Musqueam: giving information about our teachings
Teaching Kit Overview
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Dear Educators,
This teaching kit offers educators a unique opportunity to learn from us about our rich history and our contemporary lives. We have provided you with a wealth of information on our community, past and present. We do this first in each section of the Teacher’s Resource because it is important to us that we provide educators with as full a picture as possible.

Each chapter begins with quotes from Musqueam community members as a way to start the learning process and to reinforce that we, as Musqueam people, are sharing our history.

Students will learn that Vancouver is part of an ancient landscape, and will discover aspects of Musqueam heritage, culture and knowledge that are only now being shared with the public.

Terry Point, 2014

Musqueam traditional territory is the area that we’ve lived off of, we’ve fished, we’ve hunted, we gathered, and it’s something that we’ve never given away. It’s something that we still hold and we still believe is our right. We still hold title over the lands, which encompass what is now called Greater Vancouver.

čəmqʷə:t—Larissa Grant, 2014
Teaching Kit Overview

and our culture with you and your students. We hope these quotes, drawn from in-person interviews, will guide you, inspire you, and encourage you and your students to learn more about us. Our goal is to build a better understanding of our history, our language, and our culture. Each of the learning resources in the kit is supported by instructions, guided activities, and suggested discussion questions that draw on aspects of our rich culture.

Goals

• Learn about Musqueam culture and history from Musqueam people.
• Understand the important role of language and stories in communicating knowledge through exposure to hən̓q̓əmin̓əm̓ stories and place names.
• Familiarize yourself with Musqueam’s ancestral territory, our ancient roots, and the efforts we continue to exert to safeguard our home and our future.

Getting Started

To begin, familiarize yourself with the resources in the kit. There are panels, timelines, books, maps, and belongings, in addition to a range of digital resources on the iPad.

Hang the banner on your classroom door so your school knows you are learning about our community.

Organization

The Teacher’s Resource is organized into chapters by themes. Each theme starts with relevant information or history. This is followed by a variety of information, resources, and activity guides. The themes are designed as starting points. You know your students best and should feel free to mix and match any of the themes and activities.

Chapter 1 xʷməθkʷəy̓əm — Musqueam: An Introduction
Chapter 2 snəw̓eyəɬ tə xʷələməxʷ — Teachings of the Community
Chapter 3 xʷʔəw̓yaθənəq — Teaching Language
Chapter 4 tə šxʷʔam̓ətə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory
Chapter 5 šxʷqʷəlwə́mət — Speaking Out: Voices of the Community
Chapter 6 tə sʔa:นαʔ syəθəs — Our History
Chapter 7 ʔeləw̓k̓ʷ — Belongings
Chapter 8 Curriculum Relevance

Acknowledgements
Kit Contents

RESOURCES (in box)

Layer One
- Teaching Kit Welcome (1 panel)
- Kit Contents (1 panel)
- Tablecloth
- Community Quotes (9 panels)
- hən̓q̓əmin̓əm̓ Alphabet (1 panel)
- hən̓q̓əmin̓əm̓ Alphabet Cards (58)
- iPad adaptors (1 HDMI & 1 VGA)
- Storybooks and CDs (9 sets)
  - ctamət tə sweyal? — How's the Weather?
  - ḥpéyəɬ — Cedar Tree
  - yahawal̓əmtəl̓ ct məkʷ sweyal — We Play Together Every Day
  - stem tə ?i? — What is This?
  - sləhel — Slahal
  - spahels ?iʔ ɬiɬqelc — Wind and Little Moon
  - kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village
  - tə speʔəθ ?iʔ kʷθə kʷasən — The Bear and the Star
  - yanáxʷəɬə:ɬ stəʔe ʔə kʷθə syəw̓eňəɬ ct — Travelling Along by Canoe, Like Our Ancestors

Layer Two
- tə ?iʔ ʰəqəməx — Fraser Delta (1 panel)
- časnaʔəm Vigil (3 panels)
- Finding Your Way: Directionality Cards (3 panels)
- String Timeline
- Activity Cards
  - hən̓q̓əmin̓əm̓ Place Names Activity Cards (25)
  - Potlatch at Jericho Village Activity Cards (12)
  - String Timeline Activity Cards and clips (18)
- DVDs (2)
  - Writing the Land
  - Musqueam Through Time
Layer Three

- Respect for the Belongings: Care and Handling (1)
- Ancestral Belongings (2 panels)
- Belongings Activity Cards (15)
- ?eləw̓kʷ — Belongings (13)
  - šxʷhə́y̓q̓as — Abrader stone
  - ḩq̓əwtx̱an — Awl
  - čaqʷnistan — Blanket pin
  - ?əχə́ł̕q̓ən — Buckskin
- Core
  - ḩiʔq̓ə̱stən — Hammerstone
  - teʔəɬ — Harpoon points (2)
  - ʔəχə́ł̕ — Projectile point (in progress)
  - ʔəχə̱l̕ — Projectile point (glass)
  - ?əχtən — Scraper (in progress)
- ʔəχə́l̕ — Tine

Lid

- Teacher’s Resource
- iPad
- iPad charger (1) and cord (1)

RESOURCES (in tube)

- Classroom banner
- tə šxʷʔəməts tə šxʷməθkwəy̓əm — Musqueam’s Ancestral Territory map (small and large)
- Righting History: A Historical Timeline
- Musqueam Declaration
- Hooks for hanging resources (15)
Digital Resources (on iPad)

- hən̓q̓əmin̓əm Alphabet Sound Cards
- Storybooks
- Community Profiles
  - taχʷtənaːt—Wendy Grant-John
  - Wayne Point (Smokey)
  - secałenəxʷ—Morgan Guerin
  - Klaw-law-we-leth—Trudi Harris-Cornick
  - Vanessa Campbell
  - Jordan Wilson
- Films
- Community Voices Videos
  - məneʔ—Johnny Louis talks about smoking fish
  - məneʔ—Johnny Louis talks about duck hunting
  - qiya̱plenəxʷ—Howard E. Grant talks about environmental impact
  - sʔəya̱q̓əq̓—Larry Grant talks about belongings
  - səlisaye—Leona M. Sparrow talks about the Sparrow Case
  - Te Ta-in—Shane Point talks about canoes
  - Louise Point (Weeze) talks about plants
  - taχʷtənaːt—Wendy Grant-John talks about weaving
  - taχʷtənaːt—Wendy Grant-John talks about sharing cultural knowledge
  - yəχʷyaχʷələq—Chief Wayne Sparrow talks about smoking fish
  - tə stəfəw—The river
  - snəwəyəh—Teachings received since childhood
  - xʷan yaʔeʔ yə tə sxʷtəhim̓s kʷθə syəwənəq ct—Our ancestors’ ways continue
  - tə ʔeləw̓kʷ—These belongings
  - stəlmaxʷ—Medicine
  - sx̱tekʷ—Carving
  - sx̱wəyəm ṅiʔ syəθ—Ancient Traditional Histories and Teachings
    - sʔiːqəy—The Origin of the Name Musqueam
    - qəy̓scam—The History of When the Stone Carving of a Woman was Brought to Musqueam
  - tə ʔi nə ʔeq̓əməx—Animation History of the Fraser River Delta
  - Righting History: A Historical Timeline
Teaching Kit Overview
Musqueam: An Introduction

We belong to this land. It’s a part of who we are.
—Larissa Grant, 2014

Musqueam traditional territory is the area that we’ve lived off of, we’ve fished, we’ve hunted, we gathered, and it’s something that we’ve never given away. It’s something that we still hold and we still believe is our right. We still hold title over the lands, which encompass what is now called Greater Vancouver.
—Wade Grant, 2014
Our Community

We are the hən̓q̓əmin̓əm̓-speaking Musqueam people, part of the broader cultural group known as the Central Coast Salish. We have lived here in our territory for over 9,000 years. Our ancestors moved throughout our traditional territory using the resources the land provided for fishing, hunting, trapping, gathering food and medicines, and to maintain their livelihood. For millennia, Musqueam has maintained strong cultural values and practices tied to the lands and waters of our territory. Our community elders continue to pass on our teachings and history to our youth to keep our culture and traditions strong. Our deep connection to our lands and waters is reflected in our language, our oral histories, our belongings, and our ceremonies. This has always been our way.

Today, we are a thriving community of over 1,300 members. Musqueam’s traditional and unceded territory encompasses much of what is now known as the Lower Mainland. About half of our community members live on a very small portion of our traditional territory in our village of xʷməθkʷəy̓əm (Musqueam), located south of Northwest Marine Drive near the mouth of the North Arm of the Fraser River. Other community members live off-reserve in other parts of the Lower Mainland, and beyond.

Our ancestors had many villages and moved throughout our territory, but their main winter village was always located at the mouth of the Fraser River. Nine thousand years ago, that village was sawqʷeq̓sən (Glenrose). As the river delta grew and the mouth of the river moved, many of our ancestors moved with it. Between 5,000 and 2,500 years ago, our ancient village and burial site of časnaʔəm was at the mouth of the river. časnaʔəm is located by what is now known as the Marpole neighbourhood of Vancouver. It remained a major village until about 1,500 years ago, when, with the changing delta, most of our people moved to join those already at xʷməθkʷəy̓əm (Musqueam).

The name Musqueam relates back to the maθkʷəy̓, a flowering plant that once flourished in our community. Our oral history, passed on from generation to generation, explains how we became known as the xʷməθkʷəy̓əm (Musqueam): people from where the maθkʷəy̓ grows.

We lived in family longhouses called sθə:wtəxʷ. In our language, the word actually means “a big house.” We grew up surrounded by our grandparents, aunts, uncles, and cousins who provided us with our snəwəyəɬ – teachings from childhood. Our families came together to govern this region. They are still strong and their wisdom guides our community.

Families were interconnected by marriage. These relationships created networks radiating up and down the coast and into the Interior, beyond modern borders. They were part of a sophisticated economy which included long-distance trade that kept resources flowing in and out of the territory. We traded dentalia shell from western Vancouver Island, obsidian from Mount Garibaldi and Oregon, and nephrite from the Fraser Canyon. These are only a few of the resources traded. Our position at the mouth of the river meant that we controlled traders’ access to markets.
Over the past 125 years, archaeologists, collectors, and treasure hunters have mined the čəsnaʔəm village and burial ground, as well as other Musqueam village sites, for belongings and ancestral remains, many of which are now in museums and private collections locally and abroad. čəsnaʔəm has been given various names since settlers arrived in our homeland. These names include the Great Fraser Midden, the Eburne Midden, DhRs–1, and the Marpole Midden—a name under which it would receive designation as a National Historic Site in 1933. čəsnaʔəm was part of a network of villages in our territory and of a larger regional network of familial, intergovernmental, and trade relations.

**Community Wealth**

Our sniw̓ (teachings) are part of who we are. They are expressed in our šxʷtəhim̓ (teachings and customs), in our day–to–day interactions, and in the respect we show to each other and our work. Teachings are passed on when we are sqaq̓ip (gathered together) with our families and elders, listening and asking questions, and being open to learning from others. Through this, we learn our kinship, proper behaviour, and responsibilities. This knowledge is transferred between generations in our homes and during our ceremonies. These ceremonies were banned by the Canadian federal government under the Indian Act from 1884 until 1951. Some ceremonies continued in secret, hidden from the authorities. Our ceremonies and culture are strong today. They are our wealth.

**Governance**

In our culture, the rights to names and other hereditary privileges and responsibilities are passed down through both one’s mother’s and father’s families. In Musqueam villages, families lived together in large cedar longhouses. Decisions impacting the community were made by the most knowledgeable people on the topic at hand. Decisions were made by listening to all knowledge holders and building consensus. Colonial agents worked to disrupt this system by banning our ceremonies, imposing a governance system with an elected chief, and telling us who was considered Musqueam and who wasn’t. Today, we continue to work towards self–determination.

**Language and Stories**

“They’re not stories, they’re not legends, they’re our truths.”

taχʷtənaːt—Wendy Grant–John, 2014

“Language is the truest identifier of who you are and where you come from.”

sʔəyəɬəq—Larry Grant, 2014

hən̓q̓əmin̓əm̓, our ancestral language, is important because it represents our culture and our ways of knowing. Language is the heart of our culture; it is through language that we have passed down teachings and kept our traditions alive. Oral history has preserved our cultural
traditions. Our deep connection to our lands and waters is reflected in our language, our oral histories, and our ceremonies.

Ancestral Territory

“The stafaw (Fraser River) is the heart and soul of Musqueam people. We are tied to this river that has nourished us for centuries.”

θəllxʷəlxʷəlt—Debra Sparrow, 2014

“The water is really the heartbeat of our community. It really is the giver of life for us. If we understand all of the stories and legends, which to me are truths—they’re not stories, they’re not legends, they’re our truths—the majority center around our connection to the water, whether it was food, whether it was trade, or whether it was war.”

təxʷtənəːt—Wendy Grant-John, 2014

stafaw, the river now known as the Fraser River, is one of the largest salmon-producing rivers in the world and it is the lifeline for our community. It is used as a highway, a food source, and shapes the land we live on. The river is also a symbol that represents the many ties that it creates and facilitates—the interconnections of different village sites and connections to family, trade, and resources. The river provides a sense of place, a sense of home, and a strong tie to the land. This land, our home, is central to our culture, our families, and to our lineages.

Plants

We show respect for all the resources we harvest. We harvest plants from early spring through the fall. Each species has its own harvest time and different uses. Our ancestors used digging sticks to bring roots and bulbs to the surface for food. Fruits and berries were gathered in baskets and enjoyed fresh and dried. t̕əxʷtəxʷ (stinging nettles) provided fibres for netting to catch fish and waterfowl. wi:l̕ (tule) were gathered and sewn into mats. We used these to divide houses into apartments or to create temporary summer dwellings.

Our stəlməxʷ (medicines) treat more than our physical sicknesses, they treat our spirits as well. Our specialists perfected their skills over thousands of years of research and practice and they passed this knowledge down to us. Specialists gathered plants to prepare medicines for their families and the community. This knowledge persists, but most of our harvest locations are paved over, polluted, or have been made into parks where harvesting is not permitted.

Tall, cedar forests used to surround our ancient villages and provided for us in many ways. Cedar trees continue to be important in our daily and ceremonial lives. The wood can be split using mauls and wedges into long planks for house boards and roofing. Skilled carvers create canoes, boxes, house posts, carvings, and tools using cedar. We travel into the caləqʷ (inland)
to strip bark from living cedar trees in May and June. sləwəy̓ (inner cedar bark) is separated from the outer bark, dried, and later softened for use. We use these materials to create belongings such as hats, capes, baskets, and ropes. Look around Vancouver today—where are our forests?

səw̓q̓eləm — Hunting and Fishing

Our ancestors hunted and fished these lands. They trained their bodies, hearts, and minds so they would be able to provide for the community. Each family had private knowledge and powers that assisted them. Youth learned their kinship and how to conduct themselves to earn their familial rights and privileges, which included access to hunting, fishing, and gathering sites. ʔəqiyaq (elk) and smaθə (deer) lived in the nearby forests. We travelled into the Salish Sea (a name we now use to refer to the ocean waters surrounding us) for ʔešxʷ (seals) and xes (sea lions) and to the North Shore Mountains and Howe Sound for p̓q̓əlqən (mountain goats).

Our weavers used mountain goat hair and woolly dog hair to create swəqʷəʔɬ, the intricate blankets that were, and still are, part of our wealth.

We harvested all five species of salmon: st̕əq̓əy̓əq (spring), kʷəxʷəθ (coho), huːn̓ (pink), sθəq̓əy̓ (sockeye), and kʷəl̕əq̓ (chum). Our ancestors from the time of cəsnaʔəm also developed specialized fishing techniques for Ḵ̓əkw (flounder), səwət̕ (herring), swiwi (eulachon), sʔaʔč (halibut), qʷʔəθən (sturgeon), and other species. We built sturgeon traps along the mouth of the Fraser River to harvest at low tide. From our canoes we used seine nets, gill nets, herring rakes, or fishing lines, depending on the species, season, tide, and river flow. From the beach, teams of men used seine nets to capture rock fish and starry flounder.

Today, overfishing and habitat loss restrict the resources we can harvest. We are proactively working to conserve endangered and threatened species.
Chapter 1  Musqueam: An Introduction

Musqueam: giving information about our teachings
Teachings of the Community

* To begin, use the quotes by community members to engage the class in discussion about the importance of our community’s teachings.

“Too many people get their education about Musqueam from third parties. I think it’s important for Musqueam people to teach our history in our own words. Only then will people really understand and connect to Musqueam culture, to Musqueam history.” — Wade Grant, 2014

“Our teachings are to raise our youth to show the respect that everyone deserves—that First Nations deserve. Everyone in this country deserves respect.” — Chief Ernest Campbell, 2012

“I always remember my dad saying, ‘What would your grandmother be doing? What would she say?’ My parents were instilling the importance of who I am as a Musqueam woman, the teachings that I carry and need to pass on to my children.” — Larissa Grant, 2014
Teachings of the Community

We know who we are. We are an intelligent and wise people with generations and generations of knowledge and wisdom which we continue to pass down to our youth and children. We have a strong culture and ancient traditions that help guide us and carry us forward. Our teachings have been passed down from our ancestors to our elders and to our families.

As Musqueam, we have been educating our own people since time immemorial—about our traditions and culture and about the everyday skills needed to survive and prosper. The Indian Residential School system drastically impacted how our people were educated and continues to influence how we address our own wellbeing today.

Learning, for us, supports the whole person: our emotional, physiological, spiritual, cultural, and artistic selves. Our people also recognize that learning needs are unique for each individual, and that success in education requires participation from parents, elders, guardians, caregivers, and community members. We learn by doing and succeed when we undertake our traditional learning approaches.

We continue to remember who we are through storytelling, photos, and encouraging traditional and cultural protocols. Our teachings are both formal and informal. They include everything from learning how to catch and prepare fish and learning about our genealogies from elders, aunts, and uncles, to learning our language at home and in school and understanding and applying the values of our community. Our teachings encompass all things.

In this section, we focus on how learning takes place in our community. We encourage you to listen to our words and learn from our experiences.

Big Ideas
We ask that you approach learning about Musqueam with an open heart and mind. It is important to learn about us from us.

Understandings
Students should understand that learning from the experiences of others is a very valuable form of education.

Suggestions for starting a discussion:
• Where do you learn new things?
• List as many places as you can in which you think learning could take place.
• Teachings are shared through words and through actions. What are some teachings that your parents or family members work to share with you?
Learning from Community

* To begin, use the quotes by community members to engage the class in discussion about the importance of our community’s teachings.

“Dinner table talk is how I learned who I was. I listened to my grandparents, my granduncles, aunts and uncles, and mother. They would gather, have a sit-down dinner, and you’d hear them talk. You’d hear them reminisce. You’d hear them talk about what it was, and how it was.”

qiyəplenəxʷ—Howard E. Grant, 2014

“There was always time for telling stories. And without me even knowing, I was learning. I would sit at the table—just sit and listen. If you have the opportunity to sit and listen to somebody that has knowledge to pass on, don’t ever pass up that opportunity, because you never know when that opportunity will be gone.”

čəmqʷaːt—Larissa Grant, 2014

“It was really important to our old people that you know who you are and where you come from. It was really important to them to know how to identify yourself, because when you went to other reserves you didn’t just walk in. You introduced yourself and explained yourself: who you were, where you came from, and who you came from.”

mən̓eʔɬ—Johnny Louis, 2014
Learning from Community

The tablecloth symbolizes one way that knowledge is shared in our community—in our homes, around our kitchen tables. The late Dominic Point said that people need to be sḵáq̓ip (gathered together) to pass on knowledge. Many important discussions and lessons begin at the kitchen table.

Big Idea
Teachings can be shared and learned at any time and in any place.

Understandings
Students will understand that Musqueam has always learned through the sharing of lessons and experiences.

Materials
• Tablecloth

Activity
Gather your class on or around the tablecloth. Share something about yourself that you think is important for others to know. Invite students to respond, reminding the rest of the class to listen to what is being shared without judgement or response. For older classes, encourage students to try to commit their peer’s words to memory.

Additional ways to use the Tablecloth
• Lay out the tablecloth when you first introduce the kit to your class. Pull out all of the resources and lay them out on the cloth for the students to see.
• Use the tablecloth as a gathering space for the sharing of ideas and as a work space.
• Start every morning during this course of study with Share and Tell. Students can take turns sharing a memory or telling a story. Use the tablecloth as a place to gather and listen.
• Use the tablecloth as a sharing space during station activities.
• While seated on the tablecloth, students can pair up and interview each other about their lives while listening respectfully.

Suggestions for starting a discussion
• Where do you learn new things?
• List as many places as you can where you think learning could take place.
• Are there any stories that your grandparents or extended family like to tell?
• What do you discuss with your family when you are all gathered together?
• How do your parents or family members pass on their teachings to you?
Connections

- Community Quote panels
- Community Voices Videos (iPad), p. 99
- Community Profiles, p. 18

Learning from Community Extension

Learning from family experiences and stories is a valuable practice. Encourage students to interview an elder or an older member of their family about their life, lessons they have learned, and the types of teachings they would like to pass on. After completing the interview at home, students can report to the class in writing, in a presentation, or through a creative project.

Musqueam First Nation, the Museum of Anthropology (MOA), and the Museum of Vancouver (MOV) partnered on a ground-breaking exploration of Musqueam’s ancient landscape and living culture. The resulting exhibitions, titled čəsnaʔəm, the city before the city, will remain at the Musqueam Cultural Centre Gallery until 2017 and at MOV until 2020. The MOA exhibition closed in January 2016. Plan a field trip to visit the exhibitions.

Extension Questions

- How do you think oral histories are sustained?
- What role do you play in keeping your family stories alive? What role do your parents and extended family members play?
- In what ways do your parents or family members pass on their teachings to you?
- Why do you think people share lessons they have learned with others?

Resources

- čəsnaʔəm, the city before the city (Museum of Vancouver)
  https://museumofvancouver.ca/csnam-the-city-before-the-city
- čəsnaʔəm, the city before the city (Museum of Anthropology)
  https://moa.ubc.ca/exhibition/cəsnaʔəm-the-city-before-the-city

Connections

- Community Profiles, p. 18
- Community Voices Videos (iPad), p. 99
  - xʷən yəʔe:y̓ tə šxʷtəhim̓s kʷə sylləbewəɬ ct—Our ancestors’ ways continue
  - snəw̓eyəɬ—Teachings received since childhood
Community Profiles

* To begin, use the quotes by community members to engage the class in discussion about the importance of our community’s teachings.

“I believe our people embody the idea of stewardship of the land, the water, and the people.”

**taxʷtənaːt**—Wendy Grant-John, 2015

“By trying to make tools like my ancestors did thousands of years ago, I have really gained a better understanding of the tools that are unearthed during archaeological digs.”

**Wayne Point (Smokey), 2015**

“The journey of coming to know myself, in relation to who I am and where I come from, is one that I will continue, not just for myself, but for my daughter as well.”

**Klaw-ləw-welth**—Trudl Harris-Cornick, 2015

“Fish, particularly salmon, are important for the Musqueam people and always have been. Of course we eat fish, but we also learn a lot during the process of harvesting and preparing fish.”

**secəlenəxʷ**—Morgan Guerin, 2015

“If there is one thing that I want people to know, it is that there is a foundation of respect in our language.”

**Vanessa Campbell, 2015**

“As a young community member, I learned so much just being able to sit and listen to knowledgeable members of my community.”

**Jordan Wilson, 2015**
Community Profiles

**Big Idea**
It is important to learn about us from us.

**Understandings**
Students will understand that we have always learned through the sharing of lessons and experiences.

**Materials**
- Community Profiles (included and on iPad)

**Activity**
Read through the Community Profiles as a class, in groups, or as individuals. We recommend that you spend time with each one. The profiles are short and have multiple connections to other resources in the teaching kit. Encourage students to read or listen respectfully as our people share their knowledge and experience.

