

PART THREE

BIBLIOGRAPHY

This bibliography include resources listed in each of the units as well as supplementary resources. They are listed by category:

1. Traditional Narratives
2. Teacher Resources: Pedagogy and Classroom Activities
3. Plant Guides and Handbooks
4. Videos
5. Interactive Websites
6. Everything Else

1. Traditional Narratives

Bridge, Karen and Kevin Neary. *Voices of the Elders. Huu-ay-aht Histories and Legends*. Heritage House, 2013.

A history of the Huu-ay-aht people of the west coast of Vancouver Island, including chapters on the traditions about the Great Flood and earthquakes.

Carlson, Keith Thor. *You Are Asked to Witness: The Stó:lō in Canada's Pacific Coast History*. Stó:lō Heritage Trust. Chilliwack, BC, 1997.

This ethnohistory of the Stó:lō contains an Elder's description of a First Salmon Ceremony and other information related to traditional salmon fishing (pages 3-7).

Kou-Skelowh / We are the People. Theytus Books, 1999.

This book contains three Okanagan traditional narratives: How Food was Given (Led by Grizzly Bear, the plants and animals promise to sacrifice themselves to provide food for humans); How Names were Given (Animals are given roles before the arrival of humans) and How Turtle Set the Animals Free (Turtle outsmarts Eagle to free the animals).

Ktunaxa Nation Creation Story. Ktunaxa Nation website.

<http://www.ktunaxa.org/who-we-are/creation-story/>

In preparation for the arrival of humans, the animals chase a terrible monster through the Ktunaxa territory. The story of the chase names places throughout the region. Events following the defeat of the monster end up creating physical features, including the Rocky Mountains.

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Morven, Amelia. When the Volcano Erupted. Amelia Morven, Nisga'a Elder.

This story told by Nisga'a Elder Amelia Morven tells of how children mistreated the salmon, which resulted in the eruption of a volcano and the destruction of many people and villages. Found in First Nations Journey of Justice, Grade 5, pages 143-146. Online at <https://bit.ly/2CQCO1H>.

Nisga'a Lisims Government. *Volcano*. <http://www.nisgaanation.ca/volcano>.

This website gives a version of the traditional story about the Nass valley volcano.

Sechelt Nation. *Mayuk the Grizzly Bear*. Gibsons, Nightwood Editions, 1993.

A Sechelt Elder tells a traditional narrative when he gives a name to his great grandson. Two brothers rescue their younger brother from a grizzly bear that they wounded when they were hunting. The baby is not named after the brave hunters, but after the respected foe, Mayuk the grizzly. Contains elements of TEK, such as knowledge of bears' anatomy and use of medicinal plant.

Stó:lō Nation. *Man Turned to Stone* website. Stó:lō Research and Resource Management Centre. Link at <https://tinyurl.com/fnesc90>

Describes the traditional story of the man who was transformed to stone, as well as a background to the importance of stories and the connections with the land.

Tsimshian Nation. *Luutigm Hoon – Honouring the Salmon : An Anthology Told in the Voices of the Tsimshian*. Tsimshian Nation, School District 52 (Prince Rupert) 1999.

Includes traditional stories "The Adawx of the Salmon and the Prince" and "The Origin of Fishing Nets."

Vickers, Roy Henry. *Orca Chief*. Madeira Park BC: Harbour Publishing, 2015.

When four hunter from Kitkatla arrive at their fishing grounds, exhaustion makes them lazy and they throw their anchor overboard without care for the damage it might do to marine life or the sea floor. When Orca Chief discovers what the hunters have done, he sends his most powerful Orca warriors to bring the men and their boat to his house. The men beg forgiveness for their ignorance and lack of respect, and Orca Chief compassionately sends them out with his pod to show them how to sustainably harvest the ocean's resources.

White, Ellen Rice (Kwulasulwut). *Legends and Teachings of Xeel's, The Creator*. Theytus Books, 2018.

Four traditional narratives presented for high schools students. Includes The Creator and the Flea Lady which includes the theme of Interconnectedness and the understanding that everything is living.

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Winter Hunter and the Mosquitoes. Ts'msyen. Two versions available:

- Franz Boas, Tsimshian Mythology, 1916. Available online at <https://bit.ly/2FyD7kD>.
- Canadian Museum of History, condensed version, adapted from the version published by Franz Boas. Online at <https://bit.ly/2Dj9z8d>.

People of the Land: Legends of the Four Host First Nations. Theytus Books, 2009.

Narratives of the Lil'wat, Musqueam, Squamish and Tsleil-Waututh First Nations published in connection with the 2012 Vancouver-Whistler Olympics. Many photographs illustrate this anthology of the Lil'wat, Musqueam, Squamish and Tsleil-Waututh First Nations traditional stories. These stories link people to the land and to each other and pass on traditional knowledge and history. These sacred teachings – which range from creation stories to naming stories – are collected in an anthology of stories shared by storytellers of each nation. The book celebrates the four host First Nations on whose ancestral territories the Vancouver 2010 Olympic and Paralympic Winter Games were held. The stories are summarized below:

The Transformer Story of Lil'wat People: Creation of Lil'wat Territory, pages 13-19.

- Two brothers and their sister, known as the Transformers, shaped the land of Lil'wat people, leaving landmarks that can be identified today. At the same time, they instruct the people on how to harvest resources from the land.

Coyote, (Lil'wat), pages 21-43.

- This story tells different adventures of Coyote, the trickster/transformer character. First, he attempts to create a son out of different materials from the land – mud, rock, pitch and finally cottonwood bark (teaching an understanding of the different properties of these materials). Then Coyote and his son go on a journey and a variety of transformations happen along the way.

The Young Girl That Transformed into a Wolf (Musqueam), pages 49-50.

- A short version of story in which a girl, tired of always having to hunt deer for her family, transforms into a wolf.

Qelqelil (Musqueam), pages 53-68. A Musqueam version of how mosquitoes came to be.

Smwkwa'a7 – The Great Blue Heron (Squamish), pages 75-78.

- The Transformers are preparing the world for the coming of the people, and the transform a grumpy old man into the Great Blue Heron.

Sch'ich'iyúy – The Sisters Mountain (Squamish) pages 81-90.

- This tells the story of the transformation of two sisters into the two prominent mountain peaks visible from Vancouver, called by the Squamish the Sisters, but commonly known by non-Squamish people as the Lions.

Tsleil-Waututh Nation Story of Creation, pages 97-101

- The first man and woman are created as a result of transformations of aspects of the natural world.

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2. Teacher Resources: Pedagogy and Classroom Activities

These resources include pedagogical sources that discuss various aspects of infusing Indigenous science in the school curriculum, as well as additional sources of units and lessons.

