bighouse A building, similar to a longhouse, but unable to be extended. Bighouses were made by First Nations of the northern part of the Northwest Coast.

Cabinet of curiosity A private collection of art, historic and natural objects, primarily in the 17th and 18th century.

Canoe A type of boat. Canoes are long and narrow. They are moved by stroking the water with one or more paddles.

Carve To cut into wood, stone, or another material with a tool in order to create a design. Totem poles and masks are usually carved.

Catalogue To create a list which organizes and includes important information about a group of things.

Cedar the wood of either the red cedar or yellow cedar tree.

Celebration A special event that people share together to mark a happy occasion.

Ceremony A formal event held on religious, personal or public occasions, usually to celebrate or mark an important event.

Clan A particular type of group made up of families who are related to each other. Members of the same clan share crest images and stories.

Coast Salish A large group of First Nations people who share a common language and share traditional territories in Southwestern British Columbia. The two largest cities in BC, Vancouver and Victoria, are on traditional Coast Salish land.

APPENDIX: Student Vocabulary

Complex society A society, or group of people living together with a “complex” or complicated system of politics. The politics are complicated because there are many levels of government.

Cormorant A medium sized black seabird common on the Pacific Coast.

Crest An image which represents a family, clan or group. Among the First Nations of the Northwest Coast, crests are often animals or supernatural creatures.

Disease An illness or sickness.

Docent Someone who leads tours and education programs in a museum. Docents are usually volunteers.

Donate To give to a charity, museum, or other organization without asking for money in return.

Eagle A large bird known for its strength, eyesight and speed. Eagles are important symbol for many cultures.

Elder A respected older First Nations person who has special traditional knowledge such as stories, skills, history and spiritual matters.

Feast A special meal held on important occasions. Feasts may include ceremonies or mark celebrations.

Figure A form or image in the shape of a body. Many totem poles contain figures.

First Nations Another word for Aboriginal people.

Generation A group of people of a similar age. For example, you and your brothers or sisters would be of the same generation. When something has happened for generations is means for the lifetimes of many people.

Gitanyow The name of a community in the Nass Valley. The Gitanyow Pole comes from this community.

Grizzly Bear A large, brown mammal that eats salmon, meat, and berries and is found throughout Western Canada and the North-western United States.

Haida First Nations people whose traditional lands are on the islands called Haida Gwaii.

Haida Gwaii A chain of islands off the coast of northern British Columbia, also known as the Queen Charlotte Islands. Haida Gwaii is the traditional homeland of the Haida people.

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Haesemhilyawa The name of an artist from the Gitanyow community.

Harvest To collect a resource.

Herring A fatty fish found in the waters of the North Pacific and North Atlantic Oceans.

Housepost A carved post in a longhouse. Houseposts show images which are connected to important stories about the families who own them.

Indigenous Another term for aboriginal people, meaning native to a particular place.

Inhabitants The people who live in a place.

Kitwancool Another name for the Gitanyow community.

Kwakwaka'wakw A group of First Nations people who speak the Kwak'wala language and whose traditional lands are found on the northern part of Vancouver Island, the mainland opposite, and the smaller islands in between.

Longhouse A longhouse is the traditional house of the Coast Salish people. Longhouses could be expanded as the family or community grew. Today, they are no longer lived in, but they are still built and used as ceremonial and meeting places.

Mask An object that is meant to be worn over the face or head to hide or change one's identity. Masks usually look like human, animal or supernatural creatures. First Nations masks can be both ceremonial and decorative.

Memorabilia An object that is treasured or valued for its memories. Memorabilia are important because they are connected to historical or sporting events, culture, or entertainment.

Musqueam A First Nations community whose traditional land is located in the Vancouver area.

Natural Resources Any aspect of nature that can be used or sold by people. This includes forests, minerals, water, plants, fish and animals.

Northwest Coast A geographic region stretching along the coast of North America, from Orgeon to Alaska.

Oral History A community or family's stories, history and traditions which are passed down by word of mouth from one generation to another.

APPENDIX: Student Vocabulary

Origin Story A story that tells how the first people in a group came to exist.

Potlatch An important family and community gathering, feast or celebration common to many First Nations people of the Northwest Coast.

Preserve To protect something from decay. Food can be preserved to prevent it from spoiling or 'going bad' by drying, smoking, freezing or canning it. In museums, objects are preserved to prevent them from changing colour, breaking, or becoming fragile.

Rattle A musical and spiritual instrument that makes noise or a sound when shaken or moved. Many Northwest Coast First Nations rattles are very sacred and used in special ceremonies..

Raven A raven is a black bird similar to a crow, but larger. Raven is considered very important to many Aboriginal Peoples.

Red Cedar A type of wood that comes from the Western Red Cedar tree; called *thuja plicata* in Latin. Cedar is common on the Northwest Coast and used for carving totem poles and many other objects.

Replica A copy. Replicas may be made of art or historical objects to stand in their place in the original community. In some cases, replicas of famous objects may be made for sale in museum gift shops or souvenir stores.

Roe Fish eggs.

Salmon A type of pink fleshed fish found in northern waters. Salmon live in salt water but return to fresh water to spawn, or lay their eggs. Salmon are an important food source and cultural creature for First Nations on the Northwest Coast.

Scholar Someone who has studied for a very long time and is considered an expert in an area.

Sculpture A sculpture is a work of art that is made by cutting and shaping stone, wood, or some other material into a three dimensional form.

Segments Pieces of a larger object.

Skim-sim and will-a-daugh The name of a pole from the Gitanyow Community. It now stands in the Museum of Anthropology.

Social Structure The way in which relationships are arranged within a community or nation.

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Specimen An object, animal or plant which is used as an example of animals or plants of the same type.

Spiritual Leader A person who gives religious and spiritual help to others.

Spirit World The place where supernatural beings and ancestors live.

Supernatural Something which exists outside of this world, or has magical abilities or characteristics.

Tanoo The name of a village on Haida Gwaii.

Territory An area of land that is governed or claimed by a group of people; a region.

Thunderbird A supernatural bird.

Totem Pole A tall, standing, carved wood pole. On the Northwest Coast poles have figures or crests carved on them. The images make up a story that belongs only to the person or family who had the pole made.

Tradition A belief or custom that has existed for a long time and continues in some form in the present.

Transformation The act of changing from one thing or state into another.

Tsimalano A name handed down within the Musqueam community. It was handed from Vince Stogan's grandfather to his descendants.

Unique Something that is one of a kind, or unlike anything else.

Witness A witness is a person who observes an event firsthand.

Woodpecker A bird that uses its long beak to make holes in trees in order to find insects to eat.

Yellow Cedar A type of wood that comes from the yellow cedar tree; called *chamaecyparis nootkatensis* in Latin. Yellow Cedar is common on the Northwest Coast and used for carving small objects such as dishes and paddles.