**Suggestions for starting a discussion**
- Why do you think people share lessons they have learned with others?
- Where and how do you learn new things?
- What do you think is the difference between learning from a book and learning from a person?
- If you were sharing stories of your life with others, what would you share?

**Connections**
- Community Quote panels
- Learning from Community, p. 15
- Community Voices Videos (iPad), p. 99
Chapter 2  Teachings of the Community

Community Profiles Extension

Learning about Musqueam directly from Musqueam community members is extremely important. Today, we continue to learn as our ancestors did, from experiences and stories. Schedule a trip for your class to visit us at the Musqueam Cultural Education Resource Centre. Students will have the opportunity to hear from community representatives in person, visit Musqueam, and see the strength of our community.

Extension Questions

• Why is it important to learn about Musqueam from a first-person perspective?
• How are oral histories sustained?
• Why do people share lessons they have learned with others?

Resources

• Musqueam website—Contact Us
  http://www.musqueam.bc.ca/contact-us

Connections

• Learning from Community, p. 14
• Community Voices Videos (iPad), p. 99
• Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
I am the daughter of ʔəliχʷəltən — Willard Sparrow and the granddaughter of sxənəm — Ed Sparrow Sr. I am a proud Musqueam woman who has lived here most of my life.

I have worked in various capacities in my community. I was the elected Chief and now I am an elected council member. It is an honour and a responsibility to serve the people of my community. I am deeply committed to our history and culture. In particular, I am passionate about Musqueam weaving. I am of a generation that has seen our beautiful hand-woven blankets come back into our cultural ceremonies and become symbols of Musqueam’s creativity within our community and beyond.

Over the years, I’ve watched our community grow from a place without running water, electricity, or indoor plumbing to one with amenities that other areas would be envious of. We have a beautiful cultural centre, a new community centre, a day care, great soccer fields, a community longhouse, and beautiful trails, just to name a few. These remarkable changes are due to the commitment of our leaders and our community’s vision. They show that we are a strong and thriving community.

I believe our people embody the idea
Chapter 2  Teachings of the Community

of stewardship of the land, the water, and the people. This is shown through the way Musqueam manages decision-making about our community and our land. Our teachings remind us that we do not own the land; instead, our responsibility is to care for the land and the water. We are asked to care for it in a way that will make it better, to be true stewards of the land.

Stewardship, in this sense, is bigger than ownership. We must think about the past, the present, and the future at the same time. There were originally dozens of wild salmon-bearing creeks in the Lower Mainland. Only a few remain. Two are in our community: Musqueam Creek and Cutthroat Creek. Both have been actively restored and are being taken care of by our community. Fifteen years ago, salmon were not returning to these creeks; now a small population returns annually. That is a true reflection of our dedication and ability to take care of our resources for future generations.
Suggestions for starting a discussion

- What does the term stewardship mean? How does it differ from ownership?
- taχʷtənaːt — Wendy Grant-John mentions that she has seen the restoration of weaving practices at Musqueam. Why do you think weaving fell out of practice in the first place?
- How do you think the community changes came to be that taχʷtənaːt — Wendy Grant-John mentions?

Connections

- slahé — Slahal storybook, p. 58
- Chapter 1: xʷməθkʷəy̓əm — Musqueam: An introduction, p. 7
- Community Voices Videos (iPad), p. 99
  - qiyəplenəxʷ — Howard E. Grant talks about environmental impact
  - taχʷtənaːt — Wendy Grant-John talks about sharing cultural knowledge
  - taχʷtənaːt — Wendy Grant-John talks about weaving
My name is Wayne Point and I am a Musqueam band member. My friends and family call me Smokey. I have been collecting rocks my whole life, probably since I was eight years old. This collection began when I was a child and would walk around in the fields at Musqueam with my mother, Norma Rose Point. During these walks we would sometimes come across unique rocks, or even old tools. These walks, and the materials we found, inspired me to learn more. I am now an archaeologist and a traditional tool maker.

Originally, I thought of archaeologists as people who collect rocks. However, I learned that they also collect important historical belongings and put together a story about historical cultures. I volunteered on my first archaeological dig at Musqueam when I was 13. My first job was to screen – the process of sifting through the dirt in hopes of separating out a piece of material culture. It sounds tedious, but I actually liked screening! I learned to look for different types of objects: things that were made by a person; things that looked like they were changed due to human contact; or things that people might have left behind, for example, bones from a hunting expedition or shells from a great seafood dinner.

In 2006, while working at the UBC Laboratory of Archaeology, I started to think about the process of tool making. I began to learn and teach myself how to make traditional tools, something I have been working at for about nine years. The first tool I made was a cobble chopper, a really simple pebble tool. They are the easiest to make, partially because the material required, quartzite, is really easy to find. Cobble
choppers are made from large, worn, beach pebbles.

By trying to make tools like my ancestors did thousands of years ago, I have really gained a better understanding of the tools that are unearthed during archaeological digs. I’m still learning the precise process of making such tools. Even after nine years of hard work, I’m probably only halfway to the level of expertise of my ancestors. They really had to have a lot of patience and knowledge to make these old tools. Like a maul, for instance, I don’t know how long it would take to make one or even where to begin. For me, it might take as long as a year to make something like a maul.

I look at some of the tools we find in ancient villages and I am amazed by how intricate they are. It’s incredible what my ancestors could make 4,000 to 5,000 years ago. I continue to learn about the making of tools. I have learned so much from the process about my ancestors’ ingenuity and patience.
Wayne Point (Smokey)

Suggestions for starting a discussion
- Why do you think Wayne Point makes ancient tools today?
- What are some of the things we can learn from ancient belongings?
- Wayne Point mentions that he still cannot make tools as well as his ancestors. Why do you think this might be?
- What can we learn from our ancestors?

Connections
- Belongings Activity Cards, p. 133
- secalenaxʷ — Morgan Guerin Community Profile, p. 30
- String Timeline, p. 115
I am a member of the Musqueam Nation and my traditional name is Klaw-law-we-leth. I share this name with my late grandmother, Gertrude Guerin. I am honoured to work as the Aboriginal Education Cultural Coordinator with the Vancouver School Board. I develop cultural programming and events for Aboriginal and non-Aboriginal students and staff.

It is important that Musqueam, as a community, protects our cultural sites. In 2012, my community held a vigil to prevent development on the ancient village and burial grounds of čəsnaʔəm. By standing guard over this site, we wanted to protect our heritage and burial sites.

The time we spent at čəsnaʔəm alongside our ancient village strengthened our community. We made many new allies: people who supported us by honking their horns as they passed, waving signs of support, bringing food, sharing their words of encouragement, and standing with us regardless of the weather. Over two hundred days of peaceful demonstration ensured our success in saving a small piece of our ancient village.

Many of our respected elders and community members came out to protect čəsnaʔəm daily. They sat, sang, told stories, and taught us about our culture, history, and traditions.

My daughter, Amber Cornick, and I spent as much time as we could at čəsnaʔəm after school and work. Singing with my mom, the late Beryl Guerin, my uncle, the late Delbert Guerin, and my daughter were very incredible moments that will forever be in my heart.

My time spent at čəsnaʔəm was very special. I became a more involved member of the Musqueam community.
Fighting for my ancestors allowed me to reconnect with Musqueam culture today. I am still learning about the many protocols, traditions, teachings, history, stories, and songs that are integral to understanding what it means to be a member of the Musqueam community. The journey of coming to know myself, in relation to who I am and where I come from, is one that I will continue, not only for myself, but for my daughter as well.

Watching my daughter express pride in being Musqueam made me so happy. Her passion extended into her school classroom as she educated her fellow classmates about the significance of čəsnaʔəm. It is very important for my daughter and me to continue this process of lifelong learning so that we can build stronger ties to our community.
Klaw-law-we-leth — Trudi Harris-Cornick

Suggestions for starting a discussion

• Klaw-law-we-leth — Trudi Harris-Cornick works with Aboriginal Education support workers in schools like yours. Why is that important? What is their role?

• Three generations—Klaw-law-we-leth — Trudi Harris-Cornick, her daughter, and her mother—all supported Musqueam’s demonstration at čəsnaʔəm.

• Klaw-law-we-leth — Trudi Harris-Cornick’s daughter Amber Cornick was dedicated to teaching her classmates about čəsnaʔəm. How else do you think community members supported the vigil?

• Why did our community hold a vigil over čəsnaʔəm?

Connections

• Jordan Wilson Community Profile, p. 36
• Community Voices Video: snəw̓eyəɬ — Teachings received since childhood (iPad), p. 107
• Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
My name is secəlenəxʷ and I was born and raised at Musqueam. My father was George Guerin and my grandfather was Arnold Guerin. I have relatives from pənel̕əχət (Penelakut), to Oregon, to Norway.

Fishing is in my blood. For the past 20 years, I have worked as a Fisheries Officer for Musqueam. Fish, particularly salmon, are important for the Musqueam people and always have been. Of course we eat fish, but we also learn a lot during the process of harvesting and preparing fish.

Some of my earliest memories took place on a boat. I think I was six years old when I first went fishing. I didn’t know then, but I was learning about my people, our history, and how to care for our natural resources. I thought I was just learning to fish. Now I understand my teachings started way back then. I learned that I belong to a rich culture with strong traditions, despite the fact that we have had to adapt to major changes over the past 150 years.

For the exhibition ʔəsnaʔəm, the city before the city, I made antler tools, a large sturgeon harpoon, and harpoon points. Making belongings based on oral histories and stories in my community is really interesting and fun. It teaches me to respect my elders and to respect how much they know.
By learning from our oral histories, I have transformed a deer bone into a tool to spear fish. When I make these belongings, I also learn about physics, geography, and history.

The sturgeon harpoon I made is 32 feet long and is evidence of our strong oral history. It was built completely based on information shared by the elders of my community, none of whom had ever seen one, but retold stories they had heard about making and using harpoons. I used these detailed stories to create a brand new harpoon. We would not be able to use this harpoon today, however, because we are concerned about the welfare of the sturgeon. It is an at-risk species.

I am also a Musqueam councilor. That means I am an elected official who works alongside ten other elected councilors leading our community towards the future. Leadership here means listening to the community and representing what they want; it is part of being səy̓em, a respected member of the Musqueam community.
secəlenəxʷ — Morgan Guerin

Suggestions for starting a discussion

• What might secəlenəxʷ—Morgan Guerin have learned about his people and culture when learning to fish?

• Why do you think secəlenəxʷ—Morgan Guerin makes ancient tools today in the 21st century?

• What are some of the things we can learn from ancient belongings?

Connections

• Belongings Activity Cards, p. 131
• Wayne Point (Smokey) Community Profile, p. 24
• sawq̓əłəm — Hunting and Fishing, p. 11
• Community Voices Videos (iPad), p. 99
  • mañəʔ — Johnny Louis talks about smoking fish
  • yəχʷyaχʷələq — Chief Wayne Sparrow talks about smoking fish
Vanessa Campbell

I am a proud member of the Musqueam Nation. My parents are Vivian and Richard Campbell. My family lineage comes from the Campbell and Point families. I am blessed to be part of a large family. I am the third eldest of six children, and my strength is derived from the rich teachings of my family and community.

From a young age, I have had a passion for connecting to my cultural identity. I started learning our language when I was in high school. Instead of taking French or Spanish, I began learning hən̓q̓əmin̓əm̓ in grade 10. Ten years later, my passion for language remains strong. I am now working for my community in the Language and Culture Department and continue to learn every day.

A memorable and profound moment in my work with hən̓q̓əmin̓əm̓ revitalization was the feedback that I sound like an ancestor. What a compliment! Many mentors have guided me, but I would be remiss if I didn’t
I try my best to make sure I’m upholding their teachings and the teachings found in our language. If there is one thing that I want people to know it is that there is a foundation of respect in our language.

My grandma spoke hən̓q̓əmin̓əm̓ as a child, but she doesn’t speak it anymore because of the trauma she experienced at Indian Residential School. Recently, she heard a recording of me speaking hən̓q̓əmin̓əm̓ and told me how proud and happy it made her. My grandma repeated one of the sentences from the recording and it was the first time I had ever heard her speak our language. This is one of my happiest memories.

Learning our language has helped me find strength and it has challenged me to live my values and become the person I am today. I am dedicated to being an agent of positive change in my community. I aspire to be a role model for the next generation—to be a strong Musqueam woman with values and beliefs that can inspire others to pursue their dreams.

Growing up, I had many Aboriginal role models, including friends, teachers, and community members. I think leaders come in many forms and hold different positions. Knowing my language really gives me the strength to work towards change, even if I’m doing it from behind the scenes. As a result of working for my community, I have created a space to influence other Musqueam youth who might follow my path.

I want the young people in our community to grow up in a world where people know about Musqueam, where hən̓q̓əmin̓əm̓ is spoken on a daily basis, and where the rich teachings of our ancestors are echoed in the homes of families far and wide. Imagine how great that would be!
Vanessa Campbell

Suggestions for starting a discussion
- Consider words that describe cultural practices or knowledge. How might these be translated to a different language?
- Why do you think hən̓q̓əmin̓əm̓ is being revitalized?
- Discuss the impact of Indian Residential School on Vanessa Campbell’s grandmother.
- Vanessa mentions her desire for everyone to know about Musqueam. What can you do to help her dream come true?

Connections
- sχʷəy̓em̓ ?iʔ syəθ — Ancient Traditional Histories and Teachings (iPad), p. 71 & p. 110
- Chapter 3: xʷʔəw̓yaθənəq — Teaching Language, p. 39
- hən̓q̓əmin̓əm̓ Alphabet Extension, p. 44
I am from the Musqueam Nation and I co-curated the exhibition čəsnaʔəm, the city before the city at the UBC Museum of Anthropology. Working on čəsnaʔəm, the city before the city was a new experience for me. As a young community member, I learned so much just being able to sit and listen to knowledgeable members of my community. It taught me how rich we are as a community: rich in knowledge, rich in teachings, and rich in history.

čəsnaʔəm is the name of one of our ancient villages. In 2012, members of the Musqueam community participated in a vigil that lasted over 200 days, trying to save this ancient site. I was one of the many community members that held vigił over čəsnaʔəm. We called it a vigil, not a protest, because vigił means to keep watch, to stay awake and look after something. We gathered on the side of the road on Southwest Marine Drive in Vancouver, right where our ancient village of čəsnaʔəm was 2,000 years ago. For over half a year, our community had a constant presence alongside the road, raising awareness of the issue. People were singing, drumming, and carrying signs because we wanted to protect our ancient village and burial grounds.

We really came together as a community during the vigil. There were always Musqueam community members at the site all day and all night. After over 200 days, we were successful in saving one small piece of this ancient village. There is still more to do!

When I think of what I want to do next, I think of my late grandfather, Smoky Wilson. Even though he has passed
I really enjoy school and I take all the opportunities I can to travel and learn in different places and from different people. I have studied at the Smithsonian in Washington D.C.; the Indian Arts Research Center in Santa Fe, New Mexico; the Harvard Peabody Museum in Boston; and even in Tromsø, in Norway’s arctic.

Right now, I am a student at UBC finishing my graduate degree in anthropology. I study museums as well as First Nations’ histories and contemporary issues—I am always thinking about our future. I use school as a means to learn more about who I am and where I come from. I also approach education as an opportunity to try to contribute to Musqueam. I wouldn’t be where I am today without the support of the community.

away, he still inspires me. He was a fisherman and taught me to fish. But more important was that he shared his values with me: respect, patience, and the care of family and community. I think of him often as I work with others to break down barriers and imagine a new future where First Nations people are respected fully.
Jordan Wilson

Suggestions for starting a discussion
• Consider that, while Jordan Wilson has extensive formal schooling, he chose to first share how he learned from listening to community members.
• What do you think is the difference between a vigil and a protest?
• How do you think Jordan Wilson learned about cultural values when learning how to fish?

Connections
• Community Profiles, p. 18
  • Klaw-law-we-leth — Trudi Harris-Cornick
  • secalenəxʷ — Morgan Guerin
• Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
• Community Voices Videos (iPad), p. 99
  • məneʔɬ — Johnny Louis talks about smoking fish
  • yəχʷyəχʷələq — Chief Wayne Sparrow talks about smoking fish
  • snəwəyəɬ — Teachings received since childhood
Chapter 3 Teaching Language

For millennia, the histories and cultural embodiment of our people have been communicated through our oral traditions. Every facet of experience, from our ancient beginnings and complex human relationships to our comprehensive engagement with the land and waterways, has been formally recorded in our hən̓q̓əmin̓əm̓ language through a system of public ceremony. The strength of our oral history is time honoured and its veracity is established both within the context of our cultural traditions and by the Supreme Court of Canada.

A major impact of colonization has been the effects of forced cultural assimilation by the British colonial government and the Canadian government, whereby our native oral traditions were actively discouraged and a system of literacy was imposed on our people. While in reality both oral- and literacy-based traditions are equally sophisticated, the two systems fit within different cultural structures and so serve different cultural needs. At the time of colonization, however, and to serve the agendas of the colonizers, literacy and the English language were aggressively imposed on our people. Consequently, the outcome is that the hən̓q̓əmin̓əm̓ language has a greatly diminished speaker base and only a short history of documentation.

As part of a decades-long effort to reverse the imposed language shift, we have worked diligently to create resources that support learning our ancestral language. These resources include those that you will find in the teaching kit and on the iPad: hən̓q̓əmin̓əm̓ Alphabet Cards, the hən̓q̓əmin̓əm̓ Pronunciation Guide, and hən̓q̓əmin̓əm̓ Storybooks.
Chapter 3  Teaching Language

Larry Grant and Pat Shaw teaching FNEL 101 — Introduction to a Salish Language: hən̓q̓əmin̓əm̓, 2015. Photo courtesy First Nations and Endangered Languages Program.

* To begin, use the quotes by community members to engage the class in discussion about the importance of our language.

“Language is the truest identifier of who you are and where you come from." — Larry Grant, 2014

“Our language teaches us how to do things, how to hold yourself, and how to carry yourself. It’s not just a language that you speak, it’s a lifestyle that you live.” — Christie Charles, 2014

“Learning our language has helped me find strength, and it has challenged me to live my values and become the person I am today.” — Vanessa Campbell, 2015
In the 1970s, the Musqueam community began a journey towards language revitalization and, since then, has invested decades of commitment into documentation, research, and the development of teaching and learning resources. In 1997, our community formally adopted the North American Phonetic Alphabet (NAPA). Unlike the English alphabet, NAPA has specialized symbols designed to document languages accurately and is therefore a more effective language teaching tool for future generations of learners. This tool helps us to express, communicate, and document our histories and contemporary realities. In 1990, the Assembly of First Nations’ Education Secretariat powerfully articulated the fundamental connection of one’s native language to their identity:

“Language is our unique relationship to the Creator, our attitudes, beliefs, values, and fundamental notions of what is truth. Our languages are the cornerstone of who we are as a People. Without our languages, our cultures cannot survive.”


**Big Ideas**

By speaking our language, we engage directly with our rich traditions. Language revitalization is one way we are working to reverse the effects of colonization on our people.

**Understandings**

Students will understand that literacy based tools such as NAPA aid our community as we work to revitalize our language. Students will also develop a better understanding of why revitalization is necessary.

**Suggestions for starting a discussion**

- What does your language say about who you are?
- What is the first language of your grandparents? Does it have a written form?
- How would you feel about being denied the opportunity to learn your ancestral language?
- What do you think you might gain if you learned to speak the language(s) of your ancestors?
**hən̓q̓əmin̓əm Alphabet**

* To begin, use the quotes by community members to engage the class in discussion about the importance of our language.

> Dinner table talk is how I learned who I was. I listened to my grandparents, my granduncles, aunts and uncles, and mother. They would gather, have a sit-down dinner, and you’d hear them talk. You’d hear them reminisce. You’d hear them talk about what it was and how it was.

qiyəplenəxʷ—Howard E. Grant, 2014

> Grandpa James used to tell me the names of all the different places, all along from up near around New Westminster out to White Rock, and why they were called this and that, because of certain events that happened there.

mən̓eʔɬ—Johnny Louis, 2014

> If there is one thing that I want people to know, it is that there is a foundation of respect in our language.

Vanessa Campbell, 2015
hən̓q̓əmin̓əm Alphabet

Audio narrated by Stan Charles and Audrey Siegl.

The hən̓q̓əmin̓əm Alphabet Cards, included as physical cards in the kit and as hən̓q̓əmin̓əm Alphabet Sound Cards on the iPad, show the letter symbols that are used to represent the many sounds of hən̓q̓əmin̓əm. The language resources in this kit are meant to encourage an awareness of the revitalization of hən̓q̓əmin̓əm.

The hən̓q̓əmin̓əm alphabet uses the North American Phonetic Alphabet (NAPA), a writing system where each sound is represented by a distinct symbol. Though they may appear unusual at first, symbols like “ə” (which is called “schwa”) are found in the pronunciation guides of most English dictionaries! Other symbols from the NAPA are used in the alphabets of many Native languages of North America, as well as in many languages around the world.

Big Ideas
Different languages have different sounds.
It is important to honour the diversity of languages around the world.

Understandings
Students will be exposed to the complexity and sophistication of the hən̓q̓əmin̓əm language and its relevance to our culture. It is also important that they will have the opportunity to hear our language spoken.

Materials
• hən̓q̓əmin̓əm Alphabet Cards (58)
• hən̓q̓əmin̓əm Alphabet Sound Cards (iPad)
• hən̓q̓əmin̓əm Pronunciation Guide, p. 69

Activity
• As a class, or in stations, explore the hən̓q̓əmin̓əm alphabet using the hən̓q̓əmin̓əm Alphabet Cards in the kit and/or the hən̓q̓əmin̓əm Alphabet Sound Cards cards on the iPad.
• Assign one physical alphabet card per student. As a class work your way through the hən̓q̓əmin̓əm sound cards on the iPad, listening to the sounds of our language. Students with the matching physical card could model the sounds of that symbol.

Suggestions for starting a discussion
• What is the purpose of an alphabet or orthography?
• Imagine that your family history was recorded in a language that you did not speak. How would you access the information in a way you could understand? What might be lost if it was not translated accurately?
Connections

- Vanessa Campbell Community Profile, p. 33
- *Writing the Land* (DVD, iPad), p. 94
- hən̓q̓əmin̓əm Storybooks (iPad), p. 46

hən̓q̓əmin̓əm Alphabet Extension

As a class, discuss the notion of ‘phonetic’ and ‘phonetic spelling’. Compare the symbols of both the hən̓q̓əmin̓əm and English alphabets and their suitability for representing language sounds accurately, i.e. consistency of symbolic representation.

Choose a selection of letters from the hən̓q̓əmin̓əm alphabet on the iPad. As a class, ask students to listen to the word associated with each hən̓q̓əmin̓əm letter. Next, students will attempt to write the words phonetically using the English alphabet. Afterwards as a group, discuss how different students decided to spell a word a particular way. You can also use the CD for the storybook *yahawalamtal ct maŋ” sweyəl—We Play Together Every Day* which includes audio for the hən̓q̓əmin̓əm alphabet.

Extension Questions

- What do you think are some of the challenges of writing words with the English writing system?
- How did you decide to spell your words? How many different spellings do you think could be used to represent one word?
- Consider areas of the English language that can be very confusing and that might be easier with a phonetic alphabet.

hən̓q̓əmin̓əm Alphabet Extension

As a class or in groups, explore the hən̓q̓əmin̓əm Alphabet Cards with the purpose of furthering students’ understandings of phonetic writing systems. Focus on learning the symbols and how they are designed to capture the hən̓q̓əmin̓əm sounds that they represent.

Research the North American Phonetic Alphabet (NAPA) and discuss why we chose to use this tool to write and teach our language. NAPA is also known as the American Phonetic Alphabet (APA) and was developed from the International Phonetic Alphabet (IPA).

