

# Unit 5: Our Animal Neighbours

Grades 2-3



## Overview

In this unit, students will learn to identify how animals in the past were an important part of the lives of First Peoples – furs and skins for clothing and shelter, meat for food, bone and antler for tools and weapons, etc. It is important to note that animals continue to be an important part of the lives of many First Peoples today. The unit also incorporates Traditional Ecological Knowledge (TEK) to enhance student learning. For more information on TEK refer to *Traditional Ecological Knowledge* on page 16.

Sharing stories and teachings from various First Peoples will shed light on the diversity of the peoples, as well as a range of concepts in understanding the important role animals played in the beliefs, traditions and lives of the peoples. The resources used in this unit represent a variety of regions, including the Northwest Coast, Shuswap (Secwepemc), and Nunavut (Inuit), and the relevance of different animals in each location. To supplement these resources, teachers are encouraged to look for relevant oral and printed texts from the local region.

## Key Big Ideas

	Grade 2	Grade 3
<b>English Language Arts</b>	<ul style="list-style-type: none"><li>• Stories and other texts connect us to ourselves, our families, and our communities.</li><li>• Through listening and speaking, we connect with others and share our world.</li></ul>	<ul style="list-style-type: none"><li>• Stories and other texts help us learn about ourselves, our families, and our communities.</li><li>• Stories can be understood from different perspectives.</li></ul>
<b>Social Studies</b>	<ul style="list-style-type: none"><li>• Canada is made up of many diverse regions and communities.</li></ul>	<ul style="list-style-type: none"><li>• Learning about Indigenous peoples nurtures multicultural awareness and respect for diversity.</li><li>• Indigenous knowledge is passed down through oral history, traditions, and collective memory.</li><li>• Indigenous societies throughout the world value the well-being of the self, the land, spirits, and ancestors.</li></ul>
<b>Science</b>	<ul style="list-style-type: none"><li>• Living things have life cycles adapted to their environment.</li></ul>	<ul style="list-style-type: none"><li>• Living things are diverse, can be grouped, and interact in their ecosystem.</li></ul>
<b>Arts Education</b>	<ul style="list-style-type: none"><li>• Dance, drama, music, and visual arts are each unique languages for creating and communicating.</li></ul>	<ul style="list-style-type: none"><li>• Dance, drama, music, and visual arts are each unique languages for creating and communicating.</li></ul>

### Key Curricular Competencies

	Grade 2	Grade 3
<b>English Language Arts</b>	<ul style="list-style-type: none"> <li>Use developmentally appropriate reading, listening, and viewing strategies to make meaning</li> <li>Show awareness of how story in First Peoples cultures connects people to family and community</li> </ul>	<ul style="list-style-type: none"> <li>Use developmentally appropriate reading, listening, and viewing strategies to make meaning</li> <li>Develop awareness of how story in First Peoples cultures connects people to the land</li> <li>Explore and associate aspects of First Peoples oral traditions</li> </ul>
<b>Social Studies</b>	<ul style="list-style-type: none"> <li>Use Social Studies inquiry processes and skills to ask questions; gather, interpret, and analyze ideas; and communicate findings and decisions</li> <li>Explain why people's beliefs, values, worldviews, experiences, and roles give them different perspectives on people, places, issues, or events</li> </ul>	
<b>Science</b>	<ul style="list-style-type: none"> <li>Make and record simple observations</li> <li>Recognize First Peoples stories (including oral and written narratives), songs, and art, as ways to share knowledge</li> </ul>	<ul style="list-style-type: none"> <li>Make observations about living and non-living things in the local environment</li> <li>Identify First Peoples perspectives and knowledge as sources of information</li> </ul>
<b>Arts Education</b>	<ul style="list-style-type: none"> <li>Interpret symbolism and how it can be used to express meaning through the arts</li> <li>Express feelings, ideas, stories, observations, and experiences through creative works</li> </ul>	<ul style="list-style-type: none"> <li>Interpret and communicate ideas using symbolism in the arts</li> <li>Express feelings, ideas, and experiences in creative ways</li> </ul>

### Learning Goals

- Develop an understanding of the historic and present use of animals as a natural resource for a variety of First Peoples located in British Columbia and Nunavut.
- Develop an understanding of the importance Traditional Ecological Knowledge in learning about animals and their cultural relevance to Indigenous Peoples.

### Learning Outcomes

- Students will use reading, listening, and speaking skills to discuss, make connections to, and interpret First Peoples stories, knowledge, and teachings.
- Students will communicate their ideas, reflections, and understandings of the present and historic use of animals for a variety of First Peoples through writing, oral language, and visual arts.
- Students will communicate their understanding of Traditional Ecological Knowledge, in relation to animals, and its cultural relevance to Indigenous Peoples through writing, oral language, and visual arts.