Aikenhead, G. and H. Michell. *Bridging Cultures: Indigenous and Scientific Ways of Knowing Nature*. Pearson Education, 2012.

Examines ways Indigenous and Western science can be used together to build cross-cultural school science.

Bibby, Maureen and Teresa Laplante. *Ktunaxa Resource Kit Teachers Guide*. Ktunaxa/Kinbasket Language Program, 1994.

These lesson activities include Plant Collecting, Hunting and Fishing, In Camp Activities and Transportation.

Canadian Wildlife Federation. Strangers in a Strange Land. Link at <https://tinyurl.com/fnesc38>

Online activities. Students explore the traditional wisdom of fishers, farmers, First Nations, and other peoples whose close relationship with nature gives them a deeper understanding of, and sensitivity toward, climatic cycles and events.

Climate Justice in BC: Lessons for Transformation. <http://www.teachclimatejustice.ca>

Curriculum package examines climate change and rising inequalities. Includes 8 modules with embedded videos, downloadable graphics, Power Points, print-friendly PDFs, and additional resources is available free to use and adapt.

Great Bear Sea videos and curriculum. A series of video clips based on the documentary *The Great Bear Sea: Reflecting on the Past—Planning for the Future*, and accompanying lessons. www.greatbearsea.net.

Ignas, Veronica. *Two Ways of Knowing, Traditional Ecological Knowledge Meets Western Science*. 2003. <http://www.ecoknow.ca/curriculum.html>

Students compare Traditional Ecological Knowledge and scientific knowledge using case studies of Indigenous Plant Classification, the Pine Mushroom Industry in North West British Columbia, the Smallpox Epidemic of 1862 and the impact of AIDS today.

Ignas, Veronica. *Traditional Ecological Knowledge and Climate Change*. 2003. <http://www.ecoknow.ca/curriculum.html>

These lessons are based on primary research done by the Forests and Oceans For the Future Research Group. Elders, harvesters, fishers and other members of the Gitxaala community were interviewed to learn about their understanding of weather and climate in the Gitxaala area.

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Isaac, Irene. *Understanding Traditional Ecological Knowledge Through Kwakwaka'wakw Story*. Master's thesis, University of Victoria, 2010. Online at <http://bit.ly/2cCercS>

Description of a cross-cultural science and environmental education program using traditional Kwakwaka'wakw stories as a focus. Lessons were piloted in Alert Bay and evaluation showed that the students understood the TEK of the people, and a range of western science concepts, and also respect of the people and the land.

Judson, Gillian. *A Walking Curriculum: Evoking Wonder and Developing Sense of Place* (K-12). 2018. 68 pages.

Suggestions for place-based activities that get students outside and interacting with their environment in diverse ways. For more information see the imagineEd website, www.educationthatinspires.ca. Direct link at <https://tinyurl.com/fnesc10>.

Kawagley, Angayuqaq Oscar, Ray Barnhardt. "Indigenous to Place: Western Science Meets Native Reality." Alaska Native Knowledge Network. Alaska University, 1998. (19pp) <https://eric.ed.gov/?id=ED426823>

This paper examines the relationship between Indigenous ways of knowing and those associated with Western science and formalized schooling, with examples from Alaska that illustrate ways to reconnect education to a sense of place. Educational applications of four Indigenous views are discussed: long-term perspective, interconnectedness of all things, adaptation to change, and commitment to the commons.

Klockars, Donna and Brenda Boreham. *Legends from the Chemainus Tribe. Stories and Teachings from the Oral Tradition of the Elders*. Chemainus Tribe and First Nations Education Services, SD 68 Nanaimo, 1992.

Cross-curricular lessons around two Chemainus stories, The Wolf Family Legend and Saved by the Orca. (The stores are published separately.) The "Saved by the Orca" unit includes the activities, Canoe and Paddlemaking and Clam Chowder.

Kokanee of British Columbia. Wild BC, 2004.

This teacher's guide provides a wide variety of activities for all grade levels. It includes an activity about the evolution of the landlocked kokanee from the sockeye salmon.

The Learning Circle. Classroom Activities. Indigenous Affairs Canada, 2012. <http://bit.ly/1MTii1J>

Eight units on various topics relevant to First Nation Studies for ages 12 - 14. Unit 4, Hunting and Trapping, can be adapted to the Hunting and Trapping unit in this Teacher Resource.

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Lemaigre, Keith. *Trapping*. Unit in the series Rekindling Traditions: Cross-Cultural Science and Technology Units. College of Education, University of Saskatchewan, 2000.

<https://tinyurl.com/fnesc36>.

These lesson plans and activities dealing with trapping were designed for an Indigenous school whose community members are active trappers and includes lessons dealing with the use and physics of steel traps and going out on a trap line.

McKeen, Scott. *First Nations Resource Use on the Northwest Coast: Investigations into Geography, Ecology, Knowledge and Resource Management*.

<http://www.ecoknow.ca/documents/tekUnit3.pdf>

Students examine resource management and environmental issues, and ways that Traditional Ecological Knowledge can be used to address them. It features a resource management simulation.

MacPherson, Nancy Elizabeth. *Traditional Knowledge for Health (Nlaka'pamux)* Masters thesis, UBC, 2009. <http://bit.ly/2dBfaM8>

This thesis studies the TEK of the Nlaka'pamux Nation as it relates to health.

Michell, Dr. Herman, Yvonne Vizina, Camie Augustus and Jason Sawyer. *Learning Indigenous Science from Place*. University of Saskatchewan, 2008. <https://bit.ly/2ENlmMo>.

Research study examining Indigenous-Base Science perspectives in Saskatchewan First Nations and Métis Community contexts.

Project Caribou. An Educator's Guide to Wild Caribou of North America. Project Caribou. Whitehorse: Government of the Yukon, 2001. <https://tinyurl.com/fnesc37>

A detailed guide to the caribou, including background information and activities. Includes BC caribou herds.

Safe Drinking Water Foundation. *Grade Nine Thematic Unit: First Nation Water Issues Case Studies*. Safe Drinking Water Foundation website, www.safewater.org. Linked at <https://tinyurl.com/fnesc77>.

Four case studies about water issues are presented. The studies are: As long As the Rivers Flows Tour 1991; James Bay I & II; Yellow Quill First Nation; Natural Resource Transfer Agreement.

Snively, Gloria. *Beach Explorations. A Curriculum for Grades 5-10*. Oregon Sea Grant Program, 1998.