Extension Questions

- What are diacritics? What do you think is their purpose?
- What elements of the NAPA help its consistency and accuracy? How might these features help a language learner?
- Why might diacritics be used to aid in pronunciation in English dictionaries, but not be used in everyday spelling?
Resources

- Americanist phonetic notation
  https://en.wikipedia.org/wiki/Americanist_phonetic_notation

- History of the International Phonetic Alphabet

- Language Revitalization Strategies

- The Breath of Life Archival Institute for Indigenous Languages

- Settling the Language: Dictionaries and Language Change, 1490 to Today
  http://rbsc.sites.olt.ubc.ca/files/2015/06/Catalogue.pdf (Musqueam is discussed in Case D: iyá:qt [to change]: Indigenous Languages in North America page 19)

- Article: “New branch library is first major civic building in the city to have an official aboriginal name”

Connections

- Vanessa Campbell Community Profile, p. 33
- Writing the Land (DVD, iPad), p. 94
- Musqueam Through Time (DVD, iPad), p. 97
Chapter 3 Teaching Language

xʷʔəw̓yaθənəq — Teaching Language

Stories are tools that our community uses to share important events, happenings, values, and teachings. The Musqueam Language and Culture Department developed a series of storybooks in order to encourage language use and revitalization within the Musqueam community. These storybooks were developed in collaboration with many Musqueam community members who contributed their time and expertise to the success of the series.

These storybooks capture contemporary stories written for the purpose of language learning. We call these stories xʷʔəw̓yaθənəq because they are used to help teach hən̓q̓əmin̓əm. The teaching kit contains both physical and digital copies of each storybook in addition to corresponding activity guides. Embrace our teachings with an open heart and mind.

**Title**

- tə speʔəθ ?iʔ kʷθə kʷasən  
  *The Bear and the Star*

- χpey̓əɬp  
  *Cedar Tree*

- ctamət tə sweyəl?  
  *How’s The Weather?*

- kʷθə sƛ̓ənəq ?ə ƛ̓ʔəy̓alməxʷ  
  *Potlatch at Jericho Village*

- sləhel̕  
  *Slahal*

- yənáxʷəɬə:ɬ stəʔe ?ə kʷθə syəwən̓əɬ ct  
  *Travelling Along by Canoe, Like Our Ancestors*

- yahawaʔəmtəl ct məkʷ sweyəl  
  *We Play Together Every Day*

- stem tə ?iʔ?  
  *What is This?*

- spəhels ?iʔ ɬiɬqelc  
  *Wind & Little Moon*

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**Synopsis**

- The story of the origin of the Big Bear (Big Dipper/Ursa Major).
- The life cycle of the cedar tree and its connection to the Musqueam community.
- Basic elements of weather and the hən̓q̓əmin̓əm names associated with weather phenomena.
- Based in historical fact, this is a story of Musqueam people getting ready for a potlatch. In preparation, they travel to several locations within our traditional territory.
- An introduction to the components and rules that make up the Slahal game.
- Terms used when travelling by canoe shared through a story of a group of travelers weathering the stormy waters of the Salish Sea.
- Background on Musqueam’s use of the Gregorian calendar and an introduction to the hən̓q̓əmin̓əm words for the days of the week and to the hən̓q̓əmin̓əm alphabet.
- Introduces the hən̓q̓əmin̓əm names associated with various body parts.
- The adventures of a little lost dog who is befriendened by the wind.
This original story was first developed with guidance from the First Nations and Endangered Languages (FNEL), formerly First Nations Languages (FNLG), Program at UBC and later developed into a book by the Musqueam Language and Culture Department. The purpose of efforts like this is to encourage hən̓q̓əmin̓əm̓ revitalization.

**Big Ideas**
Stories support the learning and speaking of hən̓q̓əmin̓əm. Stories help us learn and remember our history, culture, and language.

**Understandings**
Students will have the opportunity to hear our words. They will also understand that stories help us to understand the things around us.

**Materials**
- tə speʔəθ ?iʔ kʷθə kʷasən — The Bear and the Star storybook and CD
- tə speʔəθ ?iʔ kʷθə kʷasən — The Bear and the Star digital storybook (iPad)

**Activity**
- Using the storybook and CD or the digital storybook (on the iPad), read through the story as a class.
- Discuss the power that stories have to convey information and aid our memory.

**Suggestions for starting a discussion**
- Why might it be important to have a story about the constellations? When can you see the Big Bear (Big Dipper/Ursa Major) in the night sky?
- What are some stories that share important morals, information, or events?
- What stories are important to your family?

**Connections**
- Chapter 2: snəw̓eyəɬ s tə xʷəɬməxʷ — Teachings of the Community, p. 14
- Community Voices Videos (iPad), p. 99


tə speʔəθ ʔiʔ kʷθə kʷasən — *The Bear and the Star Extension*

Stories are one way that our community shares and learns. Listening to knowledge holders is another way to learn. As a class, listen to the Community Voices Videos (on the iPad) and read through the Community Profiles to learn, from a Musqueam perspective, what is important to know about our community. Invite someone from the Musqueam Education Resource Centre to speak to your class.

**Extension Questions**

- Why is it important to learn about Musqueam from a first-person perspective?
- What do you think is different between learning from a book and learning directly from people?

**Resources**

- Musqueam website
  - Our Story
    [http://www.musqueam.bc.ca/our-story](http://www.musqueam.bc.ca/our-story)
  - Education
    [http://www.musqueam.bc.ca/education](http://www.musqueam.bc.ca/education)
  - “One Heart One Mind” Community Plan
    [http://www.musqueam.bc.ca/one-heart-one-mind](http://www.musqueam.bc.ca/one-heart-one-mind)

**Connections**

- Chapter 2: snəw̓eyəɬ sə xʷəl̓məxʷ — Teachings of the Community, p. 14
- Community Voices Videos (iPad), p. 99
- Community Profiles, p. 18
χpeəɬp — Cedar Tree

Developed by the Musqueam Language and Culture Department
Story and illustrations by Audrey Siegl
Narrated by qiyəplenəxʷ — Howard E. Grant

This original story was first developed with guidance from the First Nations and Endangered Languages (FNEL), formerly First Nations Languages (FNLG), Program at UBC and later developed into a book by the Musqueam Language and Culture Department. The purpose of efforts like this is to encourage hən̓q̓əmin̓əm̓ revitalization.

χpeəɬp — Cedar Tree is about the life cycle of the cedar tree and its connection to our community. The cedar tree is culturally and spiritually important to our people. It provides us with the raw materials for creating a broad array of ceremonial and practical items.

**Big Ideas**
Stories help us learn and remember our history, culture, and language.
The cedar tree is very important to our people and culture.

**Understandings**
Students will understand the versatility of the cedar tree and its continued value to our people. Students will also have an opportunity to hear hən̓q̓əmin̓əm̓ being spoken.

**Materials**
- χpeəɬp — Cedar Tree storybook and CD
- χpeəɬp — Cedar Tree digital storybook (iPad)

**Activity**
- Using the storybook and CD or the digital storybook (on the iPad), read through the story as a class.
- Using the map, tə šxʷʔam̓əts tə šxʷməθkʷəy̓əɬ — Musqueam’s Ancestral Territory, consider where cedar trees once grew and where they currently grow.
- Listen to Louise Point (Weeze) talk about the restrictions we currently face in order to harvest cedar
  - Community Voices Video, Louise Point (Weeze) talks about plants (iPad), p. 104
Chapter 3  Teaching Language

Suggestions for starting a discussion

• List as many things as you can that can be made of cedar.
• Why is the cone important and included in this story?
• If we want to continue making the belongings listed in the book, what do we need? Are these still available to us?
• How does a clear-cut forest affect climate change and the environment?

Connections

• Community Voices Videos (iPad), p. 99
  • Te Ta-in—Shane Pointe talks about canoes
  • Louise Point (Weeze) talks about plants
• Plants, p. 10

χpeyəɬp — Cedar Tree Extension

We encourage you to take a field trip to the Museum of Anthropology and book the program Cedar: The Tree of Life. This school program highlights the continuing importance of the cedar tree among First Peoples of the Northwest Coast. Students learn about First People’s culture through hands-on learning activities with objects made from cedar. Students actively question how objects are made, how they are used, and what contemporary significance they have (Grades 3–5).

Unfortunately, due to the logging industry and growing urbanization, the cedar tree population in Canada has drastically declined. The giant trees we once used to make house posts are harder and harder to find, as are the trees that are big enough to make canoes. Consider how you can help to preserve our land and resources.

Extension Questions

• What do you think it means to be a steward?
• Think of the ways trees are being used today and the products that are made from them. Compare and contrast these to the ways our ancestors have used trees and how we continue to do so today.

Resources

• “Voices of the Canoe” Educational Resource
  http://moa.ubc.ca/voicesofthecanoe/
• Overview of Canada’s forest industry
  http://www.nrcan.gc.ca/forests/industry/13311
• Article: “Canada Largest Contributor to Deforestation Worldwide: Study”
  http://www.huffingtonpost.ca/2014/09/05/canada-deforestation-worst-in-world_n_5773142.html
Chapter 3 Teaching Language

- Indigenous Foundations website – Cedar
  http://indigenousfoundations.arts.ubc.ca/home/culture/cedar.html
- Western redcedar

Connections
- taχʷtəna:t — Wendy Grant-John Community Profile, p. 21
- Community Voices Videos (iPad), p. 99
  - Te Ta–in — Shane Pointe talks about canoes
  - Louise Point (Weeze) talks about plants
  - taχʷtəna:t — Wendy Grant–John talks about weaving
- Plants, p. 10
Chapter 3  Teaching Language

ctamət tə sweyəl?

How’s the Weather?

Developed by the Musqueam Language and Culture Department
Story by Jill Campbell
Illustrations by Diamond Point
Narrated by Stan Charles and Jill Campbell

This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm̓ revitalization. ctamət tə sweyəl? — How’s the Weather? covers the hən̓q̓əmin̓əm̓ names associated with weather phenomena.

Big Ideas
Stories support the learning and speaking of hən̓q̓əmin̓əm. Weather is a fundamental aspect of life.

Understandings
Students will be exposed to a small set of hən̓q̓əmin̓əm weather terms.

Materials
• ctamət tə sweyəl? — How’s the Weather? storybook and CD
• ctamət tə sweyəl? — How’s the Weather? digital storybook (iPad)

Activity
• Using the storybook and CD or the digital storybook (on the iPad), read through the story as a class.
• Listen to our words then try to pronounce some of the hən̓q̓əmin̓əm names associated with weather.
• You can use this book to introduce basic weather terms in hən̓q̓əmin̓əm and as springboard for discussing the impact weather has on our daily lives.

Suggestions for starting a discussion
• Consider the traditional livelihoods of our ancestors which involved fishing, hunting, and harvesting food and other resources from the land. Why do you think weather words are important?
• Weather terms were important for our ancestors and continue to be used in our daily vocabulary. Brainstorm other sets of words that are just as necessary to contemporary society as they were thousands of years ago.
• Which one of these words do you think was most essential to our ancestors? Why?
Connections

• Community Voices Videos (iPad), p. 99
  • qiyəplenəxʷ—Howard E. Grant talks about environmental impact
  • xʷən yaʔe:yə tə šxʷtəhin̓is kʷθə syəw̓eňəɬ ct—Our ancestors’ ways continue

ctamət tə sweyəl? — How’s the Weather Extension

We are stewards of this land—caretakers who help maintain and preserve our home for future generations. As a class, research climate change and the effects it has had and will continue to have on those of us living in what is now known as the Lower Mainland.

Extension Questions

• What does it mean to be a steward of the land?
• What does it mean to own land?
• What roles can you play in preserving our land?

Resources

• Climate Change Impacts
  http://www2.gov.bc.ca/gov/topic.page?id=BE3D1E436EE14ADE8255FA0AD060659C
• Effects of Climate Change in British Columbia
  http://www.livesmartbc.ca/learn/effects.html
• Article: “Climate change to impact B.C. agriculture: study”
  http://www.vancouversun.com/technology/Climate+change+impact+agriculture+study/8455586/story.html
• Article: “Climate change looms as major threat to key B.C. industries”
  https://www.biv.com/article/2015/2/climate-change-looms-major-threat-key-bc-industrie/

Connections

• taχʷtənaːt—Wendy Grant-John Community Profile, p. 21
• Community Voices Video: qiyəplenəxʷ—Howard E. Grant talks about environmental impact (iPad), p. 102
Musqueam traditional territory is the area that we’ve lived off of, we’ve fished, we’ve hunted, we gathered, and it’s something that we’ve never given away. It’s something that we still hold and we still believe is our right. We still hold title over the lands, which encompass what is now called Greater Vancouver.

— Wade Grant

Our traditional territory has been taken from us according to European settlement and colonization. Part of the teachings people need to know is how vast our territory was. It’s not this little 450 acres that we have now. It’s much, much larger and it meant so much more to us.

— Jeri Sparrow

* To begin this lesson, use the quotes by community members to engage the class in discussion about the importance of our territory.
This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm̓ revitalization. kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village is a story, based in historical fact, following Musqueam people as they travel to several locations within our traditional territory in order to prepare for a potlatch.

**Big Ideas**

Stories tell histories.
Stories support the learning and speaking of hən̓q̓əmin̓əm.

**Understandings**

Students will understand that the Musqueam people have always utilized all of our territory. Students will also learn that our histories are shared through our stories.

**Materials**

- ta šxʷʔam̓ats ta šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory map
- Potlatch at Jericho Village Activity Cards
- kʷθə sƛ̓ənəq ʔə Łəʔəyalmałxʷ — Potlatch at Jericho Village storybook and CD
- kʷθə sƛ̓ənəq ʔə Łəʔəyalmałxʷ — Potlatch at Jericho Village digital storybook (iPad)
- Online Musqueam Place Names Map
  http://www.musqueam.bc.ca/applications/map/index.html

**Activity**

As a class, read and/or listen to the audio of kʷθə sƛ̓ənəq ʔə Łəʔəyalmałxʷ — Potlatch at Jericho Village. Read through the story once and focus on the story and plotline. Now, you can use the activity cards. Each card matches a page in the book. As you read through the story for a second time, ask the student with the activity card that matches the current page to stand up. The student can then find the corresponding place name on the map, ta šxʷʔam̓ats ta šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory. Lay the activity card over the place name (you can use magnets if you hang the map over a magnetic board).

You can also use the online Musqueam Place Names Map to follow along with the story. This resource allows you to cross-reference the storybook place names with both historical and contemporary photographs and it provides audio clips of the place names.

http://www.musqueam.bc.ca/applications/map/index.html
Suggestions for starting a discussion

- How do you learn about your own family history?
- Consider the phrase “it’s not about the destination, it’s about the journey.”
- Consider our saying, “When the tide is out, the table is set.”
- Today, could you gather the resources in the story from the locations identified? If so, how? If not, why not?

Connections

- yənáxʷəɬə:ɬ stəʔe ?ə kʷθə syəw̓en̓əɬ ct — Travelling Along by Canoe, Like Our Ancestors
  storybook, p. 60
- Community Voices Videos (iPad), p. 99
  - Te Ta-in—Shane Pointe talks about canoes
  - sχt̕ek̓ʷ—Carving

kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village Extension

Our cultural practices are an integral part of our legal, historical, and social lives, like those of other Canadian First Nations. The Canadian government, over the last 150 years, has tried to abolish these practices and force us as Musqueam people to assimilate. The government did so in several ways: by passing legislation and laws, such as the Indian Act, that banned our ceremonies; by creating a reserve system where our territories were taken and our living areas restricted; and by creating and implementing Indian Residential Schools. Forced assimilation practices have negatively affected our community in tangible and intangible ways.

In groups or as individuals, students can research one of these practices of forced assimilation and consider the effects on us as Musqueam people. Remember that we are still strong and we assert our Aboriginal rights daily. Even today we fight against efforts of assimilation and control.

Materials

- Musqueam Declaration
- UN Declaration on the Rights of Indigenous Peoples
- Canadian Charter of Rights & Freedoms
  http://www.pch.gc.ca/eng/1356631760121/1356631904950

Extension Questions

- What is assimilation?
- What are your rights as a student? Create a class Charter of Rights.
- Using the Musqueam Declaration, identify the rights of Musqueam. Discuss what it means to be visitors on our traditional and unceded territory.
Resources

- Musqueam website
  http://www.musqueam.bc.ca
- Canadian Charter of Rights and Freedoms
  http://www.pch.gc.ca/eng/1356631760121/1356631904950
- Indigenous Foundations website
  - The Indian Act
    http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act.html
  - Reserves
    http://indigenousfoundations.arts.ubc.ca/home/government-policy/reserves.html
- Background of the Indian Act

Connections

- Righting History: A Historical Timeline, p. 119
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
- stem təʔiʔ — What is This? storybook extension, p. 66
- Community Voices Video: salisay — Leona M. Sparrow talks about the Sparrow Case (iPad), p. 103
Chapter 3  Teaching Language

sləhel'  
Slahal

Developed by the Musqueam Language and Culture Department  
Story by Jill Campbell and Photography by Ruthie Speck  
Narrated by Vanessa Campbell

This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm revitalization. sləhel — Slahal gives an introduction to the components and rules that make up the game of sləhel.

Big Ideas
Stories help us learn and remember our history, culture, and language  
Our community continues to practice traditional elements of our culture.

Understandings
Students will gain a better understanding of the game sləhel.

Materials
・ sləhel — Slahal storybook and CD  
・ sləhel — Slahal digital storybook (iPad)

Activity
・ Using the storybook and CD or the digital storybook (on the iPad), read through the story as a class.  
・ Listen to our words. Then, try to pronounce the hən̓q̓əmin̓əm words for the sləhel game pieces: female bone, male bone, and marker.  
・ After reading the book, divide the class in half or in smaller groups and play sləhel!

Suggestions for starting a discussion
・ sləhel was played as a way to resolve conflicts. Discuss how you might use a game to resolve conflicts.  
・ Games help you hone skills. What skills do you think sləhel helps players to develop?  
・ Playing sləhel reminds us that with our community, our people, and our family around us we are strong, and that as a group we can succeed where an individual might struggle.

Connections
・ Community Voices Videos (iPad), p. 99  
  ・ yəχʷyaχʷələq — Chief Wayne Sparrow talks about smoking fish  
  ・ xʷən yəʔe:y̓ tə šxʷtəhim̓s kʷəθə syəw̓ewəɬ ct — Our ancestors’ ways continue
**slahéf — Slahal Extension**

slahéf and other games and community gatherings are chances for our young people to learn our ways — our songs, dances, teachings, and values. Today, a lot of these events take place at our Community Centre. Schedule a trip for your class to come visit us at the Musqueam Cultural Education Resource Centre.

**Extension Questions**

- Why is it important to learn about Musqueam from a first-person perspective?
- What are some things that you like to do with your family or community?

**Resources**

- Musqueam website
  - Musqueam Facilities
    [http://www.musqueam.bc.ca/facilities#Musqueam Community Centre](http://www.musqueam.bc.ca/facilities#Musqueam Community Centre)
  - Contact Us
    [http://www.musqueam.bc.ca/contact-us](http://www.musqueam.bc.ca/contact-us)

**Connections**

- Community Profiles, p. 18
- spəhels ?iʔ ?iʔqelč — *Wind & Little Moon* storybook, p. 67
- *Musqueam Through Time* (DVD, iPad), p. 97
Chapter 3 Teaching Language

Developed by the Musqueam Language and Culture Department
Story by Jill Campbell
Illustrations by Diamond Point
Narrated by Grace Point

This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̣̑əmin̓əm̓ revitalization. It is a contemporary story that originated as a project for a First Nations Language class. yənə́xʷəɬ stəʔeʔə kʷθə syəw̓en̓əɬ ct — Travelling Along by Canoe, Like Our Ancestors shares some of the terms used when travelling by canoe. This book covers these phrases through a story of a group of Musqueam travellers weathering the stormy water of the Salish Sea.

Big Ideas
Stories help us learn and remember our history, culture, and language. The water is the heartbeat of our community.

Understandings
Students will understand that our people are water-faring people who use the river and ocean as a means of transportation and as a source of food.

Materials
- yənə́xʷəɬ stəʔeʔə kʷθə syəw̓en̓əɬ ct — Travelling Along by Canoe, Like Our Ancestors storybook and CD
- yənə́xʷəɬ stəʔeʔə kʷθə syəw̓en̓əɬ ct — Travelling Along by Canoe, Like Our Ancestors digital storybook (iPad)
- tə šxʷʔəməts tə šxʷməθkʷəy̓əɬ — Musqueam’s Ancestral Territory map
- Online Musqueam Place Names Map http://www.musqueam.bc.ca/applications/map/index.html

Activity
- Using the storybook and CD or the digital storybook (on the iPad), read through the story as a class.
- Using the map, tə šxʷʔəməts tə šxʷməθkʷəy̓əɬ — Musqueam’s Ancestral Territory, or the online Musqueam Place Names Map, consider the routes that our ancestors might have taken to traverse our entire traditional territory. http://www.musqueam.bc.ca/applications/map/index.html
Chapter 3 Teaching Language

Suggestions for starting a discussion

• Cardinal directions—north, south, east, and west—are not universally used. Our directions are in relation to the water and land. How would you use the water or land features to indicate where you are?

• Have you ever kayaked or canoed in the ocean? Describe the feeling of paddling against the tide and waves. How far do you think you would be able to paddle before getting tired?

• The title of this book is *Travelling Along by Canoe, Like Our Ancestors*. Why do you think it is important that the Musqueam people in the book are travelling like our ancestors?

Connections

• tə šxʷʔam̓ats tə šxʷməθkʷəy̓əm—Musqueam’s Ancestral Territory map, p. 75
• Finding Your Way: Directionality Cards, p. 84
• kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ—*Potlatch at Jericho Village* storybook, p. 54 & p. 80
• χpey̓əɬp—*Cedar Tree* storybook, p. 49
• Community Voices Videos (iPad), p. 99
  • məneʔɬ—Johnny Louis talks about duck hunting
  • sx̣tekʷ—Carving
Travelling Along by Canoe, Like Our Ancestors Extension

Traditionally, our villages were the site of canoe races, slahal games, and many other recreational activities. These traditions continue today and have expanded to include many contemporary activities.

Extension Questions

• Discuss why canoe races might have originally been started.
• Why is it important to continue passing on the knowledge of canoe making, paddling, and racing?

Resources

• Musqueam Place Names Map
  http://www.musqueam.bc.ca/applications/map/index.html
• Northwest Coast Canoes*
  http://www.sfu.ca/brc/art_architecture/canoes.html
• “Voices of the Canoe” Educational Resource*
  http://moa.ubc.ca/voicesofthecanoes/

* Please note that these resources were developed with the purpose of exploring the importance of canoes to Indigenous communities. The content does not reference Musqueam culture or canoe practices, but is a good extension resource to learn more about Indigenous canoes.

Connections

• Wayne Point (Smokey) Community Profile, p. 24
• χpeýəɬp — Cedar Tree storybook, p. 49
• Community Voices Videos (iPad), p. 99
  • Te Ta-in — Shane Point talks about canoes
  • sx̱ telkʷ — Carving
This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm revitalization. yəhəwal̕əmtəl̕ ct məkʷ sweyəl — We Play Together Every Day serves as an introduction to the hən̓q̓əmin̓əm words for the days of the week.

A closer look at the meaning of the hən̓q̓əmin̓əm words reveals the impact of colonization and Christianity on our people and language. The hən̓q̓əmin̓əm language incorporated the notion of Sunday as a sacred day, and developed a system of counting the other days of the week in reference to Sunday.

**Big Ideas**

Stories support the learning and speaking of hən̓q̓əmin̓əm.
Language reflects culture.

**Understandings**

Students will have the opportunity to hear our words for the days of the week.

**Materials**

- yəhəwal̕əmtəl̕ ct məkʷ sweyəl — We Play Together Every Day storybook and CD
- yahawalamtał ct məkʷ sweyəl — We Play Together Every Day digital storybook (iPad)

**Activity**

- Using the storybook and CD or the digital storybook (on the iPad), read through the story as a class.
- Listen to our words then try to pronounce some of the hən̓q̓əmin̓əm names associated with the days of the week.
- After reading the book, start each day by writing the hən̓q̓əmin̓əm name for that day on the board and practicing saying the name for that day out loud.