### Themes Addressed

- Traditional Ecological Knowledge
- seasonal cycle, seasonal activities
- living things, living life cycles
- sustainability & continuity
- relationship to the natural world

- respect
- community
- rights and responsibilities
- storytelling
- diversity
- collaboration and cooperation
- traditional technologies

### ***Lesson Plans in this Unit***

- Introducing the Concept of Traditional Ecological Knowledge
- Animal Portrayals – Arts Education and English Language Arts
- Texture Animal Drawing – Arts Education
- Animal Changes and Adaptations – Science
- Migration and Hibernation – Science
- Summary Activity – Science and English Language Arts

### ***Assessment***

- Migration and Hibernation
- Booklet: First Peoples Connections to Animals

### ***Approximate time required***

8-10 hours

### ***Authentic Texts***

- *A Traveller’s Guide to Aboriginal B.C.* by Cheryl Coull
- FirstVoices website – [firstvoices.com](http://firstvoices.com)
- *Sharing Our World: Animals of the Native Northwest Coast* – Native Northwest
- “How Turtle Flew South for the Winter” from *Keepers of the Earth* by Michael J. Caduto and Joseph Bruchac
- Secwepemc Beliefs for Good Living – [www.simpcw.com/secwepemcstin\\_beliefs.htm](http://www.simpcw.com/secwepemcstin_beliefs.htm)
- optional: *All Creation Represented: A Child’s Guide to the Medicine Wheel* by Joyce Perreault

In addition, the following supplemental texts may be used to adapt or extend the unit:

- *Alego* by Ningeokuluk Teevee
- *Mayuk – The Grizzly Bear – A Legend of the Sechelt People* by Charlie Craigan
- *How The Robin Got Its Red Breast – A Legend of the Sechelt People* by Charlie Craigan
- *Salmon Boy – A Legend of the Sechelt People* by Charlie Craigan
- *The Legend of the Caribou Boy* by John Blondin
- *The Old Man with the Otter Medicine* by John Blondin
- “Chapter 4 – Winter” from *Neekna and Chemai* by Dr. Jeannette Armstrong
- Strong Readers has numerous books that would be good for animal study (*Eagle Facts, Bear Facts, Raven Facts*)



## Suggested Instruction and Assessment Approach

### Introducing the Concept of Traditional Ecological Knowledge

English Language Arts and Science – 40-60 minutes

#### **Materials and Resources**

- *A Traveller’s Guide to Aboriginal B.C.* by Cheryl Coull
- FirstVoices (an online database for First Peoples languages: [firstvoices.com](http://firstvoices.com))

#### **Background**

Traditional Ecological Knowledge is simply stated, but it encompasses many different, and at times, complex strands. These activities will help to establish a basic understanding and valuing of Traditional Ecological Knowledge in learning about living things.

Some key features of Traditional Ecological Knowledge include the following:

- It is a system of knowledge.
- It is specialized knowledge of the interconnectedness of all aspects of the world.
- It connects with worldviews, values and beliefs shared by a group of First Peoples.
- It is local place-based knowledge about ecosystems in a particular territory.
- It is cumulative, having been learned and passed on over a long period of time.
- It enables a sustainable use of resources.
- It holds knowledge about how to survive in a specific territory from one generation to the next.
- It enables people to be adaptable, dynamic, and resilient in the face of change.

For more information on this topic refer to *Traditional Ecological Knowledge* on page 16.

#### **Procedure**

Begin by asking students, what local knowledge do you use when you go about your daily life? After students have shared their ideas, define “local knowledge” for them. Explain that we all have local knowledge that we use to go about our daily life. It’s different for everyone depending on where someone lives. For some it might include knowing how to fix a snowmobile when it breaks down; for other it may include knowing how to navigate a subway system.

Part of this knowledge, or understanding of the world, is ecological knowledge. For Indigenous peoples around the world, whose survival depended and still depends on their relationship with the land, ecological knowledge is everything. Without a good knowledge about the land and all its resources survival would not be possible. This knowledge is called “Traditional Ecological Knowledge” and it is passed down from generation to generation.

Ask students, “What do we need to know to survive in this world? Define “survive” for the class. Once students have shared their answers go over some of the basic survival needs of humans (e.g., water, food, clothing, shelter). Provide some

examples of how people meet their basic needs (learn skills and gain knowledge to work at a job, to buy food, grow gardens, use technology, raise a family, etc.).

Next, ask students what would happen if the power went out for good. What would they need to survive without electricity? How is this different from what they need to survive if they had electricity? Record the information on a chart and place it up on the wall. Throughout the unit students can refer to and add information onto the chart.

Let students know that throughout this unit they are going to learn about Traditional Ecological Knowledge (TEK). Explain that at present we have much to learn from the Traditional Ecological Knowledge of Indigenous peoples of the world and specifically Canada. Highlight how TEK is, in many ways, crucial to humanity's survival and well-being.

First Peoples lived on their territories from one generation to the next over thousands of years. Invite students to share what “traditional territories” means to them. Share ideas and come up with a consensus for the meaning. Post the class definition up on the wall for students to refer and add to throughout the unit.

Note that traditional territories may be interpreted at different levels:

- The traditional territories of a First Peoples or language group, such as Tahltan, Dakelh, or Nuxalk.
- The traditional territories of a local First Nation, band, or community, such as Kwadacha, Tk'emlúps, or Tsawwassen First Nations.
- The traditional territories of a family or clan group within these broader groups.

In addition, traditional territories referred to in this context may not be the same as those lands under legal or political considerations such as land claims. Boundaries between territories are not precise.

Map some important locations within the traditional territories, using the First Nations names. Emphasize the importance of using the traditional names of territories. Map places such as lakes and rivers, communities within the territories, and significant cultural locations. There may be maps and other resources available from the local First Nations community or your district's Indigenous contact. Another resource is *A Traveller's Guide to Aboriginal B.C.* by Cheryl Coull.

As an additional activity, students can learn to pronounce some of the important place names. Work with a language teacher or other community member to learn the correct pronunciation. Or, help students find websites that provide the pronunciation of words in some First Nations languages. One such resource students is *First Voices* ([firstvoices.com](http://firstvoices.com)).