This resource includes a great variety of activities to do with beach studies, including suggestions for planning field trips to beaches, biological and ecological information and activities, science inquiries with specific types of seashore animals, and activities for different types of seashore habitats.

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Snively, Gloria and Wanosts'a7 Lorna Williams, eds. *Knowing Home: Braiding Indigenous Science with Western Science, Book 1*. University of Victoria, 2016.

<https://tinyurl.com/fnesc83>

Snively, Gloria and Wanosts'a7 Lorna Williams, eds. *Knowing Home: Braiding Indigenous Science with Western Science, Book 2*. ePublishing Services, University of Victoria Libraries, 2018. <https://tinyurl.com/fnesc76>

Together these two volumes provide a wealth of support for infusing Indigenous Science and Knowledge into the BC science curriculum. Chapters include background and discussions about Indigenous knowledge and worldviews, and also practical ideas for developing lessons.

Tenning, Cathleen Anne. "Metaphorical Images of Sciences: The Perceptions and Experiences of Indigenous Students who are Successful in Senior Secondary Science." In *Knowing Home: Braiding Indigenous Science with Western Science, Book 2*, pages 29-40. ePublishing Services, University of Victoria Libraries, 2018. <https://tinyurl.com/fnesc76>

A report on a study of Indigenous students who were successful in senior secondary science courses, tracking their perceptions and attitudes about science.

Thompson, Judy. *Traditional Plant Knowledge of the Tsimshian*. 2003.

<http://www.ecoknow.ca/curriculum.html>

Students apply understandings of Traditional Ecological Knowledge to plant identification, classification, traditional cultural practices and nutrition.

Vuntut Gwitchin Government. *Traditions & Science – Spring Culture Camp Teacher Manual*. Old Crow Experiential Education Project, Yukon Government, 2010. Yukon Schools website, link at <https://tinyurl.com/fnesc18>. See the accompanying Grade 7-9 student booklet at <https://tinyurl.com/fnesc19>.

These activities were developed for students attending land-based camps and cover a range of activities associated with traditional knowledge and land use. Include activities useful for Unit 9 Hunting and Trapping. Also includes Aquatic Studies.

Aboriginal Curriculum Integration Project, SD 79 Cowichan Valley. <http://bit.ly/2dkCSaG>

Environmental lessons for Grades 7-9.

Walker, Donna. *First Nations Science & Ethnobotany Unit K-10*. Vancouver Island Region for Aboriginal Education. N.d.

Fifteen activity cards with science and art activities including these plants: salal, miner's lettuce, cow parsnip, salmonberry, sweet camas, red laver, chanterelle mushroom, sphagnum moss, ferns, white fawn lily, lodgepole pine and red cedar, red alder, kinnikinnick, eel grass and oregon grape, cat tails.

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W̱SÁNEC School Board and Tye Swallow. “Learning from the Homeland; An Emerging Process for Indigenizing Education.” In *Knowing Home: Braiding Indigenous Science with Western Science, Book 2*, pages 186-210. ePublishing Services, University of Victoria Libraries, 2018. <https://tinyurl.com/fnesc76>

This article describes an on-going project to develop local, place-based curriculum working with W̱SÁNEC Elders and community members.

3. Plant Guides and Handbooks

MacKinnon, Andy. *Plants of Northern British Columbia*. Lone Pine Field Guide, 1999.

Parish, Roberta. *Tree Book: Learning to Recognize Trees of British Columbia*. Partnership Agreement on Forest Resource Development. Print version, or download online at <http://ow.ly/7DLO302Wa1h>

Pasco, Juanita. *The Living World. Plants and Animals of the Kwakwaka'wakw*. Alert Bay: U'mista Cultural Society, 1998

Pojar, Jim. *Plants of Coastal British Columbia including Washington, Oregon & Alaska*. Partners Publishing, 2016.

Turner, Nancy J. *Food Plants of Coastal First Peoples*. Royal British Columbia Museum, 1995.

Turner, Nancy J. *Food Plants of Interior First Peoples*. Royal British Columbia Museum Handbook series. UBC Press, 1997.

Turner, Nancy J. *Plant Technology of First Peoples in British Columbia*. Royal British Columbia Museum Handbook series. UBC Press, 1998, 2007.

Turner, Nancy J. *Plants of Haida Gwaii*. Sono Nis Press, 2005.

Turner, Nancy J. and Richard Hebda. *Saanich Ethnobotany: Culturally Important Plants of the W̱SÁNEĆ People*. Royal BC Museum, 2012.

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4. Videos

Most of these videos are found online.

Aboriginal Culture in British Columbia. 2011 4:32 min. Link at <http://bit.ly/2dCTa2L>

This is a BC Tourism promotional video that might be used as an introduction to the diversity of technologies and cultures of BC First Nations.

Arrow Leaf Balsam Root. Healthy Family Variety Channel, 2018. 5:27 min.

<https://youtu.be/ASJ4WTENynM>

An amateur video showing the parts and characteristics of the balsamroot.

Bear Witness. Central Coast First Nations Bear Working Group, 2013. 22 minutes. On

Youtube, link at <http://bit.ly/2cjDHBm> or the website www.bearsforever.ca

This video takes a compelling look at the issue of trophy hunting of grizzly bears on BC's Central Coast, while illustrating the relationships of people and bears and the connections First Nations have with the bears and the land. It also shows a strong relationship between First Nations guardians and scientists who share research into bear populations. NOTE: This video includes a number of short but graphic clips of dead bears and bear parts. Preview to make sure it is appropriate for your students.

Bill Reid. NFB, 1979. 27:56 min. https://www.nfb.ca/film/bill_reid/

This video from 1979 shows the renowned Haida artist Bill Reid creating a totem pole from a cedar tree.

Clam Garden Time Lapse. SFU Newsroom, 2014. 0:36 min.

<https://youtu.be/hqWC5CeVQy8>.

A short view of a clam garden through the changing tides taken on Quadra Island.

Deadfall Trap, SKCradleboard Initiative, 2015. 10:52 min. https://youtu.be/9_vKkCoqi5g.

The “figure 4” deadfall trap is demonstrated by a First Nations knowledge-keeper.

Eyes and Ears on the Land and Sea. Coastal First Nations Great Bear Initiative, 2010. 12 min.

<https://vimeo.com/8317295>

An overview of the activities of the Guardian Watchmen programs in First Nations communities on the North and Central coasts.

Freedom For the Fry. Castanet, 2018.1:24 min. <https://bit.ly/2WAUmXa>.

This is a news report and video about the release of salmon fry into the Penticton Channel by students from the Okanagan region, as part of an annual Penticton Indian Band ceremony.