**Suggestions for starting a discussion**

- Weeks, months, and years as we think of them today have not always been used as measurements of time. The Musqueam people had our own system of tracking the passage of time. Our seasons were divided by harvest and drying periods, weather, and spiritual practices.
Chapter 3  Teaching Language

Connections
• ʔən̓q̓əm̓ən̓ Alphabet Cards or ʔən̓q̓əm̓əm̓ Alphabet Sound Cards (iPad), p. 42
• ʔən̓q̓əm̓əm̓ Pronunciation Guide, p. 69

yəhəwaləmtəl c̓t məkʷ sweyəl— We Play Together Every Day Extension
These words were not the words originally used to delineate between days. As mentioned at the beginning of the book, the Gregorian calendar was introduced with Christianity in the 19th century. Discuss the widespread efforts of many Christian churches to convert and assimilate the Musqueam and other First Nations peoples.

Extension Questions
• Discuss the following phrase from the United Church’s Apology to First Nations Peoples: “We tried to make you be like us and in so doing we helped destroy the vision that made you what you were.”
• What does the term “freedom of religion” mean? Why is it important to Canada?
• What do you know about the Truth and Reconciliation Commission? How can you learn more?

Resources
• The United Church of Canada Statement to the Truth and Reconciliation Commission of Canada
• Article: “A history of residential schools in Canada”
• Truth and Reconciliation Commission of Canada

Connections
• Writing the Land (DVD, iPad), p. 94
• Righting History: A Historical Timeline, p. 119
• stem tə ʔi ? — What Is This? Extension, p. 66
stem ʔə ?i ?

What is This?

Developed by the Musqueam Language and Culture Department
Illustrations by Ena Point.
Borders and Body Parts Chart by Debra Sparrow

This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm revitalization. stem ʔə ?i ? — What is This? introduces the hən̓q̓əmin̓əm names for various body parts.

Big Ideas
Stories support the learning and speaking of hən̓q̓əmin̓əm.
This book was created to encourage the revitalization of hən̓q̓əmin̓əm.

Understandings
Students will have the opportunity to hear our words for various body parts.

Materials
• stem ʔə ?i ? — What is This? storybook and CD
• stem ʔə ?i ? — What is This? digital storybook (iPad)

Activity
• Using the storybook and CD or the digital storybook (on the iPad), read through the story as a class.
• Listen to our words then try to pronounce some of the hən̓q̓əmin̓əm names associated with various body parts.

Suggestions for starting a discussion
• What does the term “revitalization” mean?
• List reasons why a person might want to learn a language.
• It is very difficult to learn a language. What are some of the challenges you have experienced or you anticipate would be difficult?
• Imagine that your entire school decided to learn a new language together. What resources might be required to support this goal? Be creative!

Connections
• hən̓q̓əmin̓əm Pronunciation Guide, p. 69
• Vanessa Campbell Community Profile, p. 33
stem tə ?i ?— What is This? Extension

Words for body parts are some of the first words children learn. Unfortunately, many Musqueam children didn’t learn to speak these or other hən̓q̓əmin̓əm̓ words due to methods of forced assimilation including Indian Residential Schools, the Sixties Scoop, and the suppression of language programs in schools on reserves. Discuss these issues and their implications with your class.

Extension Questions

• Have you ever had to give something up even though you didn’t want to? How did that feel?
• Imagine if your grandparents spoke one language and you spoke another, with neither able to understand the other's language. How would you communicate? What might be lost?

Resources

• Indian Residential School Survivor Society
  http://irssss.ca/
• Indigenous Foundations website
  • The Residential School System
    http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-residential-school-system.html
  • Sixties Scoop
    http://indigenousfoundations.arts.ubc.ca/home/government-policy/sixties-scoop.html
• Article: “A history of residential schools in Canada”
• Truth and Reconciliation Commission of Canada
• Article: “Sixties School adoptees share emotional stories, seek apology”

Connections

• hən̓q̓əmin̓əm̓ Alphabet, p. 42
• Writing the Land (DVD, iPad), p. 94
• Righting History: A Historical Timeline, p. 119
spəhels ?iʔ ɬiɬqelc

Wind & Little Moon

Developed by the Musqueam Language and Culture Department
Story and illustrations by Audrey Siegl
Narrated by qiyəplenaxʷ—Howard E. Grant

This original story was first developed with guidance from the First Nations and Endangered Languages (FNEL), formerly First Nations Languages (FNLG), Program at UBC and later developed into a book by the Musqueam Language and Culture Department. The purpose of efforts like these is to encourage hən̓q̓əmin̓əm̓ revitalization. spəhels ?iʔ ɬiɬqelc—Wind & Little Moon tells of the adventures of a little lost dog who is befriended by the wind.

Big Ideas
Stories support the learning and speaking of hən̓q̓əmin̓əm. Stories help us learn and remember our history, culture, and language.

Understandings
Students will have the opportunity to hear our ancestral language of hən̓q̓əmin̓əm.

Materials
• spəhels ?iʔ ɬiɬqelc—Wind & Little Moon storybook and CD
• spəhels ?iʔ ɬiɬqelc—Wind & Little Moon digital storybook (iPad)

Activity
• Using the storybook and CD or the digital storybook (on the iPad), read through the story as a class.
• Listen to our words and then try to pronounce the hən̓q̓əmin̓əm words for “thank you.” Practice saying hay čxʷ ʔa as a class.
  • hay čxʷ ʔa is used when thanking one person. hay ce:p ʔa (not included in the storybook) is used when thanking more than one person.

Suggestions for starting a discussion
• This is a fictional story. What does that mean?
• Many cultures value storytelling as part of the learning process. What are some stories your parents or family members told or read to you growing up?
• Look at the first two pages of the book (including the cover). What do you notice about the words on these pages? Who do they mention and why?
Chapter 3 Teaching Language

Connections
- hən̓q̓əmin̓əm Pronunciation Guide, p. 69
- Learning from Community, p. 15

spəhels ?i? Hqelk— Wind & Little Moon Extension
Contact the Musqueam Cultural Education Resource Centre and arrange for someone to come to your class to share stories. Storytelling is very important in our community and culture and it is something we would be honoured to share with you. In keeping with Musqueam traditions, consider presenting your guest with a small gift as a symbol of your appreciation for their time and knowledge.

Extension Questions
- It is important to learn about Musqueam from our community. Consider what might be lost when hearing a story told second-hand.
- Stories that are shared are often shared for a reason. List as many reasons as you can for why information might be shared.

Resources
- Musqueam website
  - Community Centre
    http://www.musqueam.bc.ca/facilities#Musqueam Community Centre
  - Contact Us
    http://www.musqueam.bc.ca/contact-us

Connections
- Learning from Community, p. 15
- čəsnaʔəm Vigil Panels
- Community Voices Video: snəw̓eyəɬ—Teachings received since childhood (iPad), p. 107
hən̓q̓əmi̱nə́m Orthography and Pronunciation Guide

This is a guide that instructs readers how to write and pronounce hən̓q̓əmi̱nə́m sounds (used with permission from the Musqueam Language and Culture Department).

Upper-case letters are not used in the orthographic system.

hən̓q̓əmi̱nə́m has 36 consonants, 22 of which are not found in English! Some, like ᕀ, are very special sounds as they appear in only a handful of languages around the world. Since the majority of hən̓q̓əmi̱nə́m sounds are different from those of English, the English alphabet (orthography) is not an adequate nor a straightforward system for writing hən̓q̓əmi̱nə́m words. Instead, Musqueam uses the North American Phonetic Alphabet (NAPA), where each sound is represented by a single distinct symbol. This is a significant advantage for learning how to read, as the hən̓q̓əmi̱nə́m alphabet creates consistency of interpretation and predictability of pronunciation. Though they may appear foreign at first, symbols like “ə,” called “schwa,” are found in the pronunciation guides of most English dictionaries. Other symbols are used in the alphabets of many Native languages of North America, as well as in several languages from countries around the world.

Vowels

i = the i in “pizza”
e = the e in “bet”
a = the a in “father”
u = the u in “flute”
a = the u in “but”

Sometimes vowels will be followed by a colon “:”. This means the vowel is lengthened.

Consonants

Some sounds that are the same in both hən̓q̓əmi̱nə́m and English are:
h, k, l, m, n, p, s, t, w, and y.

Other consonants include

c = “ts” sound as in “cats”
č = “ch” sound as in “cheese”
ɬ = Place your tongue as though you were going to pronounce an “l” sound and then simply blow a steady stream of air past the sides of your tongue where it rests against the inside surface of your molars.
ƛ̓ = This sound starts like a t̕ and then releases into the ɬ sound described above.
q = Similar to “k” only with your tongue pulled farther back.
Chapter 3  Teaching Language

ś = “sh” sound as in “shirt”
θ = Called theta, it makes a “th” sound as in “think”
tʰ = This sound starts like a t and then releases into the theta θ sound.
x = Like the “h” in “huge”.
χ = This is a sort of raspy sound made at the back of the mouth.
ʔ = The stop you hear in the middle of the word “uh–oh”

What does that little comma above or next to a letter mean?

Some hən̓q̓əmin̓əm consonants, such as č, k, ł, p, q, or t̕, are categorized as glottalized or ejective stops. They are distinguished from their non-glottalized counterparts by an audible popping sound upon their release.

l, m, n, w, and y represent the group of consonants known as resonants, characterized as such because of the reverberating or “resonant” quality of their sound. Their glottalized counterparts ł, m, n, w, and y̓, like the glottalized stops, are also represented with an apostrophe, but are distinguished from the stops by the creaky quality of their sound which is achieved by constricting the vocal cords during the articulation of a particular resonant.

What does that little “w” (ʷ) next to a letter mean?
The little “w” next to a letter means that the particular sound is made with your lips rounded.
Ancient Traditional Histories and Teachings

* To begin, use the quotes by community members to engage the class in discussion about the importance of our language.

"A lot of stories have significance about people that were in sorrow, people that were hungry, about good people and bad people. They all had meanings to them, and if you look at the moral of the story, then it becomes a teaching."

mañeʔ—Johnny Louis, 2014

"People were made in the very beginning but they were not altogether right. Only some were right. But then the one called χe:l̕s arrived, and he took pity on the people. After that, people everywhere became right. Those who were not right were fixed, but those who were impossible he changed. Many were turned to stone. Many were turned into some kind of animal or bird. There were those who became fishes."

mañeʔ—James Point, ca. 1963
Our stories hold the ancient wisdoms of our ancestors and are used to pass on our ancient traditional histories and teachings from generation to generation.

Stories that tell us of our history and of our connections and responsibilities to the land, water, and others are called sχʷəy̓em. Stories that tell us of historic events are called syəθ. We have provided two stories in the teaching kit. We have many, many more.

sʔi:ɬqəy̓ — The Origin of the Name Musqueam is a sχʷəy̓em and is an example of the ancient wisdoms of from our ancestors.

qəy̓scam — The History of When the Stone Carving of a Woman was Brought to Musqueam is a syəθ. The telling of stories like qəy̓scam is referred to as syəθəs.

**Big Idea**

Stories are tools used to pass on knowledge and traditions from generation to generation.

**Understandings**

Students will have the opportunity to hear our ancestral language of hən̓q̓əmin̓əm.

**Materials**

- sχʷəy̓em ʔiʔ syəθ — Ancient Traditional Histories and Teachings (iPad)

**Activity**

- As a class, listen to our Ancient Traditional Histories and Teachings on the iPad.
sʔi:ɬqəy̓ — The Origin of the Name Musqueam
Originally told by məneʔɬ — James Point (1963), narrated by Vanessa Campbell, 2015.

Length: 7 minutes, 10 seconds

Recorded by Gerry Lawson; videography and editing by Elle-Máijá Tailfeathers, 2015. Courtesy of Musqueam Indian Band and məneʔɬ — Johnny Louis

qəy̓scam — The History of When the Stone Carving of a Woman was Brought to Musqueam
Originally told by məneʔɬ — James Point (n.d.), narrated by Vanessa Campbell 2015.

Length: 5 minutes, 54 seconds

Recorded by Jill Campbell; videography and editing by Elle-Máijá Tailfeathers, 2015. Courtesy of Musqueam Indian Band and məneʔɬ — Johnny Louis

* To begin this lesson, use the quotes by community members to engage the class in discussion about the importance of our territory.

“Musqueam traditional territory is the area that we’ve lived off of, we’ve fished, we’ve hunted, we gathered, and it’s something that we’ve never given away. It’s something that we still hold and we still believe is our right. We still hold title over the lands, which encompass what is now called Greater Vancouver.”

čałeχʷəlenəxʷ—Wade Grant, 2014

“Our territory is something that our ancestors have always protected—it’s always close to our hearts. That’s where our ancestors lived, and they protected it for us, and it’s our job to protect it for the next generations to come.”

yəχʷyaχʷələq—Chief Wayne Sparrow, 2014
Musqueam’s Ancestral Territory

The map, tə šxʷʔamətə tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory, is a visual representation of our core territory. We have always been at the mouth of the stələw (Fraser River). Our hən̓q̓əmin̓əm̓ place names reflect the landscape and our histories and describe the geographical changes that have happened over thousands of years. This is evidence that we have always been here.

Our history is written in the landscape. Our place names remind us of our history and of stories that convey teachings. They speak to resources we utilize and describe a landscape that has changed dramatically over the last 10,000 years.

**Big Ideas**
Maps reflect the people who create them. Sometimes maps omit important information and thereby omit important histories.

**Understandings**
Students will understand our connection to our land and understand the importance of our map.

**Suggestion for starting a discussion**
- What is the purpose of a map?
- What is the importance of a place’s name?
- Why do you think the place names on this map are written in hən̓q̓əmin̓əm̓?
- When someone asks you where you live, what is your response?
- How do you give directions? Do you use familiar landmarks, cardinal directions, or other means?
- Compare our Ancestral Territory map to another of the lower mainland and discuss the differences.
- On a map, what are the elements that are included to help you understand or “read” the map?
- Does your home fall within the unceded ancestral territory of the Musqueam people? If so, is there a hən̓q̓əmin̓əm̓ place name at or near your home?
hən̓q̓əmin̓əm’ Place Names Activity Cards

* To begin this lesson, use the quotes by community members to engage the class in discussion about the importance of our territory.

“For years, most people never even knew there was a reserve here, because it was never put on the maps.”
Helen Callbreath (Aunty Honey), 2014

“I am at Second Beach with thousands of tourists and they have no idea that where we’re sitting is this beautiful place called ‘stítəwəq̓ʷ,’ and it’s where we got our beautiful clay from to whiten and clean our wool.”
sqeqləyaʔ—Christle Lee Charles, 2014

“Well, my dad used to say a long time ago that at the mouth of the river there used to be a clam bed down there. But there’s nothing there now because of all the progress that’s been going on. And we used to have a beautiful hunting area, but that’s all gone now, too. It’s all houses, the city, and we live in the outskirts of Vancouver now.”
šχʷəpq̓ʷəlecə—Howard J. Grant, 2014
Chapter 4  Musqueam’s Ancestral Territory

\[\text{həʔqəmíʔəm Place Names Activity Cards}\]

The həʔqəmíʔəm Place Names Activity Cards provided in the kit show a selection of locations within our traditional and unceded territory. We have named villages, resource sites, and gathering spots throughout the region that is now called Greater Vancouver.

It is important to note that some of the traditional place names do not directly relate to the contemporary reference points given. For example, reference points are labeled near the Museum of Anthropology (MOA) because the site of təʔacaliʔqʷ is not the exact site of MOA.

**Big Ideas**

How do we reconcile our land rights with those of the newcomers?
What is the impact of change over the last 150 years?

**Understandings**

Students will understand that the area now called Greater Vancouver is unceded Musqueam territory. Students will also understand that Musqueam continues to maintain our cultural heritage in today’s contemporary world.

**Materials**

- tə šxʷʔam̓ats tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory map
- 25 həʔqəmíʔəm Place Names Activity Cards
- Paper/journal

**Activity**

Hang the map, tə šxʷʔam̓ats tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory, in your classroom or lay it out on the floor. Assign matching historical and contemporary activity card pairs to groups of students. Ask students to make notes on everything they know about the place they were assigned. For example, students might know χʷaỵ̓χʷəy̓ (Lumberman’s Arch in Stanley Park) as a place to go on picnics. Next, ask students to consider the following questions in addition to those they come up with on their own:

- When was each photo taken?
- What has changed?
- What effect might these changes have had on our community?

The community notes on each card offer information about each place. Students can add this information and their responses to our words to their notes. Encourage groups to share their gathered information. Using the map, tə šxʷʔam̓ats tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory, each group can find the location of their site.
You can also use the online Musqueam Place Names Map. This resource allows you to cross-reference the included place names with historical and contemporary photographs and audio clips of the place names.
http://www.musqueam.bc.ca/applications/map/index.html

Suggestions for starting a discussion
• What are the benefits and consequences of the changes you listed?
• What role do you play in the changes that have taken place and continue to take place?
• Who/what determines ownership?
• How do you treat the things that you own?

Connections
• tə śxʷʔam̓ats tə śxʷməθkʷəy̓əɬ — Musqueam’s Ancestral Territory map, p. 75
• Musqueam Through Time (DVD, iPad), p. 97
• Potlatch at Jericho Village Activity Cards, p. 80

hən̓q̓əmin̓əm̓ Place Names Activity Cards Extension
We are both an ancient and contemporary people. As a self-governing nation, the Chief and Council have outlined a vision, mission, and list of values that both define our people and work to support a strong future for the Nation. Our Comprehensive Community Plan is called náčaʔmat tə śxʷqʷeləwən ct, We Are of One Heart and Mind. As a class, explore the Musqueam Nation’s community plan. Our shared values are respect, pride, inclusiveness, honour, and shared responsibility. Discuss how our vision, mission, and values are similar to or different from those of your school or community.

Extension Questions
• What do you think it means to be both an ancient and contemporary people?
• What do you think is the importance of self-governance?

Resources
• Musqueam website
  • Musqueam’s Chief and Council Vision
    http://www.musqueam.bc.ca/chief–council–vision
  • Musqueam Nation’s Community Plan
    http://www.musqueam.bc.ca/one–heart–one–mind

Connections
• Community Profiles, p. 18
• Our Community, p. 8
• Musqueam Through Time (DVD, iPad), p. 97
Potlatch at Jericho Village Activity Cards

kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village

* To begin this lesson, use the quotes by community members to engage the class in discussion about the importance of our territory.

“Musqueam traditional territory is the area that we’ve lived off of, we’ve fished, we’ve hunted, we gathered, and it’s something that we’ve never given away. It’s something that we still hold and we still believe is our right. We still hold title over the lands, which encompass what is now called Greater Vancouver.”

čələχʷəlenəxʷ — Wade Grant, 2014

“Our traditional territory has been taken from us according to European settlement and colonization. Part of the teachings people need to know is how vast our territory was. It’s not this little 450 acres that we have now. It’s much, much larger and it meant so much more to us.”

səlsiməye — Jeri Sparrow, 2014
Potlatch at Jericho Village
Activity Cards

The activity cards follow the story of kʷθə sƛ̓ənəq ?ə ƛ̓ʔəy̓alməxʷ — Potlatch at Jericho Village through parts of the traditional territory of the Musqueam people. The included locations are not the only important sites found within our ancestral territory, only those that connect to the story.

Big Ideas
Stories tell histories.
Stories help us learn and remember our history, culture, and language.

Understandings
Students will understand that the Musqueam people have always utilized all of our territory. Students will also learn that our histories are shared through our stories.

Materials
- ə̓ sxʷʔam̓ats tə̓ sxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory map
- Potlatch at Jericho Village Activity Cards
- kʷθə sƛ̓ənəq ?ə ƛ̓ʔəy̓alməxʷ, Potlatch at Jericho Village storybook and CD
- kʷθə sƛ̓ənəq ?ə ƛ̓ʔəy̓alməxʷ, Potlatch at Jericho Village digital storybook (iPad)
- Online Musqueam Place Names Map
  http://www.musqueam.bc.ca/applications/map/index.html

Activity
As a class, read and/or listen to the audio of kʷθə sƛ̓ənəq ?ə ƛ̓ʔəy̓alməxʷ — Potlatch at Jericho Village. Read through the story once and focus on the story and plotline. Now, you can use the activity cards. Each card matches a page in the book. As you read through the story for a second time, ask the student with the activity card that matches the current page to stand up. The student can then find the corresponding place name on the map, ə̓ sxʷʔam̓ats tə̓ sxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory. Lay the activity card over the place name (you can use magnets if you hang the map over a magnetic board).

You can also use the online Musqueam Place Names Map to follow along with the story. This resource allows you to cross-reference the storybook place names with both historical and contemporary photographs and it provides audio clips of the place names.
http://www.musqueam.bc.ca/applications/map/index.html
Suggestions for starting a discussion

- How do you learn about your own family history?
- Consider the phrase “it’s not about the destination, it’s about the journey.”
- Consider our saying, “When the tide is out, the table is set.”
- Today, could you gather the resources in the story from the locations identified? If so, how? If not, why not?

Connections

- yənāxʷəɬ stəʔeʔə kʷθə syəw̓en̓əɬ ct — Travelling Along by Canoe, Like Our Ancestors
  storybook, p. 60
- Community Voices Videos (iPad), p. 99
  - Te Ta-in—Shane Pointe talks about canoes
  - sχt̕e̓k̕ — Carving

Potlatch at Jericho Village Activity Cards Extension

Our cultural practices are an integral part of our legal, historical, and social lives, like those of other Canadian First Nations. The Canadian government, over the last 150 years, has tried to abolish these practices and force us as Musqueam people to assimilate. The government did so by passing legislation and laws, such as the Indian Act, that banned our ceremonies; by creating a reserve system where our territories were taken and our living areas restricted; and by creating and implementing Indian Residential Schools. Forced assimilation practices have negatively affected our community in tangible and intangible ways.

In groups or as individuals, students can research one of these practices of forced assimilation and consider the effects on us as Musqueam people. Remember that we are still strong and we assert our Aboriginal rights daily. Even today we fight against efforts of assimilation and control.

Materials

- Musqueam Declaration
- UN Declaration on the Rights of Indigenous Peoples
- Canadian Charter of Rights & Freedoms

Extension Questions

- What is assimilation?
- What are your rights as a student? Create a class Charter of Rights.
- Using the Musqueam Declaration, identify the rights of Musqueam. Discuss what it means to be visitors on our traditional and unceded territory.
Resources

• Musqueam website
  http://www.musqueam.bc.ca

• Canadian Charter of Rights and Freedoms
  http://www.pch.gc.ca/eng/1356631760121/1356631904950

• Indigenous Foundations website
  - The Indian Act
    http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act.html
  - Reserves
    http://indigenousfoundations.arts.ubc.ca/home/government-policy/reserves.html

• Background of the Indian Act

Connections

• Righting History: A Historical Timeline, p. 119

• Vigil at čəsnaʔəm: Critical Media Analysis, p. 122

• stem təʔiʔ? — What is This? storybook Extension, p. 66

• Community Voices Video: salisaye—Leona M. Sparrow, talks about the Sparrow Case (iPad), p. 103
Finding Your Way: Directionality Cards

* To begin this lesson, use the quotes by community members to engage the class in discussion about the importance of our territory.

“When I can see all the way to the mountains without looking at any concrete, I know I’m looking at the same view that my ancestors looked at, and that makes me feel more connected to this place.

Cecilia Point, 2014

“I can travel all through Vancouver and show you all the old village sites.”

θəlîχʷəlwət—Debra Sparrow, 2014

“It’s always been taught that the ‘Fraser River’ or ‘our river’ is our lifeblood, the hub of who we are.”

secəlenəxʷ—Morgan Guerin, 2014

“The water is really the heartbeat of our community. It really is the giver of life for us. The majority of our stories center on our connection to the water, whether it was about food, trade, or war.”

taχʷtənaːt—Wendy Grant–John, 2014
Finding Your Way: Directionality Cards

Cardinal directions — north, south, east, and west — are not universally used. Directions in our language are in relation to the water and land. The Directionality Cards show our directional terms in connection with our ancestral territory.