Next, discuss the traditional territories that your school or community sits on. Your discussion will depend on your location; if you are in or near an Indigenous community the answer may be clearer than in an urban setting. Brainstorm what types of things the local First Peoples needed to know to survive on the land for thousands of years. Find resources that illustrate how the local First Peoples used to live on their traditional territories before European contact. Share them with the

class. Create a class list of the different types of TEK that First Peoples learned in order to survive on the land.

Emphasize that TEK:

- is important for survival
- is the local knowledge of First Peoples
- is passed down from generation to generation
- does not stay the same – it changes, and grows over time
- is about taking care of the land, water, plants, and animals
- focuses on the relationships between plants, animals, habitats, seasonal changes, landforms, and weather (aspects of the local ecosystem)

Create a class definition of TEK to post in the classroom. Students can refer to and add onto this definition throughout the unit.

### **Optional Activities**

Invite a local First Peoples community member to the class to share information on their traditional territory and to provide some examples of TEK specific to their community. Refer to *What protocols should I follow when inviting First Peoples guest speakers into the classroom?* on page 18.

Share other resources with students that show examples of local First Peoples TEK. Consult with your district Indigenous contact for support in finding additional resources specific to the local First Peoples.

## **Animal Portrayals**

Arts Education and English Language Arts – 30-40 minutes

### **Materials and Resources**

- *Sharing Our World – Animals of the Native Northwest Coast* or other resources depicting local animals
- animal cards (see Preparation)

### **Preparation**

Prepare “animal cards” – photos and quick factual information. Use animals relating to the story *Sharing Our World – Animals of the Native Northwest Coast* – deer, moose, elk, bear, salmon, and rabbit. If you substitute a local story, modify the animal cards accordingly.

### **Procedure**

Inform students they will be doing an activity known as “mime” to communicate by means of gesture, facial expression, and pretend objects.

Demonstrate for students what mime might look like for an everyday activity like brushing teeth or taking a dog for a walk.

Read *Sharing our World – Animals of the Native Northwest Coast* as a class and lead a class discussion on the animals depicted and their importance or significance to the First Peoples.

Explain to students that they will work in groups to portray an animal (possibly one that has just been discussed) and its importance or significance to the First Peoples.

Divide the class into groups (e.g., 2-3 students) and hand out one animal card to each group. These cards will help guide students in their efforts to demonstrate the importance, or significance of the animal to the people. Explain that the cards are to be kept secret.

Demonstrate how to mime a creature by presenting a familiar one, such as a moose. Tell students they can use one or two simple props if necessary (e.g., moose antlers, rabbit ears).

Give students about 10 minutes to prepare their mimes and help them to visualize the way they will create their animals. Then have each group take turns miming their animal while the other groups take turns trying to guess what animal it might be.

### **Assessment**

Assess students' dramas, looking for evidence that students

- demonstrate concentration and engagement to sustain belief in and maintain a role for short periods of time; sustain attention when others are taking on a role
- show interest and curiosity about a variety of roles
- apply vocal and movement elements to portray and interpret a character
- apply simple production elements (e.g., props) to support engagement in role
- express feelings, ideas, stories, observations, and experiences through the arts
- use drama elements, including but not limited to character, time, place, place, and plot

## **Texture Animal Drawings**

Arts Education – 40-60 minutes

### **Materials and Resources**

- white drawing paper
- water-based markers in yellow, red and black (colours from the medicine wheel)
- pencil or wax crayons
- texture rubbing templates (items to create different textures or patterns – various grits of sandpaper, coins, tree bark, etc.)
- black construction paper
- yellow, red, and white paint
- cotton swabs
- glue stick
- optional: *All Creation Represented: A Child's Guide to the Medicine Wheel* by Joyce Perreault



### Procedure

This project allows students to explore simple shapes and textures. Students draw an outline shape of an animal (e.g., deer, elk, moose, salmon, rabbit) then fill it in by rubbing a pencil crayon over textured templates.

Remind students about the animals that were important to the survival of First Peoples, paying particular attention to animals significant to the diversity of the peoples and their nation or territory. Indicate which animals are still important to the survival of First People in the present day. Have students think about what these animals might feel like to touch (soft, smooth, rough, fluffy, etc.).

Note: the following activity refers to the medicine wheel – a structure used by many, but not all, First Peoples. Find out if it is used by local First Peoples, and if so, what variations may apply. The quadrants and colours don't mean exactly the same thing in every culture. If the local First Peoples do not use the medicine wheel, explain this to students and share which First Peoples do use it.

Inform students they will be creating a piece of art using colours of the medicine wheel (red, yellow, black, white), and representing some of the animals that are important to many First Peoples.

If students are not already familiar with the medicine wheel, explain the significance of the four colours to some First Peoples:

- White: north – Elders, winter, intellectual
- Yellow: east – children, spring, physical
- Red: south – youth, summer, emotional
- Black: west – adults, fall, spiritual

The four colours of the medicine wheel are intended to represent all humankind.