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From Glaciers to Glass Sponge Reefs. Kitsumkalum First Nation, 2018. 27:21 min. Online at <https://youtu.be/15CxqNnFJSw>.

The video shows how one BC First Nation is studying the effects of climate change and finding ways to adapt to the coming changes to ensure they still have access to their traditional food resources. It illustrates how the community uses both traditional knowledge and Western science to understand, monitor and adapt to the changes in their local ecosystems.

The Guardians of the Land. St'at'imc Government, 2017. 7:37 min. <https://youtu.be/Zi8g-kyQcGg>.

Members of the St'at'imc First Nation explain the importance of the grizzly bear to their culture, and the effects on the land and the culture of the loss of grizzlies on their territories. Discusses their grizzly bear monitoring program and grizzly recovery project. It also touches on the different relationship that settlers had with the bear. See also, *St'at'imc Grizzly*, St'at'imc Government, 2016

Great Bear Sea videos and curriculum. www.greatbearsea.net

A series of video clips based on the documentary *The Great Bear Sea: Reflecting on the Past – Planning for the Future*, and accompanying lessons. The Youtube play list for the videos is linked at <https://tinyurl.com/fnesc91>.

Hide Tanning the Woods Cree Way. Video, 17 minutes. Portage College, 2014. Online at <https://youtu.be/SWUCC00yGd8>.

This video follows an Indigenous Elder tanning a moose hide. It outlines thirteen steps required to tan the hide.

Heath, Joel and the Community of Sanikiluaq. *People of a Feather*. Video. 1 h 32 min.

Documentary film about survival in a changing Canadian Arctic. Available on disk or rental through Vimeo, <https://vimeo.com/ondemand/peoplefeather>.

How to Make a Traditional Coast Salish Drum: Jorge Lewis Drum Maker. Phil Ives, 2012. 20:58 min. <https://youtu.be/3uzmBCZUx0w>

Contemporary drum maker Jorge Lewis of the Snuneymuxw (Nanaimo) First Nation demonstrates how to make a traditional drum.

Imagine the Fire. CBC The National. 2013. 14.24 min. <https://bit.ly/2UC2u87>

This video about controlled landscape burning reports on how the Dene of the Fort Liard First Nations in north-eastern BC use traditional burning practices to manage its traditional territories.

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Indigenous Connections to the Land. Alannah Young, 2015. 4:37 min.

https://youtu.be/vxJB_c9JqHc.

This short video shows Coast Salish people and their connections with the land, including a young girl and her grandmother, and Musqueam elder Larry Grant.

Kitsumkalum on Climate Change and Food Security. Kitsumkalum First Nation. 4:37 min.

<https://youtu.be/VZiuUKu0D00>

This is the introduction to the longer documentary, *From Glaciers to Glass Sponge Reefs*.

Keepers of the Coast. Coastcast.ca Production. Central Coast Indigenous Resource Alliance.

38 min. www.vimeo.com/172824819

Keepers of the Coast takes a close look at how the Kitasoo/Xai'Xais, Heiltsuk, Nuxalk, and Wuikinuxv Nations are stewarding their marine territories.

Meet Coyote, an Aboriginal "Legend." Aboriginal Tourism BC, 2015. 2:34. Youtube link at

https://youtu.be/aRe1ePS_hwg

Coyote the Trickster in Interior BC First Nations cultures. Includes Coyote Markers, balancing rock monuments that mark territorial boundaries.

Meet a Local Legend: K'umugwe Dancers. Aboriginal Tourism BC, 2015. 3:50. Youtube link at

<http://bit.ly/2cjDsGt>

A 13 year old dancers shows his connection with his culture and the land, and performs a traditional dance in a bear costume. "I'm wearing a mask that is from a tree that is from hundreds of years ago. The fire is our connection with our ancestors."

Meet a Local Legend: The Salmon. Aboriginal Tourism BC. Link at

https://youtu.be/aRe1ePS_hwg

Elder Ralph Phillips of the Xat'sull First Nation talks about how the fish has sustained First Nations communities since time immemorial.

Millions of Salmon Return Home. National Geographic, 2014. 4:14 min.

https://youtu.be/ZR4_LhPCgbo.

This film shows the Adams River (Secwepemc Territories) salmon run, focussing on the four year cycle of the sockeye salmon cycle. It discusses the impact of climate change, particularly the rise in water temperatures.

Mysteries of Ancient Clam Gardens. Andrew Elizaga, 2013. 6:43 min.

https://youtu.be/DIGn4yd15_I

Tom Seweid, Watchman for the Mamalilikulla Qwe'Qwa'Sor'Em territory, explains the significance of the ancient clam gardens (lo'hewae). He emphasizes that features like clam gardens and culturally modified trees are considered archeological evidence, but are also First Nations "deeds and title" to the land.

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The Northern Abalone in Haida Gwaii. Haida Gwaii Stewardship Group. 7.20 min.
<http://bit.ly/2deckcQ>

This video gives a good introduction to the abalone and the issues surrounding it, and one First Nations' approach to restoration of abalone populations. It includes excellent underwater video of the abalone.

Rare Woolly Dog Hair Found in Coast Salish Blanket. Burke Museum, 2017. 1.23 min.
<https://youtu.be/W-7xcnyaZmU>.

This short video shows a blanket in a museum which has been demonstrated to show it has hair of the Coast Salish Woolly Dog.

The Sacred Relationship. (short) Native Counselling Services of Alberta. NCSA Video Channel, 2013. 8:00 min. <https://youtu.be/tyuVWksDJmA>.

In this short film, based on the full length documentary of the same name, Cree Elders from Alberta discuss the importance of peoples' relationships with the land and specifically with water.

The Sacred Relationship. (full length documentary) Native Counselling Services of Alberta. NCSA Video Channel, 2013. 52:31 min. <https://youtu.be/5NxByZ-8a4>

Water - The Sacred Relationship was an Alberta project that brought Cree Elders and Indigenous and Western scientists. The resulting documentary explores topics including: Indigenous Worldview; Water and Ceremony; Settlement and Colonization; Reconciliation and the common ground between Indigenous and Western Science.

Sharing the Stories of Our Ancestors. Indigenous Tourism BC. 2012. 1.33 min.
<https://youtu.be/Z4UIy49qQ6U>.

This short video summarizes the importance of stories to diverse First Peoples in BC.

Skeena River Trapline. National Film Board, 1949, 16 min. <https://tinyurl.com/fnesc35>

This NFB documentary was made in 1949, when trapping was more of a way of life than it is today. It follows a Gitksan trapper on his trapline in the upper Skeena River region. It captures very well the trapping experience of the time, with no apparent paternalistic or racial bias, and only a slight romanticism. The term Indian is used throughout to refer to Indigenous people, and the narrator mispronounces the name Gitksan. Note: The film shows some brief scenes of shooting, skinning and butchering a deer.