Big Idea
We find our way in relation to the water and the land.

Understandings
Students will learn that our language reflects our relationship to the land.

Materials
• Directionality Cards

Suggestions for starting a discussion
• Why are directionality terms used?
• What are the benefits of using landmarks and water features to reference location?
• Why do you think some directionality terms on the cards have both icons: people and boats?
• What are some familiar landmarks that you might use to give directions?

Activity
• Describe your location without using cardinal directions.
• Use the Musqueam Directionality cards to describe the location of your school or home.
• Using the terms on the Directionality Cards, describe where one village is in relation to another on the map, tə ʔəł̓əmats tə ʔəł̓əm — Musqueam’s Ancestral Territory.

Connections
• tə ʔəł̓əmats tə ʔəł̓əm — Musqueam’s Ancestral Territory map, p. 75
• ʔəł̓əm Place Names Activity Cards, p. 77
• Community Voices Video: Te Ta-in — Shane Pointe talks about canoes (iPad), p. 103
Finding Your Way Extension

Acknowledging where you are and where you are from is very important in our culture. For example, the Museum of Anthropology and the University of British Columbia begin events, gatherings, and ceremonies by acknowledging that the institutions and guests are on the traditional, unceded territory of the Musqueam people. Discuss this concept of acknowledgement as a class and consider incorporating it into your classroom and school practices.

Extension Questions

- What do the terms “traditional” and “unceded” mean?
- Have you ever seen people raise their hands in a gesture of welcome or acknowledgement? Consider how different cultures acknowledge important acts in different ways.
- What does it mean to be on traditional, unceded land? What are your responsibilities as a guest?

Resources

- Article: “Vancouver council formally acknowledges city was built on unceded First Nations territory”
- Article: “Vancouver sits on unceded First Nations Land, council acknowledges”
- Article: “Sto:lo Nation official wants more cities to recognize unceded First Nations territory”

Connections

- təʔi nə ɬeq̓əməx — Animation History of the Fraser River Delta (iPad), p. 87
- Righting History: A Historical Timeline, p. 119
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
History of the Fraser River Delta

* To begin this lesson, use the quotes by community members to engage the class in discussion about the importance of our territory.

“'For a long, long time our great river has been carrying silt from the territories of our interior brethren and pushing the ocean shore further and further west. Our people have always lived at the ocean shore and followed it as the delta progressed westward.' —Victor Guerin, 2012

“'You have to recognize that the river delta built up over time, so to truly recognize our territory is to look at how the land was formed 9,000 years ago.' —Howard E. Grant, 2014

“'Europeans took this land over and over and over, until we were cornered in this little spot. It’s been decimating in terms of access to territory. A lot of restrictions were enforced through the Indian Act and through being a part of the City of Vancouver without choice, without consultation. That’s been pretty traumatic for the community.' —Leona M. Sparrow, 2014
Chapter 4  Musqueam’s Ancestral Territory

Musqueam: giving information about our teachings

Chapter 4 Musqueam’s Ancestral Territory

We have always lived at the mouth of stəɬəw̓ (Fraser River). Our stories have carried this history down through the millennia. As the delta moved and formed, our ancestors moved to follow the mouth of the river.

Today, with the assistance of technology, we can see how the delta was formed and how our villages expanded across the landscape as the delta grew over the last 9,000 years. The animated map shows how the development of the cities and communities on our traditional lands has squeezed us into a small parcel of land—Musqueam Indian Reserve #2—overwriting our hən̓q̓əmin̓əm̓ place names with imposed names.

We are actively working with all levels of government—civic, regional, provincial, and federal—to negotiate fair land and resource agreements. Musqueam was among the first to join the British Columbia Treaty Process (BCTP) in 1993. We are still involved in negotiations and we continue to focus on protecting our rights, title, and interests in every way possible.

Big Ideas
Musqueam people have always lived at the mouth of the stəɬəw̓.
The history of settlement in the lower mainland continues to negatively impact Musqueam.

Understandings
Students will learn that our ancestral stories are verified by current science and technology.
Students will understand the need to negotiate land and resource rights to correct the wrongs of the past.

Materials
• taʔi nə ʔeqəməx — Animation History of the Fraser River Delta (iPad)

Suggestions for starting a discussion
• How do you think river deltas are formed?
• Why do you think a river’s delta is a good place to live?
• The delta animation visually shows how much of our land has been taken away and occupied by others. Discuss what options might be available to us to reclaim our lost land.
• What is a treaty? How do you think treaties are negotiated?
• What do you think a Musqueam negotiator does?

Activity
• Compare and contrast Musqueam’s ancestral territory before the arrival of settlers, in 1850, 1950 and 2015.
• As a class or as individuals, students can write a letter to the Prime Minister of Canada and the Premier of BC about the need to resolve our land and resource rights.
Resources

- Musqueam website – Treaty Lands and Resources
  http://www.musqueam.bc.ca/treaty-lands-and-resources

- Article: “Musqueam settles with province in landmark deal”
  http://www.firstnationsdrum.com/2008/03/musqueam-settles-with-province-in-
  landmark-deal/

- Article: “Vancouver, Musqueam Band sign agreement on city services”
  http://www.vancouversun.com/Vancouver+Musqueam+Band+sign+agreement+city+ser-
  vices/9436475/story.html?__lsa=34b2-1a4f

Connections

- tə šxʷʔam̓ats tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory map, p. 75
- hən̓q̓əmin̓əm Place Names Activity Cards, p. 77
- Community Voices Video: səlisaye — Leona M. Sparrow, talks about the Sparrow Case
  (iPad), p. 99
- String Timeline, p. 115

tə ʔi n̓a ɬeq̓əməx — Animation History of the Fraser River Delta Extension

The R. v. Sparrow case (1990) is an important Supreme Court of Canada decision concerning
Aboriginal rights under the Constitution of Canada. The Court held that Aboriginal rights,
such as fishing, are protected under the Constitution and cannot be infringed upon without
justification. Discuss this court case and its implications with your class.

The R. v. Guerin case (1984) is a landmark Supreme Court of Canada decision that affirmed
Musqueam’s rights and stated that the federal government has the obligation to act in the best
interests of Musqueam. Discuss this court case and its implications with your class.

Resources

- Indigenous Foundations website
  
  - Sparrow Case
    http://indigenousfoundations.arts.ubc.ca/home/land-rights/sparrow-case.html
  
  - Guerin Case
    http://indigenousfoundations.arts.ubc.ca/home/land-rights/guerin-case.html

Connections

- Community Voices Video: səlisaye — Leona M. Sparrow talks about the Sparrow Case
  (iPad), p. 99
- Righting History: A Historical Timeline, p. 119
- String Timeline, p. 115
Chapter 4  Musqueam’s Ancestral Territory
Musqueam history and Musqueam culture is not only ours anymore: it’s the entire city’s. I think it’s important for Vancouver and other cities to embrace First Nations culture.

—Wade Grant, 2014

I really want you to know that it’s okay to learn about who we are, and it’s okay to ask questions. Just be respectful when you come to learn about us. We would be respectful if we were going to your home.

—Larissa Grant, 2014

Our goal as leadership of the Musqueam community is to protect our traditional territory, our resources for our future generations. Listening to our past elders, everybody’s goal was the same. They wanted to protect the resources, protect our territory, and look after our future generations.

—Chief Wayne Sparrow, 2014

Too many people get their education about Musqueam from third parties. I think it’s important for Musqueam people to teach our history in our own words. Only then will people really understand and connect to Musqueam culture, to Musqueam history.

—Wade Grant, 2014
Chapter 5 Speaking Out: Voices of the Community

We are happy to share our teachings with you. It is important to our community that people learn about us directly from us. Too often, the information about Musqueam, our history, our culture, and our rights are from outsiders. In this chapter and throughout this teaching kit, our community members offer their knowledge and experience in their own words.

The iPad in the teaching kit hosts many digital resources. In addition to contemporary community interviews, the digital video gallery includes films and sx̄ayem ʔiʔ syəθ — Ancient Traditional Histories and Teachings. Watching the video resources is a great way to learn more about our people and our culture.

**Big Ideas**

It is important that you learn about Musqueam from us. We are happy to be sharing our teachings. We expect you to honour and respect these teachings.

**Understandings**

Students will understand the importance of hearing stories from our knowledge holders and of learning directly from respected members of our community.

**Suggestions for starting a discussion**

- Think about the value of listening to histories and stories.
- What are some characteristics that respected members of communities have?
- As a class, discuss ways to show respect when watching these videos. Our community members are honouring you by sharing their knowledge and information about themselves.
Chapter 5  Speaking Out: Voices of the Community

1. Documentary Films
   • Writing the Land (7:46 min)
   • Musqueam Through Time (18:41 min)

2. sχʷəy̓em ṭiʔ syəθ — Ancient Traditional Histories and Teachings
   • sʔi:ɬqəy̓ — The Origin of the Name Musqueam (7:10 min)
   • qəy̓scam — The History of When the Stone Carving of a Woman was Brought to Musqueam (5:54 min)

3. Community Voices - short video interviews
   • məneʔɬ — Johnny Louis talks about smoking fish (2:56 min)
   • məneʔɬ — Johnny Louis talks about duck hunting (1:37 min)
   • qiyəplenəxʷ — Howard E. Grant talks about environmental impact (2:13 min)
   • sʔayəɬəq — Larry Grant talks about belongings (2:24 min)
   • səlisəye — Leona M. Sparrow talks about the Sparrow Case (2:42 min)
   • Te Ta-in — Shane Pointe talks about canoes (2:38 min)
   • Louise Point (Weeze) talks about plants (1:42 min)
   • təxʷtəna:t — Wendy Grant-John talks about weaving (1:52 min)
   • təxʷtəna:t — Wendy Grant-John talks about sharing cultural knowledge (1:59 min)
   • yəχʷyaχʷələq — Chief Wayne Sparrow talks about smoking fish (2:10 min)
   • tə stafaw — The river (20:05 min)
   • snəw̓eyəɬ — Teachings received since childhood (11:03 min)
   • xʷʔən yəʔe:y̓ tə sχʷətəhiʔm kʷə syəwənəɬ ct — Our ancestors’ ways continue (9:55 min)
   • tə nəʔeləwkw — These belongings (12:22 min)
   • st̕əlməxʷ — Medicine (11:07 min)
   • sχt̕ekʷ — Carving (15:05 min)
Chapter 5 Speaking Out: Voices of the Community

Writing the Land

This film features one of our respected elders, sʔayəɬəq — Larry Grant, speaking about his own relationship to the hən̓q̓əmin̓əm̓ language, the language of this land.

Short Biography

sʔayəɬəq — Larry Grant is of mixed Chinese and Musqueam ancestry. sʔayəɬəq — Larry Grant was raised in Musqueam traditional territory. His ancestors, qiyaɬəɬəqʷ and xʷəɬc̓iməltxʷ, met the first non-Aboriginal visitors to Musqueam territory in the early 1800s.

After retiring as a longshoreman, sʔayəɬəq — Larry Grant joined the First Nations Languages Program (now called the First Nations and Endangered Languages Program) at the University of British Columbia to reconnect with his mother’s ancestral language of hən̓q̓əmin̓əm̓. Through this transformational process, sʔayəɬəq — Larry Grant developed a passion for revitalizing the hən̓q̓əmin̓əm̓ language.

Today, sʔayəɬəq — Larry Grant works for our community in the Language and Culture Department. At the University of British Columbia, sʔayəɬəq — Grant plays a key role in educating others about First Nations peoples. He is the Elder-in-Residence at the UBC First Nations House of Learning where he welcomes and connects with an array of visitors, students, and staff from around the world. He is also an adjunct professor in the UBC First Nations and Endangered Languages Program, helping to teach the first-year hən̓q̓əmin̓əm̓ language course, which is held at the Musqueam reserve.

At the Museum of Anthropology, sʔayəɬəq — Larry Grant is called upon to bring official words of welcome from Musqueam to visitors at exhibition openings and special events. He also plays an important role in teaching museum staff and volunteers. His teachings focus on recognition and respect for our people, our language and culture, and our priority of self-governance.

Big Ideas

Our hən̓q̓əmin̓əm̓ language is incredibly important to our culture and our community members. Language shapes and describes our experiences.

Understandings

Students will learn that we are working to revitalize our hən̓q̓əmin̓əm̓ language. Students will understand that language is an important way to connect to our culture and personal histories.
Materials

- *Writing the Land* (DVD, iPad)

Activity

sʔəyəɬəq — Larry Grant is an elder in our community. We respect and honour all of our elders and the knowledge that they have to share. sʔəyəɬəq — Larry Grant has worked to retain our community’s history through his own work and through his role in the Language and Culture Department. As a class, research sʔəyəɬəq — Larry Grant and discuss how he has contributed to our community and the revitalization of our language.

Reach out to the Musqueam Cultural Education Resource Centre to see if sʔəyəɬəq — Larry Grant or another Musqueam community member is available to speak to your students.

Suggestions for starting a discussion

- What do you think the title “*Writing the Land*” means?
- What do you know of your grandparents’ native language(s)?
- Why do you think the hən̓q̓əmin̓əm language is endangered?
- What does it mean to be a knowledge holder within a community?

Connections

- Community Voices Video: ʔəyəɬəq — Larry Grant talks about belongings (iPad), p. 102
- Vanessa Campbell Community Profile, p. 33
- hən̓q̓əmin̓əm Alphabet, p. 42

*Writing the Land* Extension

In this film, sʔəyəɬəq — Larry Grant speaks of his choice to stop speaking both hən̓q̓əmin̓əm and Cantonese. Others did not have that choice. Many First Nations children were either forced to give up their language or prevented from ever learning it. Methods of forced assimilation included Indian Residential Schools, the Sixties Scoop, and the prevention of language programs in schools on reserves. Discuss these issues and their implications with your class.

Extension Questions

- Have you ever willingly or unwillingly given up something?
- Imagine if your grandparents spoke one language and you spoke another, with neither able to understand the other’s language. How would you communicate? What might be lost?
- How does the trauma caused by Indian Residential Schools affect people across generations?
Chapter 5 Speaking Out: Voices of the Community

Resources

Indigenous Foundations website
- The Residential School System
  http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-residential-school-system.html
- Sixties Scoop
  http://indigenousfoundations.arts.ubc.ca/home/government-policy/sixties-scoop.html
- Article: “A history of residential schools in Canada”
- Truth and Reconciliation Commission of Canada
- Article: “Sixties Scoop adoptees share emotional stories, seek apology”

Connections
- Righting History: A Historical Timeline, p. 119
- yəhəwəl̓mtəl̓ ct məkʷ sweyəl — We Play Together Every Day storybook Extension, p. 64
- stem tə ?i ?— What is This? storybook Extension, p. 66
Musqueam Through Time

Musqueam Through Time is a short, 20-minute film on Musqueam culture. The film provides an overview of Musqueam history, traditions, and contemporary community.

From the beginning, through contact to the present, we have practiced and continue to maintain strong and proud traditions. Archaeological evidence at villages such as c̓əsnaʔəm dates back in excess of 5,000 years and to over 9,000 years at saw̨eq̓eqsan (Glenrose) along the Fraser River. Our enduring traditions have allowed us to set legal precedents with regard to important issues, including Canadian Supreme Court decisions on the Guerin case (R. v Guerin, 1984) and the Sparrow case (R. v Sparrow, 1990).

Big Idea
This has been our home since time immemorial and it continues to be our home today.

Understandings
Students will understand that we are the first people of this land and continue to practice our traditional culture today.

Materials
- Musqueam Through Time (DVD, iPad)
- tə šxʷʔam̓əts tə šxʷməθkʷəy̓əɬ — Musqueam’s Ancestral Territory map (large)
- Online Musqueam Place Names Map
  http://www.musqueam.bc.ca/applications/map/index.html
- String Timeline

Suggestions for starting a discussion
- How long has your family resided in Canada?
- Is there a place you consider home? Briefly describe or draw what you love about this place.
- Why do you think that many successful civilizations are founded near river deltas?
- Do you have ancient belongings from your ancestors? If someone found something that belonged to your great–great–grandmother, what would you want them to do with it?
- How has the growth of the city of Vancouver affected the Musqueam people?
Chapter 5 Speaking Out: Voices of the Community

Activity

• Locate the places that were mentioned in the film. Use the map, tə šxʷʔaməts tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory, in the teaching kit or the online Musqueam Place Names Map.
  http://www.musqueam.bc.ca/applications/map/index.html

• As a class, make family timelines based on when students’ immediate or extended family members arrived in Canada. For Indigenous students, the timelines can reflect their ancient connections to their homelands. Compare the students’ timelines with the String Timeline in the kit.

Connections

• String Timeline, p. 115

• ʔə kʷθə syəw̓en̓əɬ ct — Travelling Along by Canoe, Like Our Ancestors storybook, p. 60

• Righting History: A Historical Timeline, p. 119

Musqueam Through Time Extension

The R. v. Sparrow case (1990) is an important Supreme Court of Canada decision concerning Aboriginal rights under the Constitution of Canada. The Court held that Aboriginal rights, such as fishing, are protected under the Constitution and cannot be infringed upon without justification. Discuss this court case and its implications with your class.

The R. v. Guerin case (1984) is a landmark Supreme Court of Canada decision that affirmed Musqueam’s rights and stated that the federal government has the obligation to act in the best interests of Musqueam. Discuss this court case and its implications with your class.

Resources

• Indigenous Foundations website

  • Sparrow Case
    http://indigenousfoundations.arts.ubc.ca/home/land-rights/sparrow-case.html

  • Guerin Case
    http://indigenousfoundations.arts.ubc.ca/home/land-rights/guerin-case.html

Connections

• Community Voices Video: səlisəye — Leona M. Sparrow talks about the Sparrow Case (iPad), p. 103

• Righting History: A Historical Timeline, p. 119

• tə šxʷʔaməts tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory map, p. 75
Community Voices

* To begin, use the quotes by community members to engage the class in discussion.

“There was always time for telling stories. And without me even knowing, I was learning. I would sit at the table—just sit and listen. If you have the opportunity to sit and listen to somebody that has knowledge to pass on, don’t ever pass up that opportunity, because you never know when that opportunity will be gone.”

čəmqʷa:t—Larissa Grant, 2014

“Dinner table talk is how I learned who I was. I listened to my grandparents, my granduncles, aunts and uncles, and mother. They would gather, have a sit-down dinner, and you’d hear them talk. You’d hear them reminisce. You’d hear them talk about what it was, and how it was.”

qíyəplenəxʷ—Howard E. Grant, 2014

“I really want you to know that it’s okay to learn about who we are, and it’s okay to ask questions. Just be respectful when you come to learn about us. I want you to think about how I would be if I came to learn about you.”

čəmqʷa:t—Larissa Grant, 2014
Community Voices

On the iPad in the teaching kit, you will find a range of short video interviews with Musqueam community members on topics including duck hunting, weaving, and the environmental impact of urban development on our territory. Each short video offers insights, teachings, and experiences from members of our community. Included in this section are discussion questions to help get you started and suggested connections to other resources in the kit.

Big Idea
It is important to learn about us from us.

Understandings
Students will learn about issues critical to our community directly from Musqueam community members.

Materials
• Community Voices Videos (iPad)
mə́n̓eʔɬ — Johnny Louis talks about smoking fish

Suggestions for starting a discussion
• What lessons might mə́n̓eʔɬ — Johnny Louis have learned from this event?
• Why do you think mə́n̓eʔɬ — Johnny Louis chose to share this particular story?
• Smoking salmon is brought up by two of the interviewees. Why do you think that is?

Connections
• Chapter 2: snəw̓eyəɬs tə xʷəl̓əməxʷ — Teachings of the Community, p. 14
• Community Voices Video: yəχʷyəχʷəłəq — Chief Wayne Sparrow talks about smoking fish (iPad), p. 160
• Writing the Land (DVD, iPad), p. 94

mə́n̓eʔɬ — Johnny Louis talks about duck hunting

Suggestions for starting a discussion
• Why do you think mə́n̓eʔɬ — Johnny Louis chose to share this particular story?
• At the beginning, mə́n̓eʔɬ — Johnny Louis mentions that there are other types of canoes. What other activities might require a specially designed canoe?
• How do you think this special technique for luring ducks towards the canoe was developed?
• How do you think urbanization affects migratory birds?

Connections
• səw̓q̓əɬələm — Hunting and Fishing, p. 11
• Community Voices Video: Te Ta–in — Shane Pointe talks about canoes (iPad), p. 103
Chapter 5Speaking Out: Voices of the Community

qiyaplenəxʷ—Howard E. Grant talks about environmental impact

Suggestions for starting a discussion
- Why do you think qiyaplenəxʷ—Howard E. Grant chose to discuss this particular topic?
- What does the term “sustainable living” mean?
- Consider society’s impact on our local environment.
- Discuss as a class that the city of Vancouver was once a huge forest.
- How do you think the change from forest to city contributes to global warming?

Connections
- səw̓q̓el̕əm—Hunting and Fishing, p. 11
- tə šxʷʔaməts tə šxʷməθkʷəy̓əm—Musqueam’s Ancestral Territory map, p. 75
- taχʔənaːt—Wendy Grant-John Community Profile, p. 21

sʔəyəɬəq—Larry Grant talks about belongings

Suggestions for starting a discussion
- Why do you think sʔəyəɬəq—Larry Grant chose to discuss this particular topic?
- sʔəyəɬəq—Larry Grant makes a comparison between archaeologists and grave robbers. Discuss this comparison.

Connections
- Chapter 7: ʔeləw̓kʷ—Belongings, p. 129
- Our Community, p. 8
- Writing the Land (DVD, iPad), p. 94
səlisəye—Leona M. Sparrow talks about the Sparrow Case

Suggestions for starting a discussion
• Why do you think səlisəye—Leona M. Sparrow chose to discuss this particular topic?
• səlisəye—Leona M. Sparrow says, “They can’t regulate our rights out of existence.” What do you think this phrase means?
• Canada is known as a cultural mosaic. Consider this national identity in connection with Musqueam land rights.

Connections
• sawqələm—Hunting and Fishing, p. 11
• Musqueam Through Time (DVD, iPad), p. 97
• secəlenəxʷ—Morgan Guerin Community Profile, p. 30

Te Ta-in—Shane Pointe talks about canoes

Suggestions for starting a discussion
• Why do you think Te Ta-in—Shane Pointe chose to share this particular story?
• What lessons might Te Ta-in—Shane Pointe have learned from this event?

Connections
• Chapter 2: snəw̓eyəɬ sə xʷələməxʷ—Teachings of the Community, p. 14
• yanəxʷəɬəɬ stəʔe ?ə kʷθə syəwənəɬ ct—Travelling Along by Canoe, Like Our Ancestors storybook, p. 60
• χpeyəɬp—Cedar Tree storybook, p. 49
• Community Voices Video: mən̓eʔɬ—Johnny Louis talks about duck hunting (iPad), p. 101
Louise Point (Weeze) talks about plants

Suggestions for starting a discussion

• Why do you think Louise Point (Weeze) chose to discuss these particular topics?
• Our community is very limited with regard to where we can harvest our traditional resources, like cedar bark. Discuss how this might impact our cultural practices.
• How do you think the clear cutting of local forests and the growth of the city affect Musqueam’s ability to harvest plants?

Connections

• χpeyəɬp — Cedar Tree storybook, p. 49
• Community Voices Video: qiyaплач — Howard E. Grant talks about environmental impact (iPad), p. 102
• taχʷtənaːt — Wendy Grant-John Community Profile, p. 21

taχʷtənaːt — Wendy Grant-John talks about weaving

Suggestions for starting a discussion

• Why do you think taχʷtənaːt — Wendy Grant–John chose to discuss this particular topic?
• taχʷtənaːt — Wendy Grant–John mentioned having to research our community’s weavings. Why do you think she had to conduct outside research rather than learning from community members?
• taχʷtənaːt — Wendy Grant–John learned to work with wool from a young age. Since then, she has learned how to weave in the traditional way. Why is it important to learn these skills in the 21st century?
Connections

- Plants, p. 10
- χpeyəɬp — Cedar Tree storybook, p. 49
- Community Profiles, p. 18
  - taχʷtənaːt — Wendy Grant-John
  - Wayne Point (Smokey)

Suggestions for starting a discussion

- Why do you think taχʷtənaːt — Wendy Grant-John chose to discuss this particular topic?
- Discuss the phrase “Once burned, twice shy.”
- Discuss how you, as a class, can show respect for the teachings we are sharing with you through this kit.