Procedure for textural drawing:

- Using a pencil, draw the outline of an animal on a sheet of blank paper. The animal should be large and fill at least half of the sheet of paper.
- Using the pencil or wax crayons, fill in the outline of the animal by selecting a textured rubbing template (e.g., sandpaper, coins) and placing it under the outline of the animal, and rubbing over top with the pencil or wax crayon.
- Using a black marker, trace over the pencil outline of the animal.
- Make a colourful outline around the animal with the red and yellow watercolour markers.
- Cut out the animal.
- On a piece of black construction paper, use a cotton swab to place red, yellow, and white polka-dots (not too close together) sporadically on the paper. Let dry.
- Glue the animal onto the black construction paper.





#### Variations:

- Use patterns, cut and paste origami paper designs.
- Work with abstract shapes and design patterns in open spaces – use coloured pencils.
- Cut animals out and arrange them on a hanging cloth or large piece of banner paper. Use coloured pencil designs.
- Texture construction paper with crayons and texture plates; cut out shapes to add to animal.

#### **Assessment**

Students who have fully met the learning outcome are able to:

- identify animals important to First Peoples as well as the significance of the animals
- create a simple outline of an animal important to First Peoples of a particular area
- create an image using simplification as an image-development strategy (e.g., make a stencil or silhouette to create an animal shape)
- create images featuring line (e.g., thick, thin, contour)
- use various lines, contours, shading and rubbing create a pattern image to fill the simple outline they have created
- create images featuring pattern (e.g., alternating and repeating shapes, alternating and repeating colours)
- use the colours of the medicine wheel (yellow, red, black, and white) in their images
- discuss the significance a selected artwork (e.g., the significance of medicine wheel colours)

#### **Optional Activities**

Read the book *All Creation Represented: A Child's Guide to the Medicine Wheel* by Joyce Perreault to the students before, during, and after the project. Review the different teachings, learnings, and concepts connected to the medicine wheel and how they link to TEK.

Find out where north, east, south, and west are in relation to your classroom walls. Take coloured paper (white, yellow, black, and red) and place each one on the appropriate wall in the classroom. Students can choose a direction that is relevant to them and post their artwork on the corresponding wall. Have students, in writing, explain why they chose the direction, why they chose the animal in their art, and something they learned about that direction, colour, and animal during the lesson. Student write-ups can be displayed with their artwork on the wall.

## **Animal Changes and Adaptations**

Science – 30-40 minutes

#### **Materials and Resources**

- *Sharing Our World – Animals of the Native Northwest Coast*
- “Secwepemc Territory and Animals” – provided at the end of this unit (or another comparable resource representing the local First Peoples cultures)

- blank booklet for students to draw pictures to demonstrate their understanding the significance of particular animals, to First Peoples; ideally booklets will be expandable so pages can be added with each additional lesson as students learn about different animals from different nations / territories
- pencil crayons

### **Procedure**

Ask students if they are familiar with the terms First Peoples, First Nations, Indigenous, or Aboriginal. If necessary, explain that First Peoples were the first people to live in North America (known as Turtle Island to some First Peoples in North America).

Introduce your students to the fact that animals were and are an important part of First Peoples traditions and ways of life. Ask student what they know about First Peoples and their means of survival before European settlers arrived (culture, governance, traditions, clothing, shelter, food, etc.). Record students' understanding as a means of measurement for assessment at the end of the unit.

Make sure students understand that **not all First Peoples are the same**; there are many similarities in the cultural beliefs and traditions, yet many differences as well. Where people lived in the province often made a difference to their ways of life.

Discuss different areas of the province and how the needs for the people in northern British Columbia would differ from those on the Coast of Vancouver Island, and from those of the Interior of British Columbia. Discuss differences in geography, climate, weather, natural resources available, etc.

Inform students they will be learning about how and why animals were and are such an important part of the lives of First Peoples. Tell students that today they will be learning about some beliefs people of the Northwest Coast had when it came to understanding animals in their territories, and the importance of animals to the people's ways of life.

Read *Sharing Our World – Animals of the Native Northwest Coast* to the class. Share with students the words of Terry Starr, which are printed on the inside of the front cover: "For thousands of years we have lived side by side with animals in the forest and sea. Our ancestors . . ."

A group discussion will allow students to share their understanding of what has been read, and allows you, the teacher, to go over important aspects of the reading that may have been missed by students.

Tell students you will be reading stories or texts from three areas (e.g., Northwest Coast, Shuswap territory, Inuit/Nanavut, or any other areas you may wish to include). Inform them that they will be learning about the different animals located in each region and their importance to the First Peoples of that particular area. Emphasize how the animals adapted to their environment and that all living things are diverse, can be grouped, and interact in their ecosystem.

Then review the term Traditional Ecological Knowledge (TEK). Underscore that TEK is specialized knowledge specific to the traditional territories of each First Peoples, and that it is passed on from generation to generation over a long period of time. Inform students that part of TEK includes the following practical knowledge and skills:

- biology of species of plants and animals
- understanding of life cycles
- whether species are edible or poisonous
- harvesting and processing skills
- using natural resources to make tools and other material goods

Tell students they will be creating a booklet to demonstrate their understanding of the importance of animals to the First Peoples from various territories. Let students know this project will not be completed in one day, and that when they are finished they will have a nice booklet to show what they have learned about First Peoples and their connections with animals.

Share with students the expectation for the booklet: let students know you will be looking for evidence that they recognize the relationship between animals and First Peoples, as well as a variety of uses for various animals; food, clothing, tools, cultural activities, etc.

Hand out blank booklets. Collecting booklets at the end of each lesson will keep the books in good condition for additions throughout the unit.

Have students work on their booklets. Students will share their booklets with classmates once they have completed this assignment.