St'at'imc Grizzly. St'at'imc Government, 2016. 5:23 min. https://youtu.be/dDHHMDy_Tcw

Discusses the important connections the St'at'imc and other First Nations have with the grizzly bear, as a relative, symbolic of interconnections with nature. It describes the Grizzly Bear recovery project, and how the data collected are used to help manage ecosystems in their territories. See also *The Guardians of the Land*, St'at'imc Government, 2017.

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St'at'imc The Salmon People. St'at'imc Government, 2016. 15:45 min.

<https://youtu.be/KMtdVqHDrwc>.

Part 1: Salmon is Life. The importance of salmon for the St'at'imc people as the major food source throughout the year. Illustrates families participating in the process of fishing and process the fish on the Fraser River, passing on their traditional knowledge. It illustrate two methods of catching fish.

Part 2: (starts at 4:02 min) Impacts to Salmon. Illustrates the impacts of dams on the Bridge River, a tributary of the Fraser River in St'at'imc territory. Discusses how industry impacts pollution of the Fraser River, and the resulting effects on the ecosystems and the salmon.

Part 3: The St'at'imc Hydro Agreement. (starts at 10:41 min.) Describes the BC Hydro-St'at'imc Authority Agreement, which means the St'at'imc have capacity to impact how BC Hydro works in their territories. Using science, the St'at'imc are able to have BC Hydro adapt some of their operations to benefit the salmon and other resource.

The Story of Cedar (Sechelt Arts Fest 2015). 26 min. Blue Zula, 2015.

<https://youtu.be/WlCt9Jx0T7g>.

Diverse First Nations knowledge-keepers discuss why cedar is so important to First Nations, and the important qualities of cedar for a variety of uses.

A Subsistence Culture Impacted by Climate Change. Arctic Athabaskan Council. 3 min.

<http://bit.ly/2cSLeGB>

This short video demonstrates the various impacts of climate change on food security of First Peoples' communities in Yukon and Alaska, particularly salmon and the muskeg ecosystem

Two-eyed Seeing, Cheryl Bartlett. Cape Breton University, 2012. 8:44 min.

https://youtu.be/_CY-iGduw5c.

First Nations people and academics discuss the important of two-eyed seeing and integrating Indigenous and Western science in schools.

Two Sciences. Native Counselling Services of Alberta. 7:51 min. NCSA Video Channel,

2015. <https://youtu.be/hDMcLi9IIqY>

A Cree Knowledgekeeper and a Western ecologist discuss the similarities between Indigenous and Western science, particularly as it relates to wetlands.

A Wall Worth Building. 3:55 min. Hakai Magazine, 2017. <https://youtu.be/22Nytmxw2Z8>.

Using scenic photography in the Gulf Islands and animation, this video explains the Traditional Ecological Knowledge behind the construction of clam gardens.

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7. Interactive Websites

These websites include web-based multimedia activities and online databases.

Against the Current: Interconnected Lives of Salmon and People on the Skeena River. Katelyn Monk-McKenzie. Living Landscapes, Royal BC Museum, 2005. <https://tinyurl.com/fnesc40>.

This oral history project has interviews with four people engaged in the salmon fishery, including two First Nations people.

CBC. “Life on the Line. Are fur trappers stuck in the past or a vital piece of Canada’s living heritage?” CBC website and videos. <http://www.cbc.ca/news2/interactives/fur-trapping/>

This multimedia site examines two sides of the issue of trapping in contemporary Canada. It includes a 360 video taken underwater in a beaver pond, as well as text, images, maps and other graphics.

The Clam Garden Network. <https://clamgarden.com>.

This site shares up-to-date information about the study of clam gardens shared by its network of members, who included First Nations, academics, researchers and resource managers.

Connecting Traditions. Secwepemc Nation. <http://secwepemc.sd73.bc.ca/>

This interactive multimedia presentation gives cultural information about the Secwepemc people.

E-Flora BC Electronic Atlas of the Flora of British Columbia. <https://tinyurl.com/fnesc67>.

E-Flora BC is a biogeographic database of the vascular plants, bryophytes, lichens, algae, fungi and slime molds of British Columbia. It does not include Indigenous uses of plants.

First Voices. <http://www.firstvoices.com>

Web-based tools and services designed to support Aboriginal people engaged in language archiving, language teaching & culture revitalization. It has online dictionaries with pronunciations for many BC First Nations languages.

A Journey Into Time Immemorial. Simon Fraser Museum of Archaeology and Ethnology, 2008. www.sfu.museum/time/

An interactive multimedia website based on the story of Xá:ytem Longhouse in Mission BC. Covers many aspects of Sto:lo culture including technology. For an accessible index to tool technology, go to www.sfu.museum/time/en/sitemap/

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Kuhnlein, Harriet V and Murray M. Humphries. Traditional Animal Foods of *Indigenous Peoples of Northern North America*. McGill University. Online at <http://traditionalanimalfoods.org/>

This is a comprehensive database compiled from an academic survey of published literature about Indigenous uses of animals.

Native Peoples, Plants & Animals: Halkomelem. A Halkomelem Ethnobiology Web Site. Simon Fraser University. <https://www.sfu.ca/halk-ethnobiology>.

A database of biological and cultural information about plants and animals important the Halkomelem speaking First Nations. Includes vocabulary in different dialects of Halkomelem (Island, Downriver, Upriver).

6. Everything Else

These are resources that have First Nations cultural and scientific content that can be used for teacher and student research. Some are available as hard copies but many are available online. Some older books may be available at a community library or through inter-library loan.

Amaron, Beryl. "More Than Useable Tools: Towards an Appreciation of Nl̓eʔkepmx Fibre Technology as a Significant Expression of Culture." UNBC Masters Thesis, 2000. Linked at <https://bit.ly/2ZiD8Px>

This thesis examines the use of fibre technologies of Nl̓eʔkepmx women to produce useful objects and at the same time to create works of art and expressions of Nl̓eʔkepmx culture.

Bannister, Kelly Patricia. "Chemistry Rooted in Cultural Knowledge: Unearthing the Links Between Antimicrobial Properties and Traditional Knowledge In Food and Medicinal Plant Resources of the Secwepemc (Shuswap) Aboriginal Nation." Doctoral Thesis, UBC, July 2000. Online at <http://bit.ly/2dyksEs>.)

Doctoral thesis merging Traditional Knowledge and Western science to study plants used by the Secwepemc First Nations.