Connections

- Chapter 1: xʷməθkʷəy̓əm — Musqueam: An Introduction, p. 7
- taχʷtənaːt — Wendy Grant-John Community Profile, p. 21
- sləhel — Slahal storybook, p. 58
- Chapter 2: snəw̓eyəɬ s tə xʷəl̓məxʷ — Teachings of the Community, p. 14
Suggestions for starting a discussion

- Why do you think yəχʷyaχʷələq — Chief Wayne Sparrow chose to tell this particular story?
- Why is it important for Musqueam youth to learn how to smoke fish in the traditional way in the 21st century?
- Discuss the parable, “If you give a man a fish, you feed him for a day. If you teach a man to fish, you feed him for life.”
- What does the term “revitalization” mean?

Connections

- səw̓q̓el̓əm — Hunting and Fishing, p. 11
- sləhel — Silahal storybook, p. 58
- Wayne Point (Smokey) Community Profile, p. 24
- Chapter 2: snəw̓eyəɬs tə xʷəl̓məxʷ — Teachings of the Community, p. 14

Suggestions for starting a discussion

- Why do you think these community members chose to discuss this topic?
- How do you think the Fraser River has helped Musqueam to develop a rich culture?
- Discuss the phrase, “When the tide went out, our table was set.” What do you think it means?
- Consider what you have learned. Why do you think Musqueam places a great deal of importance on protecting the environment?
Connections

• Ancestral Territory, p. 10
• secalenəxʷ—Morgan Guerin Community Profile, p. 30
• Community Voices Videos (iPad), p. 99
  • salisayə—Leona M. Sparrow talks about the Sparrow Case
  • məneʔə—Johnny Louis talks about duck hunting

sənəwəyəłł̓—Teachings received since childhood

Suggestions for starting a discussion

• Why do you think our community members chose to discuss this topic?
• Locate čəsnaʔəm using the map, tə šxʷʔɬəts tə šxʷməθkʷəy̓əm—Musqueam’s Ancestral Territory.
• Have you ever been a part of a group or team that is all working towards the same goal? What did it feel like?

Connections

• Our Community, p. 8
• Community Profiles, p. 18
  • Klaw-law-we-leth—Trudi Harris Cornick
  • Jordan Wilson
• Learning from Community, p. 15
• Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
• Community Voices Video: sʔəyəɬəq—Larry Grant talks about belongings (iPad), p. 102
Suggestions for starting a discussion

- Why do you think these community members chose to discuss this topic?
- What is a longhouse? Do you think the community members are talking about the physical building or about something more?
- Consider what it means to represent your family, community, and people in front of others.
- Consider the phrase, “Open heart and open mind.” What do you think it might mean? Why might it be used when starting a new project?

Connections

- Governance, p. 9
- Chapter 2: sn̓aw̓eyəɬs tə xʷəl̓məxʷ—Teachings of the Community, p. 14
- Learning from Community, p. 15

Suggestions for starting a discussion

- Why do you think community members chose to discuss this topic?
- Research and discuss the controversial role of museums regarding First Nations’ belongings.
- Consider ʔałiłxʷałwat—Debra Sparrow’s question: “What is it in us as human beings that wants to take things and put them on display, when they were put in the ground for a reason?”

Connections

- Community Profiles, p. 18
  - Klaw-law-we-leth—Trudi Harris Cornick
  - Jordan Wilson Community Profile
- Belongings Activity Cards, p. 133
Chapter 5 Speaking Out: Voices of the Community

stəlməxʷ — Medicine

Suggestions for starting a discussion
• Why do you think these community members chose to discuss this topic?
• Discuss the importance of respectful terminology. For example, what does the phrase “home remedy” insinuate?
• Consider that many medicines were and continue to be developed from plants.

Connections
• Plants, p. 10
• χpeyəɬp — Cedar Tree storybook, p. 49

sx̱teḵʷ — Carving

Suggestions for starting a discussion
• Why do you think our community members chose to discuss this topic?
• Consider the term “marine architect.” Why do you think sʔəyəɬəq — Larry Grant chose to use this term in this video?
• Discuss how Alec Dan shows respect for his ancestors by continuing to build and renew canoes in the traditional way.

Connections
• Chapter 2: snəw̓eyəɬs tə xʷəl̓məxʷ — Teachings of the Community, p. 14
• Wayne Point (Smokey) Community Profile, p. 24
• Belongings Activity Cards, p. 133
• χpeyəɬp — Cedar Tree storybook, p. 49
• yanəłəxʷəɬəq stəʔe ?ə kʷə syəwənəɬ ct — Travelling Along by Canoe, Like Our Ancestors storybook, p. 60
A lot of stories have significance about people that were in sorrow, people that were hungry, about good people and bad people. They all had meanings to them, and if you look at the moral of the story, then it becomes a teaching.

—Johnny Louis, 2014

People were made in the very beginning but they were not altogether right. Only some were right. But then the one called če:lš arrived, and he took pity on the people. After that, people everywhere became right. Those who were not right were fixed, but those who were impossible he changed. Many were turned to stone. Many were turned into some kind of animal or bird. There were those who became fishes.

—James Point, ca. 1963
**sxʷəyəmɁ ?iʔ syəθ—Ancient Traditional Histories and Teachings**

Our stories hold the ancient wisdoms of our ancestors and are used to pass on our ancient traditional histories and teachings from generation to generation.

Stories that tell us of our history and of our connections and responsibilities to the land, water, and others are called sxʷəyəmɁ. Stories that tell us of historic events are called syəθ. We have provided two stories in the teaching kit. We have many, many more.

sʔi:ɬqəy—The Origin of the Name Musqueam is a sxʷəyəmɁ and is an example of the ancient wisdoms of our ancestors.

qəyscam—The History of When the Stone Carving of a Woman was Brought to Musqueam is a syəθ. The telling of stories like qəyscam is referred to as syəθəs.

**Big Idea**
Stories are tools used to pass on knowledge and traditions from generation to generation.

**Understandings**
Students will learn about the role of stories in an oral culture. They will also have the opportunity to hear our language spoken by a young member of our community.

**Materials**
- sxʷəyəmɁ ?iʔ syəθ—Ancient Traditional Histories and Teachings (iPad).

**Activity**
- As a class, listen to our Ancient Traditional Histories and Teachings on the iPad.
Chapter 5 Speaking Out: Voices of the Community

sxʷəyəmʔ ʔiʔ səθ — Ancient Traditional Histories and Teachings

sʔiːɬqəy — The Origin of the Name Musqueam
Originally told by mən̓eʔɬ — James Point (1963), narrated by Vanessa Campbell, 2015.
Length: 7 minutes, 10 seconds
Recorded by Gerry Lawson; videography and editing by Elle-Máijá Tailfeathers, 2105. Courtesy of Musqueam Indian Band and mən̓eʔɬ — Johnny Louis.

qəyəscam — The History of When the Stone Carving of a Woman was Brought to Musqueam
Length: 5 minutes, 54 seconds
Recorded by Jill Campbell; videography and editing by Elle-Máijá Tailfeathers, 2015. Courtesy of Musqueam Indian Band and mən̓eʔɬ — Johnny Louis.
Our History

Fraser River Delta Animation. čəsnaʔəm, the city before the city exhibition, 2014. Courtesy of Musqueam Indian Band.

* To begin, use the quotes by community members to engage the class in discussion.

"Musqueam history and Musqueam culture is not only ours anymore: it’s the entire city’s. I think it’s important for Vancouver and other cities to embrace First Nations culture."

čałəćʷəlenəxʷ—Wade Grant, 2014

"Seven thousand years of development of the language, our culture and our ceremonies, our spiritual beliefs. To me, that’s absolutely awesome."

Te Ta–In—Shane Pointe, 2014
We have been here, on this land, since the beginning, since time immemorial. Our history and our place in this land are integral to who we are as Musqueam people. Our oral history carries knowledge of geological changes that took place thousands of years ago. This is evidence that we have always been here. We have created timelines that are visual representations of both our ancient and recent history.

**Big Ideas**

We have been here since time immemorial.
It is important to be exposed to our history.

**Understandings**

Students will understand how long Musqueam has been on this land and the history of interaction between our people and settlers.

**Suggestions for starting a discussion**

- What does it mean to have been here since time immemorial?
- How is history recorded? How are different histories represented?
- Who determines what is written in history books? What happens if your history doesn’t get into the history books?
- Why is it important to know your own family’s history? Your own city’s history? Your own country’s history?
String Timeline

* To begin, use the quotes by community members to engage the class in discussion.

"The newcomers have only been here for a very short period of time, less than 200 years. That’s only a blink of an eye in comparison to the 9,000 years we’ve been here."
qlyəplənəxʷ — Howard E. Grant, 2014

"In the short space of a hundred years, the city of Vancouver has grown up to a huge monster which has almost swallowed our land."
sxəlcliłəm — Chief Delbert Guerin, 1977
Chapter 6  Our History

String Timeline

The String Timeline is designed to help students visualize how long we have been on this land. Our oral histories speak of a time over 9,000 years ago when the Fraser River delta was only water and Point Roberts was an island. These histories accurately describe the landscape as it once was. The words of our elders are also bolstered by archaeological evidence that confirms we have been here for over 9,000 years. Our village of səw̓q̓ʷeqsən dates to approximately 9,000 years ago. Our village and burial site of čəsnaʔəm was an active village 5,000 years ago. From 2,500 years ago to 1,500 years ago it was one of our major villages. We have lived in xʷməθkʷəy̓əm continuously for over 4,000 years and continue to thrive here.

Big Idea

We have been here since time immemorial.

Understandings

Students will understand the difference between the length of our history on this land and that of the settlers.

Materials

• String Timeline
• String Timeline Activity Cards

Activity

• The String Timeline has a range of dates affixed to it. Accompanying the timeline is a series of 17 activity cards with descriptions of important events that illustrate both our history and the impact of settlers on our people and lands. Ask the students to read the cards and attempt to organize them in chronological order (Please note, the photo credit dates do not correspond with the correct event dates). Encourage critical questioning and analysis. Once everyone agrees, students can then affix the card to the appropriate knots on the timeline. As a class, make your way back through time as you stop at each corresponding date and event and discuss. Depending on their success, students may need to try again to match the dates and cards correctly.
• The String Timeline is 45 metres long (1 cm for 2 years), so you will need to find a location with enough space to unravel the timeline.
## String Timeline Dates

<table>
<thead>
<tr>
<th>Time Immemorial</th>
<th>χeːf̓s travels</th>
</tr>
</thead>
<tbody>
<tr>
<td>9,000</td>
<td>səʔeqəsən was our village near what became the Glenrose St. Mungo Cannery and now is near the Alex Fraser Bridge.</td>
</tr>
<tr>
<td>5,000</td>
<td>ḣəsnaʔəm village was established 2,500 years ago. It became one of our major villages and we thrived here for over 1,000 years.</td>
</tr>
<tr>
<td>4,000</td>
<td>We moved as the river changed and have been here at xʷməθkʷəy̓əm ever since.</td>
</tr>
<tr>
<td>1791</td>
<td>Newcomers began to arrive—first to look, then to trade, and then to stay.</td>
</tr>
<tr>
<td>1808</td>
<td>Simon Fraser landed at Musqueam and was turned away by Musqueam warriors.</td>
</tr>
<tr>
<td>1858</td>
<td>The mainland became a British colony and the gold rush began.</td>
</tr>
<tr>
<td>1884</td>
<td>Our cultural ceremonies were banned by Canadian law.</td>
</tr>
<tr>
<td>1886</td>
<td>The city of Vancouver was established in our territory without our consent.</td>
</tr>
<tr>
<td>1951</td>
<td>The ban on First Nations’ ceremonies was lifted.</td>
</tr>
<tr>
<td>1976</td>
<td>The Musqueam Declaration was written and signed by our community leaders.</td>
</tr>
<tr>
<td>1984</td>
<td>We won the Guerin Case (R. v. Guerin) at the Supreme Court of Canada.</td>
</tr>
<tr>
<td>1990</td>
<td>We won the Sparrow Case (R. v. Sparrow) at the Supreme Court of Canada.</td>
</tr>
<tr>
<td>2010</td>
<td>Musqueam was one of the Four Host Nations of the 2010 Winter Olympic Games.</td>
</tr>
<tr>
<td>2012</td>
<td>Our community stood vigil over ḣəsnaʔəm for over 200 days.</td>
</tr>
<tr>
<td>2013</td>
<td>We purchased part of the ancient village site to protect ḣəsnaʔəm.</td>
</tr>
<tr>
<td>2016</td>
<td>The teaching kit xʷməθkʷəy̓əm: qʷi:l̕qʷəl̕ʔə kʷθə snəw̓eyəɬ ct—Musqueam: giving information about our teachings was created for schools.</td>
</tr>
</tbody>
</table>
Chapter 6  Our History

Suggestions for starting a discussion

• What is a timeline?
• How long has your family resided in Canada?
• Where on this timeline do other important dates fall? How do they compare to the length of time our people have been on this land?
• Consider how our people protected this land for so many years and the impact on our lands by generations of settlers.

Connections

• təʔi nəɬeqəməx — Animation History of the Fraser River Delta (iPad), p. 87
• Musqueam Through Time (DVD, iPad), p. 97
• Vigil at čəsnaʔəm: Critical Media Analysis, p. 122

String Timeline Extension

In groups or as individuals, research topics mentioned or referenced in the String Timeline Activity Cards. For example, students can learn about the Sparrow Case (R. v. Sparrow, 1990), the banning of the potlatch, the vigil at čəsnaʔəm, or the implementation of Indian Residential Schools and other methods of forced assimilation. Focus on the impacts such events, policies, and organizations have had on our people.

Extension Questions

• Why do you think the Sparrow Case (R. v. Sparrow, 1990) went all the way to the Supreme Court?
• Why do you think these dates and events were included on the String Timeline? Consider the number of the events that have not been included but are still important.
• What do you think are the government’s responsibilities to our communities?

Resources

• Marpole Midden National Historic Site of Canada  
• Article: “Since time immemorial”  

Connections

• Righting History: A Historical Timeline, p. 119
• Klaw–law–we–leth — Trudi Harris–Cornick Community Profile, p. 27
• čəsnaʔəm Vigil Panels
Righting History: A Historical Timeline

* To begin, use the quotes by community members to engage the class in discussion.

“Europeans took this land over and over and over, until we were cornered in this little spot. It’s been decimating in terms of access to territory. A lot of restrictions were enforced through the Indian Act and through being a part of the City of Vancouver without choice, without consultation. That’s been pretty traumatic for the community.”

səlləsəlye — Leona M. Sparrow, 2014

“Unfortunately, the province is still issuing development permits for our burial sites.”

Cecilia Point, 2014

“So much of our traditional territory is paved over, and we don’t have very many sites like časnaʔam left. We need to fight to protect and recognize these important places in history.”

Aaron Wilson, 2014

“časnaʔam is one of our ancient village sites and sacred burial grounds. It’s 5,000 years old. It’s been disturbed partially before. But just because it’s been done before, doesn’t give you the right to continue to do it.”

təčəwχenəm – Chief Ernest Campbell, 2012
Righting History: A Historical Timeline

This timeline of historical events focuses on social and political forces that have affected and continue to affect Musqueam as a community. It draws attention to a selection of events that impacted our abilities to live in our ancestral territory and documents actions we have undertaken to right these historical wrongs.

Big Idea
Our histories and experiences need to be part of Canadian history.

Understandings
Students will understand the unfair treatment and forced assimilation practices that our people have survived. Students will understand our efforts in righting these historical wrongs.

Materials
- Righting History: A Historical Timeline
- Righting History: A Historical Timeline (iPad)

Activity
In groups, students can learn about the three main periods on the historic timeline. Students can then share their knowledge with the rest of the class as a presentation or creative project.

1. Time Immemorial (9,000 years ago – 1791)
2. Arrival of Settlers (1791 – 1913)
3. Actions and Impacts (1927 – 2012)

Suggestions for starting a discussion
- What do you think the term “cultural genocide” means? How does it apply to Musqueam’s history?
- Discuss the phrase “forced assimilation.”
- Engage students in a discussion about how we have resisted assimilation and how we have fought back using the legal system, activism, and education.
Connections
- tə ṣxʷʔam̓əts tə ṣxʷməθkʷəy̓əm—Musqueam’s Ancestral Territory map, p. 75
- Online Musqueam Place Names Map
  http://www.musqueam.bc.ca/applications/map/index.html
- Community Voices Videos (iPad), p. 99
  - qiyəplenəxʷ—Howard E. Grant talks about environmental impact
  - salisaye—Leona M. Sparrow talks about the Sparrow Case
  - taχʷtəna:t—Wendy Grant-John talks about sharing cultural knowledge

Righting History: A Historical Timeline Extension
“We, the Musqueam people openly and publicly declare and affirm we hold aboriginal title to our land, and aboriginal rights to exercise use of our land, the sea and fresh waters, and all their resources within the territory occupied and used by our ancestors…”

Excerpt from the Musqueam Declaration, June 10, 1976

Extension Questions
- What do you know about the Musqueam Declaration (in kit)? Why would we publish a Declaration?
- What do you know about the Truth and Reconciliation Commission?
- What does the term “reconciliation” mean?
- Do people of the present bear responsibility for things that have happened in the past? If so, how do they make restitution?

Resources
- Musqueam website – Educational Materials
  http://www.musqueam.bc.ca/educational-materials
- Truth and Reconciliation Commission of Canada

Connections
- Musqueam Declaration
- tə ṣxʷʔam̓əts tə ṣxʷməθkʷəy̓əm—Musqueam’s Ancestral Territory map, p. 75
- Online Musqueam Place Names Map
  http://www.musqueam.bc.ca/applications/map/index.html
- Community Voices Video: xʷʔan yaʔe:y tə ṣxʷtahinís kʷə syəwənəɬ ct—Our ancestors’ ways continue (iPad), p. 108
Chapter 6  Our History

Vigil at ćəsnaʔəm: Critical Media Analysis

* To begin, use the quotes by community members to engage the class in discussion.

“ćəsnaʔəm, to me, speaks to our strength and our perseverance as a community.

Rhiannon Bennett, 2014

The community really asserted their rights through the vigil at ćəsnaʔəm. The vigil gained a lot of public attention and support. It eventually stopped the construction of the condo development and led to negotiations between Musqueam, the Provincial Heritage Branch, the city, the developer, and the property owner. In terms of getting a settlement it’s not necessarily the best for everybody, but it’s what could be worked out. As a result we own another section of ćəsnaʔəm.

səlisəye—Leona M. Sparrow, 2014

“ćəsnaʔəm is one of our ancient village sites and sacred burial grounds. It’s 5,000 years old. It’s been disturbed partially before. But just because it’s been done before doesn’t give you the right to continue to do it.

təčəwχenəm—Chief Ernest Campbell, 2012

Every time someone walked down the street and introduced themselves and said, “I heard about your story,” “I saw you on the news” or “I read an article,” and, “I just wanted to come and say, is there anything I can do? We support you”—that made me feel really happy, that our history and our burial site was recognized and respected by the wider public.

Aaron Wilson, 2014
“It was a way to let the world know that we’re still here and we’re not going anywhere. It was huge to see young ones and elders and our youth all gathered in one area, standing up and saying that we had had enough with all the injustices.”

Bronson Charles, 2014

“Some of our folks made a big mock rezoning permit and we took it to Mountain View Cemetery, and it still did not really garner attention.”

Mary Point, 2014

“On Day 100, it was amazing to see the support from all of the nations and the non-Natives supporting us as we walked the bridge.”

Louise Point (Weeze), 2014
Vigil at čəsnaʔəm: Critical Media Analysis

Making connections between historical and contemporary events is critical to begin understanding our history. Our community is currently actively engaged in resisting the taking of our land and the outside control of our community. Many people are not aware of the actions we have undertaken to resist these forces and what efforts we have made to revitalize our culture and language.

We invite you to use this critical media analysis as a case study to learn about our work to save čəsnaʔəm, an ancient village site and burial ground. We have focused on čəsnaʔəm because it is a relevant and timely example of the media’s portrayal of our community. Our activism surrounding čəsnaʔəm demonstrates our solidarity as a community and shows the work we did to protect our traditional territory and the work we continue to do to uphold the values of our ancestors.

Big Idea
The media plays an important role in shaping public views on Aboriginal issues.

Understandings
Students will understand how vocabulary and other literary tools are used to persuade and argue.
Students will be exposed to various perspectives and begin to understand the impact of our community’s effort to protect our heritage.

Materials
- Vigil at čəsnaʔəm – Background Information (included)
- Newspaper articles and online publication links (included at the back of the teacher’s resource)
- čəsnaʔəm Vigil Panels

Activity
- As a class, consider the active role the media plays in telling our history and in communicating our interests. Students can examine media texts as individuals or in pairs, presenting different perspectives on the čəsnaʔəm vigil.
- Students can choose one article to read and respond to. Each student can then write a “Letter to the Editor” from the perspective of a Musqueam ally or supporter.
- As a creative project, students can design and create protest posters. Use images and slogans to capture the issues surrounding this political movement. Discuss the difficulty of limited word choice.
Suggestions for starting a discussion

- How did different media sources represent the čəsnaʔəm vigil?
- What tools does the media use to convey their perspectives?
  - Consider – is it active or passive voice?
  - Who was chosen to be interviewed?
  - What role does the headline play?

Resources

- Musqueam websites
  - čəsnaʔəm
    http://www.musqueam.bc.ca/c%CC%93%99sna%CA%94%99m
  - čəsnaʔəm Media and Information
    http://www.musqueam.bc.ca/c%CC%93%99sna%CA%94%99m-media-and-information

Connections

- Community Profiles, p. 18
  - Klaw-law-we-leth — Trudi Harris-Cornick
  - Jordan Wilson
- Community Voices Video: Louise Point (Weeze) talks about plants (iPad), p. 104

Background Information

It is not common knowledge among those living in what is now referred to as the Lower Mainland area that our ancestors had many permanent and seasonal villages across this land and that we moved throughout our territory. Our main winter village was always located at the mouth of the Fraser River. Nine thousand years ago, that village was səw̓eq̓əsən̓. As the river delta grew and the mouth of the river moved, many of our ancestors moved with it. By 2,500 years ago, čəsnaʔəm was one of our largest villages. It remained a major village until about 1,500 years ago, when, with the changing delta, most of our ancestors moved to join those already at xʷməθkʷəy̓əm (Musqueam). čəsnaʔəm was part of a network of villages in our territory and a larger regional network of family relations, intergovernmental relations, and trade. Our ancestors lived, raised families, and were buried at čəsnaʔəm.

čəsnaʔəm, located within Musqueam’s traditional and unceded territory in what is now the Marpole neighbourhood, is an important, ancient Musqueam village and burial site. Over the past 125 years, archaeologists, collectors, and treasure hunters have mined the čəsnaʔəm village and burial ground for artifacts and ancestral remains, many of which are now in museums and private collections locally and abroad. Sometimes only parts of human remains were collected—a troubling practice for us and disrespectful to our ancestors.

The land has been given various names since colonization, including Great Fraser Midden, Eburne Midden, DhRs–1, and Marpole Midden—a name under which it would receive...
designation as a National Historic Site in 1933. Today, intersecting railway lines, roads, and bridges to Richmond and YVR Airport obscure the heart of Musqueam’s traditional territory, yet čəsnaʔəm’s importance to the Musqueam community remains undiminished.

In January, 2011, Musqueam discovered that a 108-unit residential condo development was being planned for the site without prior consultation with the Band. Despite the site’s protection by the Heritage Conservation Act, permits were issued under the Heritage Conservation Act in December 2011. In early 2012, the discovery and imminent removal of an intact burial of an adult ancestor and two partially-uncovered infant burials prompted Band members to take action to halt construction and protect their ancestors.