### **Assessment**

Assess student booklets, looking for evidence that students recognize the relationship between animals and First Peoples. Have students identify a variety of uses for various animals; food, clothing, tools, cultural activities.

A sample assessment tool for students' booklets has been provided at the end of this unit.

To assess students in relation to their abilities to understand the texts, look for the extent to which they

- make reasonable predictions about what to expect of a text
- make personal connections with a text (e.g., how their family compares with a family in a story) and elaborate when prompted
- show a knowledge of story structure by describing characters and events (e.g., answer “who,” “what,” “where,” and “why” questions; identify beginning, middle, and end of story)
- make inferences about characters' feelings or the story problem
- select a personally significant idea from a text and describe why it is significant
- participate in creative retelling of a familiar text (e.g., participate in a circular storytelling activity, demonstrating ability to add appropriate story details)

- describe main ideas in an information text and ask questions that have not been answered by text
- identify and describe examples of Traditional Ecological Knowledge in information texts, stories, or other texts

## Migration and Hibernation

Science – 50 minutes

### **Authentic Text**

- “How Turtle Flew South for the Winter” from *Keepers of the Earth* by Michael J. Caduto and Joseph Bruchac

### **Procedure**

Ask students what they know about changes that animals make in their efforts to survive the cold months of winter. For example:

- Some grow thicker coats and keep active to keep warm.
- Some animals go into a deep sleep (hibernate) for the winter.
- Some animals coats change colour to make them camouflage to predators.
- Some animals gather extra food in the fall and store it for winter.
- Some insects winter as an egg and some burrow deep into the soil.
- Some insects cluster together in hollow logs and trees and survive by their collective body heat.
- Some “migrate” to other places where the weather is warmer and food is readily available.

Inform students you will be reading them a story titled “How Turtle Flew South for the Winter.” Ask students:

- Can turtles really fly?
- Knowing turtles cannot fly, why do you think this story is titled “How Turtle Flew South for the Winter?”

Ask students to put their heads on their desks and close their eyes while you read them the story; ask students to really use their imagination while you are reading this story.

After reading the story, have a class discussion about the turtle’s determination to do something that he is not meant to do; this can lead to a discussion in patience and determination. (A group discussion will allow students to share their understanding of what has been read, and allows you, the teacher, to go over important aspects of the reading that may have been missed by students.)

After a group discussion, have students draw a picture that tells something about “How Turtle Flew South for the Winter.”

As the birds in this story explain, winter is snowy and cold and food is scarce. Day length also grows shorter. Animals must adapt to these changes by either staying active and surviving the winter, hiding in a sheltered area, hibernating during the

stressful months, wintering as an egg or other resting stage or migrating to warmer climates.

Have students draw two pictures; one to demonstrate their understanding of hibernation, and one to demonstrate their understanding of migration. Encourage students to write one or two sentences to go with each drawing. Optional: copy/write student sentences for them if they require additional support in printing. Students could also type their sentences on a computer, print, and then paste them onto their drawings.

### **Optional Activities**

Find and share local First Peoples stories and Traditional Ecological Knowledge about animals that include information relating to migration and hibernation. Review the importance of hibernation or migration to the survival of some animals.

Discuss how, in some urban environments, some non-migrating animals may have difficulty getting the food they need to survive.

Have students work as a class or in small groups to create simple bird feeders. There are a number of different templates and instructions available online, such as

- stuffing pine cones with peanut butter, rolling them in birdseed, and hanging them from trees
- cutting “windows” out of 1 L or 2 L milk cartons and filling them with seed

If possible, hang the feeders near classroom windows so that students can watch the results.

## **Summary Activity**

Science, English Language Arts – 90 minutes

### **Materials and Resources**

- “Secwepemc Territory and Animals” (provided at the end of this unit); alternatively use information provided by a guest speaker – see Adaptation at the end of this lesson)
- bingo handouts (provided at the end of this unit; 1 copy of each per student)
- students’ Animals booklets – continued from previous activities
- Secwepemc Beliefs for Good Living ([www.simpcw.com/secwepemcstin\\_beliefs.htm](http://www.simpcw.com/secwepemcstin_beliefs.htm))

### **Preparation**

Photocopy the two bingo handouts (provided at the end of this unit), enough for each student to have one blank sheet, and one of the game pieces with images and text.

For your own use, prepare 5 copies of the bingo pieces in 5 different colours. Colours used in the game instructions are as follows, but these can be changed according to colours of paper available: blue = B; pink = I; green = N; yellow = G; coral = O

Cut these sheets into individual squares for the game pieces to be drawn from a box or bag.

### **Procedure**

Inform students they will continue learning about animals that were and are important to First Peoples, this time the Secwepemc (Shuswap) peoples.

Ask students what they remember from the first lesson, and record responses on the board (this can be used to compare differences and likeness from the previous teachings).

Inform students they will be learning about the relationships the Secwepemc (Shuswap) people had with animals and why animals were an important part of their lives.

Using a map of British Columbia (such as [www.aadnc-aandc.gc.ca/DAM/DAM-INTER-BC/STAGING/texte-text/fnmp\\_1100100021018\\_eng.pdf](http://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-BC/STAGING/texte-text/fnmp_1100100021018_eng.pdf)), show students where the Secwepemc (Shuswap) territory is located and ask if they know what animals might live in this area of the province. Emphasize again that not all First Peoples are the same. First Peoples, though similar in many ways, differ from one another, as do groups and peoples from Europe, Asia, Africa, and other areas.