Barsh, Russel. The Coast Salish Woolly Dogs Historylink.org, 2016. <https://tinyurl.com/fnesc11>

This article pulls together the history of the use of the Coast Salish woolly dog for producing hairs for spinning and weaving using archival and historical sources, which are given.

BIBLIOGRAPHY

Big Game Information. BC Ministry of Forests, Lands and Natural Resource Operations. Online at <https://bit.ly/2DVnmRp>

This page has links to documents about the major big game animals in BC. They describe the ecology of the animal, including its ecological relationships, and its distribution and life history. The animals listed are: bighorn sheep, black bear, caribou, cougar, elk, grizzly bear, moose, mountain goat, mule and black-tailed deer, North American bison, thinhorn sheep and white-tailed deer. The documents include some information about traditional uses by First Peoples.

Bonneau, Nancy. Shuswap and Okanagan First Nation Root Food Protocols. Masters Thesis, Simon Fraser University, 2003. Available online at <http://ow.ly/m0If302O93Y>

A study of the harvesting and protocols of two important plants, bitterroot and springbeauty. Contains excerpts of interviews with people who still harvest these plants today.

Brown, F. and Y. K. Brown (compilers). *Staying the Course, Staying Alive – Coastal First Nations Fundamental Truths: Biodiversity, Stewardship and Sustainability*. Biodiversity BC, 2009. Download at www.biodiversitybc.org or link directly at <http://ow.ly/LV5X302mlHN>

Through examples from Heiltsuk, Namgis and Haida First Nations, this book discusses seven Fundamental Truths shared by most BC First Nations: Creation; Connection to Nature; Respect; Knowledge; Stewardship; Sharing; and Adapting to Change. Includes many examples from traditional stories and teachings.

Burton, Carla M. and Philip J. Burton. Recovery of *Oplopanax horridus* (Sm.) Miq., an Important Ethnobotanical Resource, after Clearcut Logging in Northwestern British Columbia. *Ethnobotany Research and Applications*, Vol. 14, 2015. <https://bit.ly/2tNiw48>

In this ethnobotanical study scientists investigated how well devil's club recovered in an area that had been clearcut.

Claxton, Earl and John Elliot Sr. *Reef Net Technology of the Saltwater People*. Saanich Indian School Board, 1994.

History and cultural use of the reef net technology. Topics include origins, technology, ceremonies, and moons and tides.

Coast Salish Wool Dog Poster. UBC Biology. <https://tinyurl.com/fnesc13>

This 2 page includes two large panel: Coast Salish Spinning and Weaving, and Evidence for the Coast Salish Wool Do.

Coull, Cheryl. *A Traveller's Guide to Aboriginal BC*. Whitecap Books, 1996.

An overview of all First Nations communities in BC, with local information, including tribal and community names, and significant cultural features.

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Deur, Douglas and Nancy Turner, eds. *Keeping It Living: Traditions of Plant Use and Cultivation on Northwest Coast of North America*. University of Washington Press, 2006.

A collection of academic articles by leading researchers that document diverse Indigenous technologies for caring for over 300 species of plants.

First Nations Health Authority. *Traditional Food Facts Sheets*. <https://bit.ly/2x5bCKc>.

This is an illustrated brochure that highlights most of the major traditional foods used by First Nations in different regions of B.C. It give nutritional information for many of the foods. It also includes recipes.

Furniss, Elizabeth. *Dakelh Keyoh: The Southern Carrier in Earlier Times*. Quesnel School District and Kluskus, Nazko, Red Bluff and Ulkatcho Indian Bands, 1993.

This student book details the traditional cultures of the Southern Dakelh or Carrier First Nations. It includes information about traditional governance systems and hunting practices.

Gade, Gene. The Ancient and Arduous Art of Brain Tanning Buffalo Hides. Online article at <https://bit.ly/2SgEYfA>.

This is a US based article which focusses on tanning bison, but is applicable to other animals. It includes an explanation of the chemistry of using brains for tanning.

Gamble, Jessa. "How British Columbia's Coastal People Fertilized the Forest." Hakaimagazine.com, linked at <https://tinyurl.com/fnesc24>.

This article describes research that shows that shell middens created over millennia by First Nations caused forests to grow taller, thicker and greener.

Groesbeck AS, Rowell K, Lepofsky D, Salomon AK. "Ancient Clam Gardens Increased Shellfish Production: Adaptive Strategies from the Past Can Inform Food Security Today." *PLoS ONE* 9(3). 2014. Online link at <http://ow.ly/NJ1L303qvDU>.

A scientific article describing a study of clam gardens on BC coast that can be downloaded.

Hunting & Trapping Regulations Synopsis. British Columbia Fish and Wildlife Branch. <https://bit.ly/2MHPPxZ>

This guide is prepared by the BC government to inform hunters of hunting regulations and also general hunting information. It gives detailed descriptions of regional hunting areas, and gives information about regulations relating to specific species.

Indigenous Corporate Training Inc. "Indigenous Fire Management and Traditional Knowledge." 2019. <https://bit.ly/2UTXhgU>.

Describes the principal reasons that Indigenous people use controlled burning.

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Johnson, Leslie Main. "Aboriginal Burning for Vegetation Management in Northwest British Columbia." In *Indians, Fire and the Land in the Pacific Northwest*. Robert Boyd, ed. Oregon State University Press, 1999. Linked at <https://tinyurl.com/fnesc27>.

This study explores the use of landscape burning by the Gitxsan and We'suwe'ten people of the upper Skeena River region.

Joseph, Leigh. "Finding Our Roots: Ethnoecological Restoration of lhásem (*Fritillaria camschatcensis* (L.) Ker-Gawl), an Iconic Plant Food in the Squamish River Estuary, British Columbia." Masters thesis, UVic, 2012. <https://bit.ly/2TL9z9V>.

Squamish ethnobotanist Leigh Joseph investigates the traditional knowledge of the Squamish people about riceroot, and their endeavours to restore its use as a traditional food.

Kennedy, Dorothy and Randy Bouchard. *Sliammon Life, Sliammon Lands*. Vancouver: Talonbooks, 1983.

The cultures of the Homalco, Klahoose, Sliammon and Island Comox peoples. It includes information about harvesting practices, such as fishing, gathering shellfish, sea and land mammal hunting, bird hunting and plant foods. Also includes some traditional narratives.

Kirk, Ruth. *Wisdom of the Elders. Native Traditions on the Northwest Coast*. Douglas & McIntyre 1986.