On May 3, 2012, in response to this development, over 100 Musqueam members and supporters marched to čəsnaʔəm to demonstrate our commitment to the appropriate and respectful care of our ancestors and to demand action. Musqueam protestors and supporters maintained an around-the-clock vigil for over 200 days.

As a result of the tireless efforts of our community, Musqueam engaged in negotiations between the Provincial Heritage Branch, the city, the developer, and the property owner. Musqueam took charge and ended up purchasing this small part of our traditional territory in order to further protect it from harm.

Media


3. “Musqueam Declare Victory in Fight to Protect Ancient Village Burial Site,” Indian Country Today Media (only accessible online) http://indiancountrytodaymedianetwork.com/2012/10/02/musqueam-declare-victory-fight-protect-ancient-village-burial-site-137291


6. “Musqueam seek alternative to condos on old burial site,” Vancouver Sun (included at back of Teacher’s Resource)
7. “Musqueam set up camp at condo site after infant graves desecrated,” Vancouver Media Co-op  
http://vancouver.mediacoop.ca/photo/musqueam-set-camp-condo-site-after-infant-graves-desecrated/10757 (included at back of Teacher’s Resource)

8. “Guatemalan activist stands in solidarity with Musqueam protest at Marpole Midden,” 
Georgia Straight  

9. “12th and Cambie: Land and See,” Vancouver Courier  

10. “Fight over Marpole Midden Heads to City Hall,” News 1130  
http://www.news1130.com/2012/06/12/fight-over-marpole-midden-heads-to-city-hall/ (included at back of Teacher’s Resource)

11. “Update: Province weights in on Musqueam graves,” Vancouver Media Co-op  
http://vancouver.mediacoop.ca/story/update-province-weighs-musqueam-graves/11268 (included at back of Teacher’s Resource)

12. “Developer blasts province, Vancouver city hall over land dispute”, Vancouver Courier  
http://www.vancourier.com/Developer+blasts+province+Vancouver+city+hall+over+land+dispute/6734194/story.html (included at back of Teacher’s Resource)

13. “Grand Chief Stewart Phillip blasts province over Musqueam land dispute”,  
Vancouver Courier  
http://www.vancourier.com/opinion/blogs/12th-and-cambie-1.391144/grand-chief-stewart-phillip-blasts-province-over-musqueam-land-dispute-1.754042 (included at back of Teacher’s Resource)

14. “Class Notes, "Vancouver Courier  
http://www.vancourier.com/business/Class+Notes/6749845/story.html (included at back of Teacher’s Resource)

15. “Musqueam Offered $4.8 Million for to buy Marpole Midden Site,”  
Vancouver Sun (included at back of Teacher’s Resource)

https://www.biv.com/article/2012/6/musqueam-condo-protests-could-damage-future-projec/ (included at back of Teacher's Resource)

17. “Musqueam block airport bridge,” Vancouver Media Co–op  
http://vancouver.mediacoop.ca/photo/musqueam-block-airport-bridge/11133 (included at back of Teacher’s Resource)
Belongings

We need to be respectful and remember that these belongings are somebody's.

čəmqʷaːt — Larissa Grant, 2014

They belong to someone. They didn’t just appear in some pile of dirt, already carved or shaped. It belonged to someone. That’s how it was always explained to us.

sʔəyəɬəq — Larry Grant, 2014

You see their artwork, what’s in the archaeological digs from čəsnaʔəm, and that gives you a real insight into the talent and the abilities that they had.

Sialamaltan — Merv Point, 2014
Ancestral Belongings

Have you ever felt that a word did not capture the importance, meaning, or relevance of a thing, event, or experience you were trying to describe?

For us, that is the case with the words “object” and “artifact.” They do not communicate the importance or ongoing relevance of our connections. Instead, we use the term “belonging.” A belonging is something that people own, families cherish, and communities hold as important. Belongings are important to our people because they represent a piece of our history and aspects of our cultural heritage and our continuing relationships.

Since the late 1800s, our ancestors’ belongings have been excavated and removed from our land by archaeologists, grave robbers, and the general population. Displaced belongings and ancestral remains were treated as trade goods by museums and institutions across the world.

Our community encourages the return of such belongings to their home so that we may care for them and learn from them. The returning of cultural belongings does not have to be adversarial. We have received belongings in a number of ways, including personal returns where we have shared a meal together and gathered the stories about how people came to have the belongings. We have even had someone return belongings through the mail and attach a handwritten story of explanation. Mindsets have changed over the generations and we have approached every return on a case-by-case basis. Our teachings tell us to go into this type of sensitive work with an open heart and an open mind.

We encourage you to:

• Use the term belonging(s)
• Remember that our ancestors used belongings in their everyday lives
• Understand that belongings are still important to us
• Learn that belongings help us know our history
• Appreciate that belongings show the skills and talents of Musqueam people, both in the past and in the present
Big Ideas
The belongings unearthed in archaeological digs once belonged to someone and carry value and importance to our community.

Understandings
Students will understand that our ancestors’ belongings continue to hold value to our community today.

Materials
- Ancestral Belongings Panels

Activity
- As a class or in groups, students can read and discuss the information shared on the Ancestral Belongings Panels included in the kit. Discuss the implications of colonial settlements, the excavation of belongings, and the distribution of those belongings to museums. You can also connect to təʔi ʔə ɬeqəməx — Animation History of the Fraser River Delta (on the iPad), that shows increasing amounts of land colonized by settlers.

Suggestions for starting a discussion
- What do you think the difference is between an object and a belonging?
- Consider the types of materials that would be able to survive for thousands of years.
- What do you think the term “excavation” mean?
- How would you feel if your grandparents’ skeletons were in someone’s private collection?
- What do you think is the role of a museum?

Connections
- Community Voices Video: sʔəyəɬəq — Larry Grant talks about belongings (iPad), p. 102
- Wayne Point (Smokey) Community Profile, p. 24
- təšxʷʔamətəšxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory map, p. 75
- təʔi ʔə ɬeqəməx — Animation History of the Fraser River Delta (iPad), p. 87

Ancestral Belongings Extension
Chapter 7  Belongings

In groups or as individuals, students can research the various institutions shown on the Ancestral Belongings Panels (#2) with the global map showing museums that now house our belongings. Discuss the implications of our belongings being taken away from us and housed at institutions across the world. Some institutions (including MOA) have online collections which can be searched for Musqueam belongings.

http://collection-online.moa.ubc.ca/collection-online/search?keywords=musqueam

Extension Questions
• What do you think is the role of a museum?
• Who do you think should own the belongings kept in museums, especially those removed from our ancient villages?
• What if you had to travel across the world to see the belongings of your family and ancestors?
• Consider the types of materials that would be able to survive for thousands of years. Ask what is missing and why?

Resources
• Musqueam website – ʔəcənəʔam
  http://www.musqueam.bc.ca/c%CC%93%C9%99sna%CA%94%C9%99m
• Museum of Anthropology Collection Online Database
  http://collection-online.moa.ubc.ca/

Connections
• Community Voices Videos (iPad), p. 99
  • ʔəʔəyəɬq̓ – Larry Grant talks about belongings
  • xʷən ɬəq̓əɬmak̓ʷəʔ – Our ancestors’ ways continue
• Vigil at ʔəcənəʔam: Critical Media Analysis, p. 122
• təʔi niʔəṯx̱əq̓əməx – Animation History of the Fraser River Delta (iPad), p. 87
Belongings Activity Cards

* To begin, use the quotes by community members to engage the class in discussion.

“When you’re making something, their words come back. Our ancestors are not gone. They are kept alive through our work.” —Morgan Guerin, 2015

“I’m still learning the precise process of making such tools, even after nine years of hard work. My ancestors had to have a lot of patience and knowledge to make these tools.” —Wayne Point (Smokey), 2015

“It’s not just the act of doing things. It is how we do them that makes us who we are.” —Morgan Guerin, 2014

“With every tool I make, I learn about my ancestors, my culture, and myself.” —Wayne Point (Smokey), 2015
Belongings Activity Cards

Included in the teaching kit is a selection of tools and materials made by Wayne Point (Smokey) and secalenəxʷ — Morgan Guerin for inclusion in this teaching kit. The makers view traditional tool-making as a way to learn about our ancestors and our culture. In turn, their work can help to educate others about our ancient technologies. These tools and materials are referred to with the term “belongings” because they, too, are valued belongings of their makers and of our community.

The contemporary belongings in this teaching kit demonstrate the ingenuity of our people and help teach us that ancient knowledge has a place in the 21st century. The technologies developed by our people were integral to our survival and it is important to preserve these traditions as a connection to our cultural heritage.

Respect for the Belongings and their Care and Handling

There are some special precautions we would like you and your students to take when using the belongings in this kit. Please take some time to go over the following rules about proper care for and handling of the belongings:

- Please handle with respect and treat each belonging with care.
- Ask yourself, if this was your belonging how would you want others to treat it?
- Be careful. Concentrate on the belongings when you handle them.
- When you lift and carry a belonging, always use two hands and never carry more than one belonging at a time.
- Take your time. Don’t rush. You are less likely to drop a belonging if it is well supported and you are taking your time.
- Use only pencils when taking notes near the belongings as ink, pens, and paint can mark them.

Big Ideas

Traditions help us to learn about our ancestors and maintain our culture. Teachings and knowledge are shared through traditional practices.

Understandings

Students will understand that the makers are working to learn how to create the tools made by their ancestors. They will also gain a better idea of why traditional tools are relevant in the 21st century.
Chapter 7 Belongings

Materials
- Belongings Activity Cards
- Contemporary belongings (13)

Activity
Divide students into groups and hand out the Belongings Activity Cards. Using the line drawings, students can find the corresponding belonging. Encourage students to engage with the belonging by looking closely, feeling the texture and weight of the material, and discussing their thoughts with each other. Each activity card includes quotes from the makers and open-ended questions to help deepen student engagement. Students can report on their findings to the rest of the class.

The questions provided are meant to inspire and to encourage students' own inquiries. We encourage you and your students to consider “Why?” after each answer or shared thought.

For teachers’ reference, basic information about the belongings is included below. You can use this information as a tool to further students’ inquiry and understanding of the contemporary belongings.

Suggestions for starting a discussion
- When do you think these belongings were made? What makes you say that?
- Have you ever made something by hand? Share something about the process of making it or how you felt about the finished product.
- Review the makers’ profiles and ask why both feel it is so important today to make the tools of their ancestors.
- Can you think of anything that you, your parents, and your grandparents all do in the same way or manner?
- How do you think these belongings are connected? Be creative!
- Sketch one of the belongings to encourage close looking.
- Sharing these belongings is a sign of respect. Discuss how, as a class, you can provide a safe temporary home for our belongings.

Connections
- Community Profiles, p. 18
  - Wayne Point (Smokey)
  - sec̓əlenəxʷ—Morgan Guerin
Belongings Activity Cards Extension

“The majority of my work is done using traditional tools. Some of the resources I use are very scarce and difficult to access.”

secəlenəxʷ—Morgan Guerin, 2015

“Many of the material types are disappearing. We need a huge volcano to erupt to get some more basalt!”

Wayne Point (Smokey), 2015

secəlenəxʷ—Morgan Guerin and Wayne Point (Smokey) have both expressed concern about the scarcity and unavailability of natural resources used when making traditional tools. There are many contributing causes for this lack of material resources, including limited Aboriginal rights that extend to natural resources, logging and other natural resource extraction processes like mining, climate change, and many more.

As a class consider these issues with regard to how they impact traditional practices and makers like secəlenəxʷ—Morgan Guerin and Wayne Point (Smokey), as well as the general public.

Extension Questions

- Where do you think the makers found the materials to make these belongings? Do you think they can be found locally? Why or why not?
- List everything you can think of that could influence the accessibility of these resources to our community.

Resources

- Climate Change Impacts
  http://www2.gov.bc.ca/gov/topic.page?id=BE3D1E436EE14ADE8255FA0AD060659C
- Effects of Climate Change in British Columbia
  http://www.livesmartbc.ca/learn/effects.html
- Article: “Climate change to impact B.C. agriculture: study”
- Article: “Climate change looms as major threat to key B.C. industries”
  https://www.biv.com/article/2015/2/climate-change-looms-major-threat-key-bc-industrie/
• Overview of Canada’s forest industry
  http://www.nrcan.gc.ca/forests/industry/13311
• Article: “Canada Largest Contributor to Deforestation Worldwide: Study”
  http://www.huffingtonpost.ca/2014/09/05/canada-deforestation-worst-in-world_n_5773142.html

Connections
• Community Voices Videos (iPad), p. 99
  • qiyəplenəxʷ—Howard E. Grant talks about environmental impact
  • Louise Point (Weeze) talks about plants
• taχʷtəna:t—Wendy Grant-John Community Profile, p. 21
Chapter 7  Belongings

For Teacher Reference: Belongings Information

šxʷhəỳəqs
Abrader Stone
Material: Sandstone
Use: To shape, sharpen, and smooth other material like bone, similar to how sandpaper is used on wood.

ƛ̓qəwtən
Awl
Material: Deer bone
Use: To pierce holes in hides, bark, baskets, and other materials, generally in order to ease the insertion of a peg, twine, rope, etc.

čəqʷnístən
Blanket Pin
Material: Bone
Use: To secure a blanket around a person’s shoulders, similar to how a button is used to fasten a coat.

ʔəχə́l̕qən
Buckskin
Material: Elk hide
Use: To protect a tool-maker’s leg when using sharp materials or tools.

Core
Material: Basalt
Use: The core is what is left over after many tools have been made from the original rock. It is discarded when the remainder is no longer useful. The discarded piece tells archaeologists that there were humans living where such rocks are found.

q̓ʷiʔq̓ʷəstən
Hammerstone
Material: Metamorphic rock
Use: As a hammer and to remove large pieces off a larger rock to be made into tools.

təʔəɬ
Harpoon Point
Material: Bone
Use: To fish or to hunt sea mammals.
Chapter 7 Belongings

teʔəɬ
Harpoon Point
Material: Bone
Use: To fish or to hunt sea mammals.

t̕əχəla
Projectile Point (in progress)
Material: Basalt
Use: To hunt animals or in warfare.

t̕əχəla
Projectile Point (glass)
Material: Glass
Use: To hunt animals or in warfare.

ʔəχtən
Scraper (in progress)
Material: Basalt
Use: To scrape wood or animal hide.

t̕əy̓stən
Tine
Material: Antler
Use: To flake the edges of rocks for details and sharpness.

Tools in Process
Material: Basalt
Use: These tools are included to show a mid-step in the process of creation. They also demonstrate that the makers, Wayne Point (Smokey) and secalenaxʷ—Morgan Guerin, are continuing to learn from examples from their ancestors.

χʷəʔit
Wedge
Material: Antler
Use: To split, shape, and carve wood.
Chapter 8  Curriculum Relevance

Curriculum Relevance

xʷməθkʷəy̓əm: qʷi:l̕qʷəl̕ ʔə kʷθə snəw̓eyəɬ ct — Musqueam: giving information about our teachings is intended to help teachers and students learn about us from us. The teaching kit offers a range of resources including maps, stories, community interviews, timelines, short films, and contemporary belongings. The Teacher’s Resource features rich information, discussion suggestions, and activities, all presented from our community’s perspective. hən̓q̓əmin̓əm̓, our ancestral language, is an integral part of the teaching kit and provides insights into our rich linguistic and cultural heritage.

Designed as a cross-curricular resource, this teaching kit emphasizes Aboriginal perspectives and critical thinking practices that are major components of the new British Columbia curriculum (2016–2017). We welcome educators to develop and adapt the teaching kit to fit the needs of their class and students. Educators are encouraged to display the included hanging resources, link the content to current events, and use the big ideas as starting points for critical questions or inquiry projects. We also invite you to reach out to our community and invite speakers or members to come to your class for further discussions.

This section of the Teacher’s Resource is organized by grade level and offers suggestions on how the content and activities can be used with reference to the big ideas drawn from the new BC curriculum. Curriculum links are not limited to what we have included and can easily be expanded to other subjects.
Kindergarten – Identity and Families

Use components of the teaching kit to introduce our community. Students will have the opportunity to learn about the importance of our language and our ancestral lands. Storybooks, alphabet cards, and a map of our territory are provided to help teach about our home, our history, and our language.

Social Studies

<table>
<thead>
<tr>
<th>Related Big Ideas from BC Curriculum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our communities are diverse and made of individuals who have a lot in common.</td>
</tr>
<tr>
<td>Stories and traditions about ourselves and our families reflect who we are and where we are from.</td>
</tr>
<tr>
<td>Rights, roles, and responsibilities shape our identity and help us build healthy relationships with others.</td>
</tr>
</tbody>
</table>

Language Arts

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Stories help us learn about ourselves and our families.</td>
</tr>
<tr>
<td>Everyone has a unique story.</td>
</tr>
<tr>
<td>Playing with language helps us discover how language works.</td>
</tr>
</tbody>
</table>

Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Kindergarten curriculum.

Activities

- Learning from Community, p. 15
- hən̓q̓əmin̓əm̓ Alphabet Cards or hən̓q̓əmin̓əm̓ Alphabet Sound Cards (iPad), p. 42

Stories

- tə speʔəʔ ?iʔ kʷθə kʷasən — The Bear and the Star storybook, p. 47
- kʷθə sƛ̓ənəq ?ə ᴵʔaʔałmax — Potlatch at Jericho Village storybook, p. 54
- yanákʷəɬ stəʔəʔ ?ə kʷθə syəweñaɬ ct — Travelling Along by Canoe, Like Our Ancestors storybook, p. 60
- spəhels ?iʔ ɬiɬqelc — Wind & Little Moon storybook, p. 67
- stem tə ?iʔ — What is This? storybook, p. 65
Grade 1 – Local Communities

Use the resources in the teaching kit to understand the special relationship between our culture and our land. We have lived here in our ancestral territory since time immemorial and we continue to thrive here.

Social Studies

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>We shape the local environment, and the local environment shapes who we are and how we live.</td>
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Language Arts

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<tbody>
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<td>Stories help us learn about ourselves and our families.</td>
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</table>

Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 1 curriculum.

Discussions
- tə šxʷʔam̓əts tə šxʷməθkʷəy̓əm, Musqueam’s Ancestral Territory, p.75

Activities
- Learning from Community, p. 15
- Community Profiles, p. 18
- hən̓q̓əmin̓əm̓ Alphabet Cards or hən̓q̓əmin̓əm̓ Alphabet Sound Cards (iPad), p. 42
- Potlatch at Jericho Village Activity Cards, p. 80
- String Timeline, p. 115

Stories
- χpey̓əɬ — Cedar Tree storybook, p. 49
- tə speʔəθ ?iʔ kʷθə kʷəʔən — The Bear and the Star storybook, p. 47
- kʷθə sƛ̓ənəq ?ə x̓ʔəyalməxʷ — Potlatch at Jericho Village storybook, p. 54
- yanəxʷəʔəːʔ stəʔeʔ ?ə kʷθə syəwənəʔ ct — Travelling Along by Canoe, Like Our Ancestors storybook, p. 60
- spəhels ?iʔ ɬiɬqelc̓ — Wind & Little Moon storybook, p. 67
- stem tə ?iʔ — What is This? storybook, p. 65
- slahel̕ — Slahal
Grade 2 – Regional and Global Communities

We are the first people of this land. Introduce your students to our language and our lands through the provided storybooks, alphabets, and map. Learn about our community through members’ own words and shared stories.

Social Studies

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<tr>
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<tbody>
<tr>
<td>Canada is made up of many diverse regions and communities.</td>
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<tr>
<td>Individuals have rights and responsibilities as global citizens.</td>
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Language Arts

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<tr>
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<tbody>
<tr>
<td>Stories help us learn about ourselves, our families, and our communities.</td>
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<tr>
<td>Listening and speaking helps us explore, share, and develop our ideas.</td>
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<tr>
<td>Using language in creative and playful ways helps us understand how language works.</td>
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</tbody>
</table>

Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 2 curriculum.

Discussions
- xʷʔəw̓yaθənəq — Teaching Language, p. 39
- hən̓q̓əmin̓əm̓, p. 40
- tə šxʷʔaməts tə šxʷməθkʷəy̓əm, Musqueam’s Ancestral Territory, p. 75

Activities
- Learning from Community, p. 15
- Community Profiles, p. 18
- hən̓q̓əmin̓əm̓ Alphabet Cards or hən̓q̓əmin̓əm̓ Alphabet Sound Cards (iPad), p. 42

Stories
- tə speʔəθ ?iʔ kʷθə kʷasən — The Bear and the Star storybook, p. 47
- kʷθə sƛ̓ənəq ?ə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village storybook, p. 54
- yan̓axʷəɬə:ɬ stəʔe ?a kʷθə syaʔwənəɬ ct — Travelling Along by Canoe, Like Our Ancestors storybook, p. 60
- spahels ?iʔ ɬiɬqelc̓ — Wind & Little Moon storybook, p. 67
- stem tə ?iʔ — What is This? storybook, p. 65
Grade 3 – Global Indigenous Peoples

Begin learning about global Indigenous peoples by starting locally. Learn about our history and ancestral territory. Expose your students to our haⁿq̓əmiʔəm̓ language. Introduce our rich culture through voices of Musqueam community members, our stories, and significant dates in our history.

### Social Studies

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<tr>
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<tr>
<td>Learning about Indigenous peoples nurtures multicultural awareness and respect for diversity.</td>
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### Language Arts

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<tbody>
<tr>
<td>Stories help us learn about ourselves, our families, and our communities.</td>
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</table>

Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 3 curriculum.

**Discussions**
- snaʔweyaʕš tə xʷʔələm̓əxʷ — Teachings of the Community, p. 14
- xʷʔəwʔəθənəq — Teaching Language, p. 39
- haʔq̓əmiʔəm̓, p. 40
- tə sʔaːn:tə yəθəs — Our History, P. 113

**Activities**
- Learning from Community, p. 15
- Community Profiles, p. 18
- haʔq̓əmiʔəm̓ Alphabet Cards or haʔq̓əmiʔəm̓ Alphabet Sound Cards (iPad), p. 42
- Potlatch at Jericho Village Activity Cards, p. 80
- String Timeline, p. 115
- Belongings Activity Cards, p. 133
Chapter 8  Curriculum Relevance

**Stories**
- tə speʔəθ ʔiʔ kʷθə kʷasən — *The Bear and the Star* storybook, p. 47
- χpeyəɬp — *Cedar Tree* storybook, p. 49
- kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — *Potlatch at Jericho Village* storybook, p. 54
- yənaχʷəɬə:ɬ staʔe ʔə kʷθə syaʔeňəɬ ct — *Travelling Along by Canoe, Like Our Ancestors* storybook, p. 60
- spəhels ʔiʔ ɬiɬqəlč — *Wind & Little Moon* storybook, p. 67
- stem tə ʔiʔ — *What is This?* storybook, p. 65

**Videos**
- *Musqueam Through Time* (DVD, iPad), p. 97
- Community Voices Videos (iPad)
  - qiyəplenəxʷ — Howard E. Grant talks about environmental impact, p. 102
Grade 4 - First Peoples and European Contact

Introduce our rich culture through voices of our community members, our stories, and significant dates in our history. Learn about our history, lands, and belongings through the visual and material resources provided in the teaching kit. Expose your students to our language through stories and place names and start a conversation about the history of interactions between Musqueam people and newcomers.

Social Studies

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<thead>
<tr>
<th>Related Big Ideas from BC Curriculum</th>
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<tbody>
<tr>
<td>The pursuit of valuable natural resources has played a key role in the changing the land, people, and the communities of Canada.</td>
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Language Arts

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<td>Exploring text and story helps us understand ourselves and make connections to others and to the world.</td>
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</table>

Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 4 curriculum.