Show students the one-minute video, Secwepemc Beliefs for good living ([www.simpcw.com/secwepemcstin\\_beliefs.htm](http://www.simpcw.com/secwepemcstin_beliefs.htm)). Discuss the 7th belief – Have Reverence for the Earth and All Life – and how it connects to Traditional Ecological Knowledge.

Then, using the overview of the Shuswap Cultural Series provided at the end of this unit, share information with students about the Secwepemc people and the animals that were an important part of their lives in the past. Include information about the salmon, deer, and bear, and the reasoning behind the importance of these animals. Also discuss food, clothing, household implements, etc. Discuss whether students think these animals are still important to the Secwepemc people and why.

Group discussion allows students to share their understanding, and allows you, the teacher, to go over important aspects students may have missed, as well as answer questions students may have.

Tell students they will have an opportunity to add to their booklet to demonstrate their understanding of the importance of animals to the Secwepemc (Shuswap) people.

### **Bingo**

Distribute bingo sheets. Have students cut out the individual squares (images and texts) from the Bingo Pieces sheet and glue them onto the blank bingo card you have provided in any order they wish.

Have students colour each column on their game cards: Blue = B; Pink = I; Green = N; Yellow = G; Coral = O (or your own colour scheme – see Preparation).

Explain to students that, in order for them to win the game, the selected pieces have to match exactly: not only the correct animal, but the version (picture or word) and the correct colour. If for example you draw a blue deer picture, only students who have the deer picture in the B (blue) column can claim that square.

Retain one blank bingo sheet for yourself. Pull game pieces out of the bag one at a time, and call out, being sure to specify the colour and whether or not it is a picture or a word for the animal.

When a student fills a line, they will call “bingo” then tell which animals they have covered, and give one example of how or why that animal was important to First Peoples. (Prizes are optional!)

(Optional: You can speed up the game by allowing either the word or picture version of the selected animal to count as.)

Provide time (e.g., 15 minutes) for students to add any additional animals to their booklets. Students will share their booklets with classmates once they have completed this assignment.

### **Assessment**

Share with students the expectation for the booklet; evidence that students recognize the relationship between animals and First Peoples – identifying a variety of uses for various animals; food, clothing, tools, cultural activities etc.

The Booklet assessment tool provided at the end of this unit can be used to assess students’ booklets.

### **Optional Activity**

There is no better way for children to learn about the history and tradition of local First Peoples than to have an Elder or knowledge-keeper from the community come into the classroom and share their wisdom with the students.

Invite a guest speaker to talk about ways in which animals are important to First Peoples today. (Consult the district Indigenous contact for assistance in drawing on the local First Peoples community.)

Have students generate questions to ask the speaker in advance of the visit.

Examples of student questions:

- Why is the moose (or another animal) an important animal for First Peoples?
- What other animals do you use in your area for food or other cultural activities?
- What other animals do you use in First Peoples celebrations?
- What other uses are there for animals other than food and clothing?
- Do you know of any animal stories that tell about First Peoples customs as they relate to animals?



# Secwepemc – Territory and Animals

*(The information here is comes from the **Shuswap Cultural Series** and was created by Secwepemc Cultural Education Society.)*

The majority of the Shuswap people lived a nomadic lifestyle, moving from place to place as foods became available in different areas. The Shuswap people had to devote a great deal of their lives to satisfying their basic needs, but they did so very successfully, developing a unique culture that was totally self-sufficient. This manner of living required a great deal of knowledge about the surroundings, the workings, of nature and the skills of the generations that had come before them. To live comfortably in their environment, the Shuswap people had to develop as capable and strong individuals. Every aspect of the traditional Shuswap society was directed toward this goal to create knowledgeable, responsible and independent people, who could look after all of their personal needs and be aware of the needs of the whole Shuswap people. (Book 1, p. 4).

The Shuswap people of the interior relied on a wide variety of plants, animals, and fish to provide them with food. Although the people of the Fraser River division relied more heavily on salmon as the main source of food, the Shuswap people generally made meat the biggest part of their diet.

The continual search for food lead to a nomadic lifestyle for most of the Shuswap people. They traveled, throughout the spring, summer and fall, to areas where they knew certain plant, animal or fish foods were available. Because this search was more difficult during the long, interior winter, many items of food were preserved and stored, to ensure a winter food supply. From the time of the first snow to the earliest thaw, the Shuswap people lived together at the winter villages. Even in the winter, however, food was secured. Fish were caught from the nearby river, many animals were hunted, trapped and snared within a short distance of the winter villages, and the men made longer hunting trips for larger game. (Book 2, p. 1)

## **Fish Foods of the Shuswap People**

The Shuswap people depended heavily on supplies of fish from the rivers, lakes and streams for food. The people of the Fraser River and the Canon divisions made the salmon their main source of food. They lived within range of the best interior location available for fishing the salmon that migrated up-river from the sea; the area surrounding the mouth of the Chilcotin River.