This book is about the cultures of the Nuuchah-nulth, Kwakwaka'wakw and Nuxalk peoples. Some of the relevant content includes: Houses, pp. 105-108; Tools pp. 112-113; Canoes, pp. 115-118.

Lantz, Trevor C., Kristina Swerhun, Nancy J. Turner. "Devil's Club (*Oplopanax horridus*): An Ethnobotanical Review." 2004; 62:33-48 American Botanical Council. Online at <https://bit.ly/2ToUgUh>.

A broad survey of Indigenous uses of devil's club in BC and beyond.

Lindo, John, et al. "A Time Transect of Exomes From a Native American Population Before and After European Contact." *Nature Communications*, 2016. <https://tinyurl.com/fnesc56>.

This genetic study examines the possibility of genetic links and the massive depopulation Indigenous people in North America after contact. Member of the Ts'msyen Nation participated by sharing their DNA samples.

McAllister, Ian and Nicholas Read. *The Great Bear Sea*. Orca Books, 2013.

This lavishly illustrated book shows the marine ecosystems of BC North and Central coasts. It also explores issues facing the region, including climate change, overfishing, pipelines and oil tankers.

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McIlwraith, Thomas. *'We Are Still Didene': Stories of Hunting and History From Northern British Columbia*. University of Toronto Press, 2012.

This academic ethnographic study delves into the deep cultural relevance of hunting to the Didene, the First Nations living in northwestern BC around Iskut. The author records how the people have maintained their hunting culture through oral traditions, and explores interactions with the presence of industry in their territories.

Management Guidelines for Furbearers. BC Ministry of Forests, Lands and Natural Resource Operations. Online at <https://bit.ly/2GRLjfx>.

This page has links to documents about some of the key furbearing animals in BC. They describe the physical, biological, behavioural characteristics and guidelines to manage the species. The animals listed are: beaver, bobcat, coyote, fisher, fox, lynx, marten, mink, muskrat, otter, weasel, wolf, wolverine. The documents do not include information about First Peoples traditional uses of the animals.

Marshall, Amanda L. *Culturally Modified Trees of the Nechako Plateau: Cambium Utilization Amongst Traditional Carrier (Dakelh) Peoples*. M.Sc. Thesis, Simon Fraser University. 2002. Link at <https://tinyurl.com/fnesc92>.

This study combines oral histories with archaeological data of CMTs in the Dakelh traditional territories. Includes ten transcripts of Dakelh elders discussing traditional uses of inner bark as a food resource. They also encompass other aspects of TEK. Chapters on the study of CMTs may also be useful.

Menzies, Charles R. and Caroline F. Butler. "Returning to Selective Fishing through Indigenous Fisheries Knowledge." *The American Indian Quarterly* v 31, n 3. pp 441-464. 2007. Download at <http://ow.ly/pdQB302lWrU>.

This academic article suggests ways that sustainable traditional fishing techniques can be used today.

Moran, Bridget and Mary John. *Stoney Creek Woman*. Arsenal Pulp Press, 1988.

This is the story of Mary John, a Dakelh woman who was a strong leader in her community and provincially. Pages 38 to 42 describe her memories of going to hunting and trapping camps on her families traditional territories as a child. The passage explains how the whole family was involved in the hunting and trapping activities, and conveys the strong emotional attachment to those experiences.

Mortillaro, Nicole. "How Science and First Nations Oral Tradition are Converging." CBC News, 2016. <https://bit.ly/2QvEbbE>

This short article gives examples of how First Nations narratives and Western science converge, and also discusses the importance of it being a collaborative sharing of knowledge. The examples of scientific studies that support oral traditions are: the DNA study that linked the Tsimshian people of Metlakatla today with people living at Metlakatla thousands of years ago; the Inuit were not the first people to settle in the Arctic; the 1700 Cascadia earthquake.

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Myhal, Brittany. *Food Security Concerns and Challenges of First Nations Communities in the Interior of BC*. Master of Land and Water Systems, Final Report. UBC, 2018.
<https://bit.ly/2IlkX8a>.

This is a report on case studies of two interior First Nations groups, the Esh-kn-am Cultural Resources Management Services (a joint venture of three Nlaka'pamux First Nation Bands: Coldwater, Cook's Ferry and Siska) and the Lytton First Nation.

Nak'azdli Elders Speak: Nak'azdli t'enne Yahulduk. Penticton: Theytus Books, 2001.

These reminiscences of seven elders from the Dakelh community of Nak'adli include traditional stories, history, cultural practices and Traditional Ecological Knowledge.

Nisga'a Nation. *From Time Before Memory*. SD 92 (Nisga'a), 1996.

A hard-cover student book that details the many aspects of traditional and modern Nisga'a culture, including social organization, roles of chiefs, feasts, Nisga'a communities, clothing, combat, Nisga'a spirituality.

Olsen, Sylvia. *Working With Wool*. Sono Nis, 2010.

A comprehensive study of Coast Salish weavers and Cowichan sweaters including traditional weaving techniques and contemporary weavers. Pages 53 to 55 detail the use of the Salish woolly dogs, bred for their hair which was important for weaving in the past.

Peacock, Sandra L. "From Complex to Simple: Balsamroot, Inulin, and the Chemistry of Traditional Interior Salish Pit-Cooking Technology." *Botany* v. 86, pp 116-208. 2008. Online at <https://bit.ly/2WtySyP>.

A scientific paper that reports on an experiment replicating traditional Interior Salish pit cooking methods. It demonstrated that pit cooking converts indigestible inulin in balsamroot into simple sugars.

Richter, Matthew and Darby Dettloff. "Experiments In Hide Brain-Tanning With A Comparative Analysis of Stone and Bone Tools." <https://bit.ly/2DX9VAj>.

A US scientific study investigating traditional methods of brain tanning.

River of Salmon Peoples. Theytus Books, 2015.

Memories, stories and voices of First Peoples living in the Fraser River watershed, including Musqueam; Lil'wat7ul Mount Currie; Secwepemc; Nle'kepmxcinm; Dakelh and Tsilhqot'in; Sardis, Stó:Lō, and Seabird Island Stó:Lō communities. Includes text and photographs organized in five chapters: 1. The Fraser River as a Unifying Form; 2. The Fraser River as an Expression of Diversity; 3. The Fraser River as History of Change; 4. The Fraser River as a Spiritual and Cultural Relationship; 5. The Fraser River as a Place of Hope and Reconciliation.

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Simmons, Ellen. "British Columbia's Indigenous People: The Burning Issue." *Journal of Ecosystems & Management* 13 (2), 2012. <https://bit.ly/2L1aBLT>.

This article gives an overview of controlled burning, with a focus on Syilx First Nations in the Okanagan.