Discussions

- xʷʔəw̓yaθənəq — Teaching Language, p. 39
- haŋqəmiʔəm, p. 40
- tə šxʷʔəməts ta šxʷməθkʷəy̓əm, Musqueam’s Ancestral Territory, p. 75
- tə sʔa:nɬ syəθəs – Our History, P. 113

Activities

- Learning from Community, p. 15
- Community Profiles, p. 18
- haŋqəmiʔəm Place Names Activity Cards, p. 77
- Potlatch at Jericho Village Activity Cards, p. 80
- təʔiʔa:ɬeq̓əm — Animation History of the Fraser River Delta (iPad), p. 87
- String Timeline, p. 115
Chapter 8  Curriculum Relevance

- Righting History: A Historical Timeline, p. 119
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
- Ancestral Belongings, p. 130
- Belongings Activity Cards, p. 133

Stories
- tə speʔəθ ?iʔ kʷθə kʷasən — The Bear and the Star storybook, p. 47
- χpey̓əɬp — Cedar Tree storybook, p. 49
- kʷθə sƛ̓ənəq ?ə lə ?əyalməxʷ — Potlatch at Jericho Village storybook, p. 54
- spəhels ?iʔ ɬiɬqelc — Wind & Little Moon storybook, p. 67
- sləhel — Slahal storybook, p. 58

Videos
- sʔi:ɬqəy̓ — The Origin of the Name Musqueam (iPad), p. 72 & 111
- Musqueam Through Time (DVD, iPad), p. 97
- Community Voices Videos (iPad)
  - Louise Point (Weeze) talks about plants, p. 104
  - mən̓eʔɬ — Johnny Louis talks about smoking fish, p. 101
  - mən̓eʔɬ — Johnny Louis talks about duck hunting, p. 101
  - qiyəplenəxʷ — Howard E. Grant talks about environmental impact, p. 102
  - taχʷtəna:t — Wendy Grant-John talks about sharing cultural knowledge, p. 105
Grade 5 – Canadian Issues and Governance

Canada’s policies regarding the Musqueam community have affected and continued to affect the social, political, and economic sovereignty of our people. Learn about discriminatory laws and practices through the provided films and interviews of community members. Introduce students to the recent vigil at čəsnaʔəm as an example of the many acts of resistance we have undertaken since the time of the first settlers.

Social Studies

<table>
<thead>
<tr>
<th>Related Big Ideas from BC Curriculum</th>
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<tbody>
<tr>
<td>Canada’s policies and treatment of minority peoples have negative and positive legacies.</td>
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</table>

Language Arts

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<td>Exploring text and story helps us understand ourselves and make connections to others and to the world.</td>
</tr>
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Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 5 curriculum.

Discussions
- xʷʔəw̓yaθənəq — Teaching Language, p. 39
- ʔən̓q̓əmiʔəm, p. 40
- tə šxʷʔəməts tə šxʷməθkʷəy̓əɬ — Musqueam’s Ancestral Territory, p. 75
- tə sʔənɬ syəθəs — Our History, P. 113
- šxʷqʷəlwə́nmət — Speaking Out: Voices of the Community, p. 91

Activities
- Learning from Community, p. 15
- Community Profiles, p. 18
- ʔən̓q̓əmiʔəm Place Names Activity Cards, p. 77
- Potlatch at Jericho Village Activity Cards Extension, p. 82
- tə ?i ᓄəɬəq̓əməx — Animation History of the Fraser River Delta (iPad), p. 87
- String Timeline, p. 115
Chapter 8  Curriculum Relevance

- Righting History: A Historical Timeline, p. 119
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
- Ancestral Belongings, p. 130

Stories
- kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village storybook, p. 54
- yənáxʷəɬə:ɬ staʔe ʔə kʷθə syaʔweŋət  ct — Travelling Along by Canoe, Like Our Ancestors storybook, p. 60
- stem tə ?i ? — What is This? storybook, p. 65

Videos
- sʔi:ɬqəy̓ — The Origin of the Name Musqueam (iPad), p. 72 & 111
- Musqueam Through Time (DVD, iPad), p. 97
- Writing the Land (DVD, iPad), p. 94
- Community Voices Videos (iPad)
  - maːneʔɬ — Johnny Louis talks about smoking fish, p. 101
  - qiyaplenəxʷ — Howard E. Grant talks about environmental impact, p. 102
  - təxʷtənaːt — Wendy Grant-John talks about sharing cultural knowledge, p. 105
  - snaʔweŋət — Teachings received since childhood, p. 107
  - tə ńa ?eləw̓kʷ — These belongings, p. 108
Grade 6 – Global Issues and Governance

To begin to understand how current economic policies, resource management, and urbanization affects our community, students need to know more about our history from our perspective. Use the Teachers’ Resource to compare and analyze how our issues are represented.

Social Studies

<table>
<thead>
<tr>
<th>Related Big Ideas from BC Curriculum</th>
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<tbody>
<tr>
<td>Economic and resource interests can cause conflict among peoples and government.</td>
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</table>

Language Arts

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<td>Exploring text and story helps us understand ourselves and make connections to others and to the world.</td>
</tr>
</tbody>
</table>

Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 6 curriculum.

Discussions

- xʷʔəw̓yaθənəq — Teaching Language, p. 39
- tə šxʷʔəmətəs tə šxʷməθkʷəy̓əm, Musqueam’s Ancestral Territory, p. 75
- tə sʔa:ñɬ syəθəs – Our History, P. 113

Activities

- Community Profiles, p. 18
- haŋq̓amiʔəm Place Names Activity Cards, p. 77
- Potlatch at Jericho Village Activity Cards Extension, p. 82
- tə ʔi ʔa ɬeq̓əməx — Animation History of the Fraser River Delta (iPad), p. 87
- String Timeline, p. 115
- Righting History: A Historical Timeline, p. 119
- Vigil at cəsnaʔəm: Critical Media Analysis, p. 122
- Ancestral Belongings, p. 130
- Belongings Activity Cards, p. 133
Chapter 8  Curriculum Relevance

Videos

• Musqueam Through Time (DVD, iPad), p. 97
• Writing the Land (DVD, iPad), p. 94
• Community Voices Videos (iPad)
  • mañe74—Johnny Louis talks about smoking fish, p. 101
  • qiyəplenəxʷ—Howard E. Grant talks about environmental impact, p. 102
  • Louise Point (Weeze) talks about plants, p. 104
  • salisaye—Leona M. Sparrow talks about the Sparrow Case, p. 103
Grade 7 – The Ancient World to the 7th Century

Our community has been here, on this land, since time immemorial. Our teachings hold the ancient wisdoms of our ancestors and continue to be used to pass on our ancient traditional histories and teachings from generation to generation. Encourage students to understand how our ancestral traditions have endured and continued. Introduce the term “belonging,” in place of “object” or “artifact,” to better represent important tangible representations of our history, aspects of our cultural heritage, and our continuing relationships.

Social Studies

<table>
<thead>
<tr>
<th>Related Big Ideas from BC Curriculum</th>
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</thead>
<tbody>
<tr>
<td>Geographic conditions shaped the emergence of civilizations.</td>
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</table>

Language Arts

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<tr>
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<td>Exploring text and story helps us understand ourselves and make connections to others and to the world.</td>
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</tbody>
</table>

Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 7 curriculum.

Discussions
- snəw̓eyəɬ sə xʷəlməxʷ — Teachings of the Community, p. 14
- tə šxʷʔam̓əts tə šxʷməθkʷəy̓əɬ, Musqueam’s Ancestral Territory, p. 75
- tə sʔa:nɬ syəθəs — Our History, P. 113

Activities
- Learning from Community, p. 15
- Community Profiles, p. 18
- hən̓q̓əmin̓əm Place Names Activity Cards, p. 77
- Potlatch at Jericho Village Activity Cards, p. 80
- Finding Your Way: Directionality Cards, p. 84
- tə ʔi n̓a ɬeq̓əməx — Animation History of the Fraser River Delta (iPad), p. 87
- Righting History: A Historical Timeline, p. 119
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
Chapter 8 Curriculum Relevance

- Ancestral Belongings, p. 130
- Belongings Activity Cards, p. 133

Videos
- Musqueam Through Time (DVD, iPad), p. 97
- Writing the Land (DVD, iPad), p. 94
- Community Voices Videos (iPad)
  - taχʷtənaːt — Wendy Grant-John talks about sharing cultural knowledge, p. 105
  - tə stəfəw — The river, p. 106
  - sʔəyəɬəq — Larry Grant talks about belongings, p. 102
  - taχʷtənaːt — Wendy Grant-John talks about weaving, p. 104
  - xʷən ɣəʔə́ ʔə səxʷtəhim̓ sʔəwénəɬ ct — Our ancestors’ ways continue, p. 108
Grade 8 – 7th century to 1750

Our history is written in the landscape. Our place names remind us of our history and of stories that convey teachings. They speak to resources we utilize and describe a landscape that has changed dramatically over the last 10,000 years. Learn about how we have worked to revitalize our language of hən̓q̓əmin̓əm̓ to reverse the effects of colonization and engage with our rich traditions. Introduce students to our ancestral territory, including our ancient village and burial site of cəsnaʔəm, through our hən̓q̓əmin̓əm̓ place names.

Social Studies

<table>
<thead>
<tr>
<th>Related Big Ideas from BC Curriculum</th>
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<tbody>
<tr>
<td>Contacts and conflicts between peoples stimulated significant cultural, social, political change.</td>
</tr>
<tr>
<td>Human and environment factors shape changes in population and living standards.</td>
</tr>
<tr>
<td>Exploration, expansions, and colonization had varying consequences for different groups.</td>
</tr>
<tr>
<td>Changing ideas about the world created tension between people wanting to adopt new ideas and those wanting to preserve established traditions.</td>
</tr>
</tbody>
</table>

Language Arts

<table>
<thead>
<tr>
<th>Related Big Ideas from BC Curriculum</th>
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<tbody>
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<td>Exploring text and story helps us understand ourselves and make connections to others and to the world.</td>
</tr>
<tr>
<td>Language can shape ideas and influence others.</td>
</tr>
<tr>
<td>Texts are socially, culturally, and historically constructed.</td>
</tr>
<tr>
<td>People understand texts differently depending on their worldviews and perspectives.</td>
</tr>
</tbody>
</table>

Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 8 curriculum.

Discussions
- snəwəyəɬ sə xʷəlməxʷ — Teachings of the Community, p. 14
- xʷʔəw̓yaθənəq — Teaching Language, p. 39
- hən̓q̓əmiʔəm — p. 40
- tə šxʷəmət əsə sə šxʷməθkʷəɬ xʷəlməx, Musqueam’s Ancestral Territory, p. 75
- tə sʔa:nəɬ syəθəs — Our History, P. 113
- šxʷqʷəlwə́nmət — Speaking Out: Voices of the Community, p. 91
Activities

• Community Profiles, p. 18
• hən̓q̓əmin̓əm Place Names Activity Cards, p. 77
• Potlatch at Jericho Village Activity Cards, p. 80
• taʔiʔaɬ qəʔaməx — Animation History of the Fraser River Delta (iPad), p. 87
• String Timeline, p. 115
• Righting History: A Historical Timeline, p. 119
• Vigil at časnāʔəm: Critical Media Analysis, p. 122

Videos

• sʔi:ɬqəy̓ — The Origin of the Name Musqueam (iPad), p. 72 & 111
• Musqueam Through Time (DVD, iPad), p. 97
• Community Voices Videos (iPad)
  • sʔaʔəq — Larry Grant talks about belongings, p. 102
  • xʷən yəʔe:y̓ tə šxʷtəhim̓s kʷθə syəwênəɬ ct — Our ancestors’ ways continue, p. 108
  • qiyəplenəxʷ — Howard E. Grant talks about environmental impact, p. 102
  • Louise Point (Weeze) talks about plants, p. 104
Grade 9 – 1750 to 1919

Our ancestors had many villages and moved throughout the entirety of our territory. Our main winter village has always been located at the mouth of the Fraser River. Learn about our history from our perspective and our traditional and unceded territory that encompasses much of what is now known as the Lower Mainland. Introduce students to časnaʔəm, our ancient village and burial site, and emphasize our efforts in protecting the site.

Social Studies

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<tr>
<th>Related Big Ideas from BC Curriculum</th>
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<td>The physical environment influences the nature of political, social, and economic change.</td>
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Language Arts

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Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 9 curriculum.

Discussions
- xʷʔəw̓yaθənəq — Teaching Language, p. 39
- hən̓q̓əmin̓əm̓, p. 40
- tə šxʷʔam̕ats tə šxʷməθkʷəy̓əɬ, Musqueam’s Ancestral Territory, p. 75
- tə sʔa:nɬ syəθəs — Our History, P. 113
- šxʷqʷəlwə́nmət - Speaking Out: Voices of the Community, p. 91

Activities
- yənə́xʷəɬa:ɬ stəʔe ʔə kʷθə syəw̓enəɬ ct — Travelling Along by Canoe, Like Our Ancestors storybook, p. 60
- hən̓q̓əmiʔəm Place Names Activity Cards, p. 77
- Finding Your Way: Directionality Cards, p. 84
- tə ḥa ʔełqəməx — Animation History of the Fraser River Delta (iPad), p. 87
Chapter 8  Curriculum Relevance

- String Timeline, p. 115
- Righting History: A Historical Timeline, p. 119
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
- Ancestral Belongings, p. 130
- Belongings Activity Cards, p. 133

Videos
- Writing the Land (DVD, iPad), p. 94
- Musqueam Through Time (DVD, iPad), p. 97
- Community Voices Videos (iPad)
  - sʔəyəɬəq — Larry Grant talks about belongings, p. 102
  - xʷən yəʔe:y̓ tə šxʷtəhim̓s kʷθə syəw̓eŋəł ct — Our ancestors’ ways continue, p. 108
  - tə stəl̓əw — The river, p. 106
Grade 10 – 1919 to Present

Our cultural practices are integral to our legal, historical, and social lives. Over the past 150 years, the Canadian government has tried to abolish these practices and force our people to assimilate to their standards. Expose students to the ways in which forced assimilation practices have negatively affected our community, in both tangible and intangible ways. Emphasize how we, as a community and as individuals, continue to resist these efforts and maintain our strong and proud traditions.

Social Studies

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<tr>
<th>Related Big Ideas from BC Curriculum</th>
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<tr>
<td>Local, national, and global conflict can have lasting effects on the contemporary world.</td>
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Language Arts

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<tr>
<td>Text and story deepen understanding of complex and abstract ideas.</td>
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Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 10 curriculum.

Discussions
- xʷʔəw̓yaθənəq — Teaching Language, p. 39
- haʔqəmiʔəm, p. 40
- tə šx”ʔaməts tə šx”maθk”əʔəm, Musqueam’s Ancestral Territory, p. 75
- tə sʔa:nɬ syəʔəs — Our History, P. 113
- šx”qʷəlwə́nmət — Speaking Out: Voices of the Community, p. 91

Activities
- Community Profiles, p. 18
- stem tə ʔi ? — What is This? storybook, p. 65
- haʔqəmiʔəm Place Names Activity Cards, p. 77
- tə ʔi ʔə ʔəqəməx — Animation History of the Fraser River Delta (iPad), p. 87
- String Timeline, p. 115
- Righting History: A Historical Timeline, p. 119
Chapter 8 Curriculum Relevance

- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
- Ancestral Belongings, p. 130

Videos
- Writing the Land (DVD, iPad), p. 94
- Musqueam Through Time (DVD, iPad), p. 97
- Community Voices Videos (iPad)
  - sʔəyəɬəq — Larry Grant talks about belongings, p. 102
  - səlisəye — Leona M. Sparrow talks about the Sparrow Case, p. 103
  - qiyəplenəxʷ — Howard E. Grant talks about environmental impact, p. 102
  - taχʷtəna:t — Wendy Grant-John talks about sharing cultural knowledge, p. 105
Grade 11/12 – Contemporary First Peoples Issues

We have been educating our own people since time immemorial—about our traditions and culture and about the everyday skills needed to survive and prosper. However, the Indian Residential School system drastically impacted how our people were educated and continues to influence how we address our own wellbeing today. Use the Teacher’s Resource to introduce how we assert our Aboriginal rights through the legal system, activism, and education. Through the videos and Community Profiles, learn that our strong culture and ancient traditions help to guide and carry us forward.

Social Studies

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<td>Our changing world presents challenges for First Peoples in maintaining their identities and worldviews.</td>
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Below are recommendations of activities, resources, and discussion suggestions that connect to the BC Grade 11/12 curriculum.

Discussions

- snəw̓eyəɬ sə xʷəl̓məxʷ—Teachings of the Community, p. 14
- xʷʔəw̓yaθənəq—Teaching Language, p. 39
- hańqəmiʔəm, p. 40
- tə šxʷʔəməts tə šxʷməθkʷəy̓əm, Musqueam’s Ancestral Territory, p. 75
- tə sʔa:nɬ syəθəs—Our History, P. 113

Activities

- Learning from Community, p. 15
- Community Profiles, p. 18
- hańqəmiʔəm Place Names Activity Cards, p. 77
- Potlatch at Jericho Village Activity Cards, p. 80
- təʔiʔənəqəməx—Animation History of the Fraser River Delta (iPad), p. 87
Chapter 8  Curriculum Relevance

- String Timeline, p. 115
- Righting History: A Historical Timeline, p. 119
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
- Ancestral Belongings, p. 130

Videos
- sʔi:ɬqəy̓ — The Origin of the Name Musqueam (iPad), p. 72 & 111
- Writing the Land (DVD, iPad), p. 94
- Musqueam Through Time (DVD, iPad), p. 97
- Community Voices Videos (iPad)
  - sʔayəɬəq — Larry Grant talks about belongings, p. 102
  - səlisəye — Leona M. Sparrow talks about the Sparrow Case, p. 103
  - qiyəplenəxʷ — Howard E. Grant talks about environmental impact, p. 102
  - taχʷtənaːt — Wendy Grant-John talks about sharing cultural knowledge, p. 105
  - snəw̓eyəɬ — Teachings received since childhood, p. 107
  - Louise Point (Weeze) talks about plants, p. 104
Grade 11/12 – 20th Century World History

The effects of forced cultural assimilation by the British colonial government and the Canadian government were and continue to be a major impact of colonization. Our native oral traditions were actively discouraged, our land and use of resources were restricted, and our inherent Aboriginal rights were limited. Use the Teacher’s’ Resource to learn about how our community has asserted our Aboriginal rights through activism, the legal system, and education.

Social Studies

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<tr>
<td>A range of social and political movements have arisen from the desire for individual and collective rights.</td>
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</table>

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- xʷʔəw̓yaθənəq — Teaching Language, p. 39
- haŋqəməñəm, p. 40
- tə šxʷʔəməts tə šxʷməθkʷəy̓əm, Musqueam’s Ancestral Territory, p. 75
- tə sʔaːn̓ɬ syəθəs — Our History, P. 113
- šxʷqʷəlwə́nmət — Speaking Out: Voices of the Community, p. 91

Activities
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- haŋqəməñəm Place Names Activity Cards, p. 77
- tə ʔi ʔə ʔəqəməx — Animation History of the Fraser River Delta (iPad), p. 87
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- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
- Ancestral Belongings, p. 130
Chapter 8  Curriculum Relevance

Videos
  • *Writing the Land* (DVD, iPad), p. 94
  • *Musqueam Through Time* (DVD, iPad), p. 97
  • Community Voices Videos (iPad)
    • sʔəyəɬəq — Larry Grant talks about belongings, p. 102
    • salisaye — Leona M. Sparrow talks about the Sparrow Case, p. 103
    • qiyəplenəxʷ — Howard E. Grant talks about environmental impact, p. 102
Grade 11/12 – Human Geography / Physical Geography

Our landscape reflects our ancestral histories and stories that convey teachings passed on through the generations. Learn about our deep connection to our lands and waters using the Community Profiles and videos. Using the map and timelines, expose your students to the history of our ancestral territory and village sites. Listen to our community as they discuss the changes to our landscape since European colonization and how this impact has affected the wellbeing of our community.

Social Studies

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<td>Human activities change landscapes in a variety of ways.</td>
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Discussions
- tə šxʷʔam̓əts tə šxʷməθkʷəy̓əɬ — Musqueam’s Ancestral Territory, p. 75
- tə sʔa:nɬ syəθəs — Our History, P. 113

Activities
- Community Profiles, p. 18
- hən̓q̓əmin̓əm̓ Place Names Activity Cards, p. 77
- Finding Your Way: Directionality Cards, p. 84
- tə ʔi n̓a ɬeq̓əməx — Animation History of the Fraser River Delta (iPad), p. 87
- String Timeline, p. 115
- Righting History: A Historical Timeline, p. 119
- Vigil at c̓əsnaʔəm: Critical Media Analysis, p. 122
- Belongings Activity Cards, p. 133
Chapter 8  Curriculum Relevance

Videos

- sʔi:ɬqəy̓ — The Origin of the Name Musqueam (iPad), p. 72 & 111
- qəy̓scam — The History of When the Stone Carving of a Woman was Brought to Musqueam, p. 72 & 111
- Writing the Land (DVD, iPad), p. 94
- Musqueam Through Time (DVD, iPad), p. 97
- Community Voices Videos (iPad)
  - səlisəye — Leona M. Sparrow talks about the Sparrow Case, p. 103
  - qiyəplenəxʷ — Howard E. Grant talks about environmental impact, p. 102
Grade 11/12 – Law Studies/Social Justice

Our cultural practices are an integral part of our legal, historical, and social lives, like those of other Canadian First Nations. Use the Teacher’s Resource to better understand the methods the Canadian government has utilized over the last 150 years in order to abolish these practices and force our people to assimilate. It is important for students to understand that we practiced and continue to maintain strong and proud traditions. Our enduring traditions have allowed us to set legal precedents on important issues regarding Aboriginal rights.

Social Studies

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<tbody>
<tr>
<td>A society’s legal framework affects all aspects of people’s lives.</td>
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- hən̓q̓əmin̓əm̓, p. 40
- tə šxʷʔam̓əts tə šxʷməθkʷəy̓əɬ, Musqueam’s Ancestral Territory, p. 75
- tə sʔa:nɬ syəθəs — Our History, P. 113
- šxʷqʷəlwə́nmət — Speaking Out: Voices of the Community, p. 91

Activities
- Community Profiles, p. 18
- Potlatch at Jericho Village Activity Cards Extension, p. 82
- stem tə ?i ? — What is This? storybook, p. 65
- hən̓q̓əmiʔəm Place Names Activity Cards, p. 77
- tə ?i ŋə Ɂəq̓əməx — Animation History of the Fraser River Delta (iPad), p. 87
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- Righting History: A Historical Timeline, p. 119
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
- Ancestral Belongings, p. 130

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- Community Voices Videos (iPad)
  - salisaye — Leona M. Sparrow talks about the Sparrow Case, p. 103
  - qiyałplənəxʷ — Howard E. Grant talks about environmental impact, p. 102
  - sʔəyəɬəq — Larry Grant talks about belongings, p. 102
  - tə stəl̓əw — The river, p. 106
Acknowledgements

Many hearts, many hands, and many minds contributed to the creation of this educational resource. Funding was provided by Musqueam Nation, the Museum of Anthropology at UBC, the Department of Canadian Heritage through the Museum Assistance Grant, the Vancouver Foundation, and West Point Grey Academy. We raise our hands in thanks to them all.

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čamqʷa:t—Larissa Grant
Terry Point
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Musqueam Language and Culture Department
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Jill Campbell
Vanessa Campbell
Grace Point

Musqueam Community Members
taxʷtəna:t—Wendy Grant-John
Wayne Point (Smokey)
secalenaxʷ—Morgan Guerin
Klaw-law-we-leth—Trudi Harris-Cornick
Jordan Wilson
Mary Roberts
mañeʔ—Johnny Louis
Nora Stogan
Marny Point

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Klaw-law-we-leth—Trudi Harris-Cornick
Jordan Wilson
Mary Roberts
mañeʔ—Johnny Louis
Nora Stogan
Marny Point

Museum of Anthropology
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Sir Charles Tupper Secondary — Cecil Baird
Vancouver School Board — Tori Johnson
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