Although the other Shuswap people did not rely so heavily on salmon, they still regarded them as an important part of their diet, and moved into fishing areas as the salmon moved up-stream. The Lake divisions of the Shuswap people used large supplies of land-locked salmon, or kokanee, which they took from the large lakes in their areas. Many Shuswap people also fished the rivers, lakes and streams for trout, catfish, sturgeon, and a variety of white fish. But the greatest quantity of fish was taken from the Thompson and Fraser Rivers, and the most important food fish was the sockeye salmon. It was a supply of dry, stored salmon that helped the people through the winters when food was scarce, providing needed protein and vitamins to maintain strength in difficult times. (Book 2, p. 10)

### ***Shuswap Fishing Methods***

Many methods were used by the Shuswap people to catch a wide variety of fish. They chose from many different methods, and used specially developed materials; to make sure that their fishing efforts would be successful.

A variety of spears, hooks, nets and traps were made for fishing. Nets were constructed with the use of awls, and needles made of wood and bone. Holes were drilled in them to draw the thread through.

Salmon fishing was often done with a fish spear. The spear head was made of deer antler, sharpened to points. The prongs were attached to a long fir handle with twine of braided Indian hemp bark. (Book 2, p. 11)

A shorter three-pronged spear was used when fishing for trout from a canoe. Single pronged spears were also used, as were hook and line. The small hooks were made of stone and floats were made of dry reeds. (Book 2, p. 12)

### **Animal Foods of the Shuswap People**

Animals of the interior supplied the greatest quantity of food for most of the Shuswap people. Although the Fraser and Canon division people relied more on their excellent salmon fishery, all of the others secured large supplies of deer, caribou, and elk meat to feed their people. They used a wide variety of mammals and birds to supplement their diet. Those they included, in the order of frequency and quantity of use were: deer; elk; caribou; marmot; mountain seep; rabbit; beaver; grouse; bear; moose; duck; good; crane; squirrel; porcupine; and a few turtles. (Book 2, p. 12)

### ***Shuswap Hunting Methods***

The Shuswap people devised a great many hunting methods for the large animals that made up most of their food supply; the deer, elk and caribou. For successful hunting of these animals, many skills were required of the hunter. He needed the fitness and knowledge to track them, and the ability to get close enough to them to use a weapon. Being within range, he had to have a dependable weapon and needed to use it with skill, before he had secured his food. Although spears and clubs were in use, the most important weapon of the hunt was the bow and arrow. Every hunter learned how to manufacture the tools needed for successful hunting. (Book 2, p. 13)

The arrow, or spearheads, were chipped and flaked from stone, usually basalt, but many other stones as well. Arrowheads could also be made from beaver teeth and bone. They were carefully shaped with stone hammers, arrow flakers and sharpened with whetstone to a razor edge. The spear and arrowhead was hafted to the arrow shaft with a winding of deer sinew, glued into place with pitch. A blunt arrowhead was used to hunt birds.

The arrow was made of Saskatoon or rosewood, cut about sixty-five centimeters long. It was grooved along its length with a bone-grooving tool, to allow blood to escape, which helped with tracking a wounded animal. The arrows were polished smooth with an arrow smoother to ensure swift flight.

The arrow was assisted in its flight by the even attachment of bird feathers around the end. The feathers were held in place with wrapping of fine sinew smeared with glue or gum from balsam poplar tips ... Arrows were carried in a quiver made of wolverine or fisher skins, with the tails left on. In the Kamloops areas, quivers of buffalo hide were used.

The bow string was made of sinew, from the back of a deer, strengthened by rubbing it with glue, made from salmon or sturgeon skin. If sinew was not available, twisted Indian hemp bark was used. The Shuswap bow was reported to be the strongest in the interior.

Clubs were used in hunting and war. These were made of stone, some of jade, and could be used to kill food or foe. A tomahawk of stone with a wooden handle was used as well. Clubs made of whale bone, incised with designs were used in the Kamloops Shuswap area. Bone and antler daggers were used. Some of the daggers were designed with lines and circles. Beaver spears, with detachable handles, were made of bone or antler. (Book 2, p. 14)

## **Traditional Shuswap Clothing and Adornment**

The Shuswap people long ago were totally self-sufficient. They used the resources in their environment to fulfill all of their needs. This was a particularly challenging task when it came to the people of making clothing. In order to be comfortable during all season in their temperate climate, the Shuswap needed a wide variety of clothing.

Most clothing was made from the hides of the same animals that were used as food. Occasionally, the Shuswap used the hides raw, but usually they were made soft and pliable by the tanning process. After tanning, the buckskin was carefully cut into various shapes and sewn into a wearable item. When hides were scarce the people used different kinds of plants, woven or braided, to make clothing. (Book 4, p. 1)

Clothing was made from the hides of all hair and fur bearing animals. Those used included deer, elk, caribou, moose, beaver, wolverine, muskrat, rabbit, marmot, coyote, mink, marten, otter, squirrel, ground squirrel, fox and lynx. (Book 4, p. 2)

Articles of Clothing included moccasins, shirts, skirts, dresses, pants, capes and ponchos, robes, caps, and headbands.