Stewart, Hilary. *Indian Fishing*. Douglas & McIntyre, 1977. Reprinted 2018, Quadra Recreation Society.

Detailed study of fishing technologies of BC coastal First Nations. In text and many illustrations, describes fishing methods, fishing tools and cooking and processing methods. Also includes discussion of spiritual realms.

Stewart, Hilary. *Stone, Bone, Antler and Shell. Artifacts of the Northwest Coast*. Douglas & McIntyre, 1996.

Detailed study of the many ways that stone, bone and other materials were and are used by BC First Nations. Includes many diagrams and illustrations.

Stewart, Hilary. *Cedar: Tree of Life to the Northwest Coast Indians*. Vancouver, B.C.: Douglas & McIntyre, 1984.

Detailed study of the many ways that cedar is used by BC First Nations. Includes many diagrams and illustrations.

Taking Nature's Pulse: The Status of Biodiversity in British Columbia. Biodiversity BC, 2008. Available at the Biodiversity BC website, www.biodiversitybc.org. <https://bit.ly/2KmybAI>

This 268-page report addresses land and freshwater biodiversity, and pressures on biodiversity caused by human activity, including climate change. It includes useful discussions of what biodiversity is, using BC examples. The document is available to download, or can be view in HTML format.

Tepper, Leslie H. *Earth Line and Morning Star. Nlaka'pamux Clothing Traditions*. Canadian Museum of Civilization, 1994.

A comprehensive study of the traditional and post-contact clothing technologies of the Nlaka'pamux First Nation, including woven and skin clothing. Pages 49-55 deal with tanning processes. Traditional dyes are also covered.

Trant, Andrew J. *et al.* "Intertidal Resource Use Over Millennia Enhances Forest Productivity. *Nature Communications* 7, 2016. Linked at <https://tinyurl.com/fnesc25>.

This scientific study shows that soils at First Nations habitat sites on the BC coast are higher in calcium and phosphorous, resulting in taller Western red cedar growth.

Trigg, Nicole. "Getting Back to Her Roots. *The Squamish Chief*, June 24, 2011. <https://bit.ly/2UACM4w>.

This article explains how ethnobotanist Leigh Joseph studied the rice root plant for her Master's thesis, and involved the Squamish community to restore the estuary gardening of rice root.

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Ts'elxwéyeqw Tribe. *Being Ts'elxwéyeqw: First Peoples' Voices and History from the Chilliwack-Fraser Valley, British Columbia*. David M. Schaepe, Ed. Harbour Publishing, 2017.

This large and comprehensive book is richly illustrated with pictures and maps that detail the territories of the Ts'elxwéyeqw (Chilliwack) people. The text is largely composed of interviews with people of the Ts'elxwéyeqw Nation, accompanied by contextual material. It includes examples of the histories and stewardship of specific territories throughout the book. As well, the chapter Hunting, Fishing, Gathering and Relations with the Environment will be useful for Unit 9, Hunting and Trapping.

Turner, Nancy J. *Ancient Pathways, Ancestral Knowledge*. Volumes 1 and 2. McGill-Queen's University Press, 2014.

An extensive study of how knowledge of plants and environments has been applied and shared over centuries and millennia by Indigenous peoples of BC. Both volumes include many tables that present a great depth of information in an accessible graphic format for students.

Turner, Nancy J. *The Earth's Blanket, Traditional Teachings for Sustainable Living*. Douglas & McIntyre, 2005.

Nancy Turner suggests insightful critiques of western concepts of environmental management and scientific ecology and proposes how systems of Traditional Ecological Knowledge can be recognized and enhanced.

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A report written for the Status of Biodiversity in BC, 2007.

Turner, Nancy J. "Traditional use of devil's club (*Oplopanax horridus*: Araliaceae) by Native Peoples in Western North America." *Journal of Ethnobiology* 1982;2:1-11. <https://tinyurl.com/fnesc66>

An ethnobotanical report on devil's club.

Turner, Nancy J. and Helen Clifton. "It's so different today": Climate change and Indigenous Lifeways in British Columbia." *Canada Global Environmental Change* 19, (2009) 180-190. Linked at <http://bit.ly/2dj8hvY>

This article on Indigenous perspectives on climate change discusses environmental change and challenges to the resilience of Traditional Knowledge, including topics such as species declines and new appearances; anomalies in weather patterns; and declining health of forests and grasslands.

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Turner, Nancy J., Marianne Boelscher Ignace, and Ronald Ignace. "Traditional Ecological Knowledge and Wisdom of Aboriginal Peoples in British Columbia." *Ecological Applications* 10.5 (2000): 1275-287. Available online at <http://bit.ly/2cVwEOM>

This paper gives an overview of the qualities of Traditional Ecological Knowledge, with examples from the Secwepemc, Kwakwaka'wakw and Nuuchah-Nulth First Nations. Includes a case study of the knowledge and use of the plants avalanche lily and balsamroot.

Turner, Nancy and Fikret Berkes. Coming to Understanding: Developing Conservation through Incremental Learning in the Pacific Northwest. *Human Ecology* v. 34, 2006. Pages 495-513. Online at <https://bit.ly/2H9U9FD>.

This academic article surveys diverse Indigenous pathways to ecological understanding and conservation. It includes as an example the reef net fishery.

Turner, Nancy J., Randy Bouchard, Dorothy I.D. Kennedy. *Ethnobotany of the Okanagan-Colville Indians of British Columbia and Washington*. BC Provincial Museum, 1980.

Includes a section titled "The Role of Plants in Okanagan-Colville Culture" (pages 146-154).

Vernon, Caitlyn. *Nowhere Else on Earth: Standing Tall for the Great Bear Rainforest*. Caitlin Books, 2011.

Filled with history, biology, geography, ecology, environmental studies, personal anecdotes, pictures, and activities about the Great Bear Rainforest.

Warner, Graham and David Gidmark. *Canoe Paddles, a Complete Guide to Making Your Own*. Firefly, 2001.

A comprehensive guide to the history and construction of paddles, including many Indigenous examples.

Weatherdon, Lauren V., Yoshitaka Ota, Miranda C. Jones, David A. Close, William W. L. Cheung. "Projected Scenarios for Coastal First Nations' Fisheries Catch Potential under Climate Change: Management Challenges and Opportunities." *PLOS* January 13, 2016. Online at <https://bit.ly/2V18ub2>.

A UBC study that examines the impacts of climate change for coastal First Nations communities where marine resources are crucial for both food and economic security.

Williams, Judith. *Clam Gardens*. New Star Books, 2006.

One of the first studies to examine the management of clam beds by coastal First Nations.