### ***Methods of Sewing***

Awls and needles were made from the fine leg bone of the deer. Sinew and thread of eleagnus bark were used for sewing. (Book 4, p. 4)

The materials used for most clothing was buckskin. Buckskin is deer hide, which has been softened and preserved through the tanning process. Many implements were used to make clothing and other useful items. The knife was used in the skinning of the animal; the hair was then removed with the knife. Bone from the ulna of a deer was used to scrape the hides clean. The hide was stretched and softened with a tanning tool made of stone, which was attached to a wooden handle with buckskin wrapping. (Book 5, p. 7)

### ***Winter Wear***

Besides the warm moccasins, pants and robes, the Shuswap people had other ways of keeping warm in the winter. They made mittens from furs, wearing them fur side in. The mittens were sometimes attached to the winter robe at the shoulders by long thongs so that they would not be lost. They also made neck wraps of small fur, sometimes woven to wear with their robes. Winter socks were made by cutting small animals furs to the shape of the foot and sewing them together, fur side in, to be worn inside the moccasins. (Book 5, p. 9)

### ***Adornment of Clothing and Body***

Animal teeth, feathers, quills, claws and bone were some of the materials used to decorate clothing or make jewelry. (Book 5, p. 9)

## **Technology**

### ***Food Gathering Implements***

Many implements of bone, antler and wood were used in the gathering of food. The knife, was an item carried by each person, for use whenever cutting was necessary. Another common item in use was the root digging stick. This tool was made of elk or deer antler and used to expose the many roots gathered throughout spring and summer.

The sap scrapers, used to collect sap for food, were made of caribou antler. Others were made of the shoulder blade of black bear or deer, or the leg bone of a deer. These were used to collect the sap from the cambium layer of yellow pine, lodge pole pine and black cottonwood for food. (Book 5, p. 2)

### ***Fishing technology***

Salmon fishing was often done with a fish spear. The spear head was made of deer antler, sharpened to points. The prongs were attached to a long fir handle with twine of braided Indian hemp bark.

A shorter three prong spear was used when fishing for trout from a canoe. Single pronged spears were also used, as were hook and line. The small hooks were made of hare, dog, and deer bone and the lines of Indian hemp bark. Sinkers on lines were made of stone and floats were made of dry reeds. (Book 5, p. 2-3)

### ***Food Storage***

Several kinds of bags were made for food storage. Meat and fat were stored in pouches made of goat skin or bear skin. Marrow from the deer was kept in the cleaned out stomach of a deer or caribou, which was sewn up on one end. Deer fat was stored in a cleaned and sewn deer bladder. The open end was tightened with twine. Raw hides of different animals were sewn on three sides for storage of various foods. Bottles made of dried salmon skin sealed at the ends with glue and twine were used to store salmon oil. (Book 5, p. 5)

### ***Household and other manufactured goods***

Many items from the plant and animal environment were put to use in the household of the Shuswap people. A bed consisted of a cushion of dry grass covered by raw or tanned deer, sheep or bear-skin. Blankets were softened bear-skin, woven lynx, or rabbit skins. The pillow was heaped up grasses or fine brush under the bottom blanket. Floor mats made of hides were used.

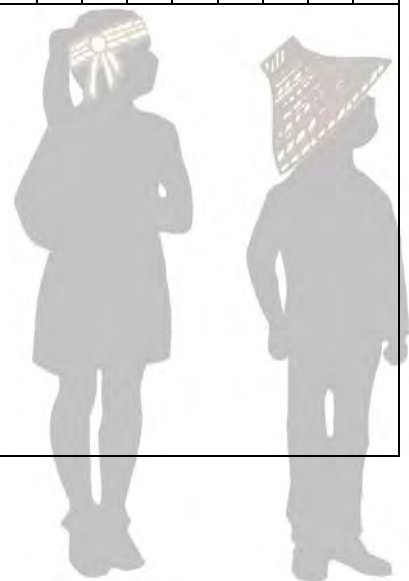
Different types of bags were used. Household articles were stored in bags of woven Indian hemp or eleagnus bark laced up the wised with buckskin. A bag of sewing supplies was made from tanned buckskin. Needles and awls were also kept in a container made of a hollow elk antler. (Book 5, p. 7)

Bags made of caribou leg skins sewn together and finished around the top with a bear skin strip were used to store personal items and for travel. Smaller raw hide bags were also used for storage of personal goods. (Book 5, p. 8)













# Migration and Hibernation

**Proficiency Scale:** 1: Emerging 2: Developing 3: Proficient 4: Extending

Name																				
Demonstrates an understanding of migration																				
Demonstrates an understanding of hibernation																				
Uses tools and media appropriately																				
Completes given task in a timely manner																				
Developing use of image and visual representation																				
Works independently on assigned projects																				
Date:																				
Comments:																				



## Bingo Pieces

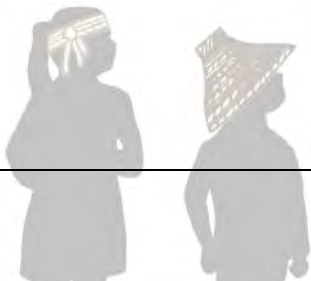
			deer	seal
			rabbit	sheep
		Free Space	salmon	coyote
		bear	beaver	fox
		clam	whale	eagle

B	I	N	G	O
		<b>Free Space</b>		



# Booklet: First Peoples Connections to Animals

**Proficiency Scale:** 1: Emerging 2: Developing 3: Proficient 4: Extending

Rating (1-4)	Criteria – To what extent do students’ booklets:	Comments
	Provides several detailed examples and/or descriptions of the relationship between animals and First Peoples	
	Identify a variety of animals and their use to First Peoples (past and present)	
	Provides examples of how all parts of the animal were used by First Peoples from several areas in the province	
	Demonstrates an understanding of the significance of animals to First Peoples historically, (e.g., The wolf is a great hunter, provider and protector; Salmon have always been the most important food source; all parts of an animal were used and respected when they gave their life for the survival of the people)	
	Demonstrates an understanding of the significance of animals to First Peoples in the present day	
Date:		Name: