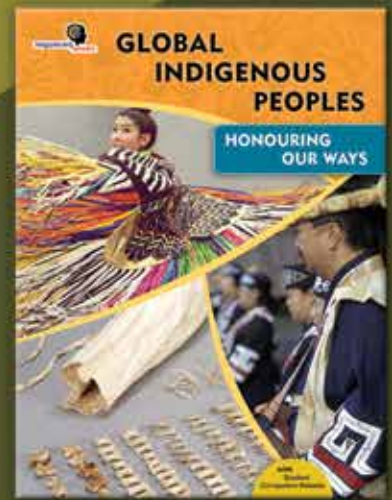
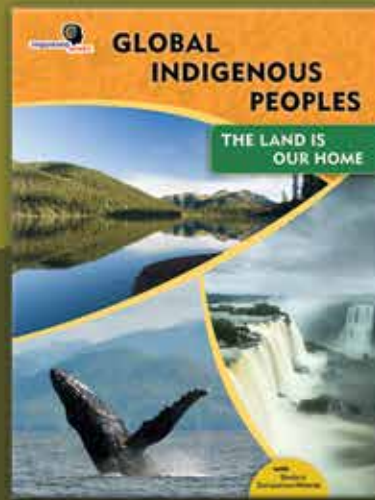
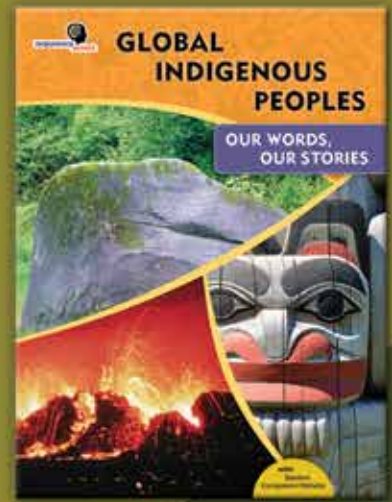
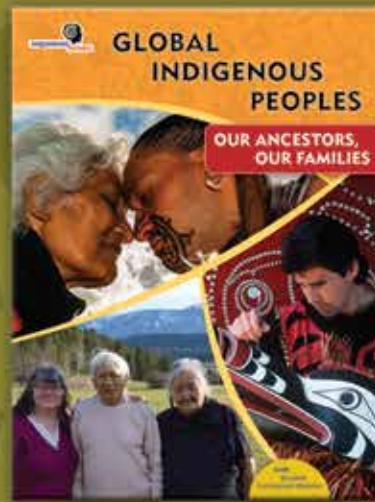




iNQUIRING MINDS

Grade 3



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GRADE 3

GLOBAL INDIGENOUS PEOPLES



Inquiring Minds: Global Indigenous Peoples (Grade 3 Social Studies) includes four modules: *Our Ancestors, Our Families; The Land is Our Home; Honouring Our Ways; and Our Words, Our Stories*.

Each module will explore two British Columbia First Nation communities and one global Indigenous community. This matches the current B.C. Curriculum for Social Studies.

It is the intention of this resource to provide structured textbook features along with supporting narratives. Additional text features include: photographs with captions, maps, graphs, glossary, table of contents, pronunciation guides, and discussion questions for communicating student learning.

A number of specific text features have been used intentionally in all four modules.

- **Story:** Story is one of the ways that Indigenous knowledge is passed down. Elders in First Peoples cultures were—and still are—the Knowledge Keepers. They held knowledge that related to family and community histories, traditional territories, and so much more. They knew about medicines, sustainable harvesting practices, and the connection to the land and its resources. Elders and Knowledge Keepers knew about ceremonies that marked important stages of life. They were the keepers of origin stories and stories that connect individual communities to place. When a community member needed information, they did not turn to a book—they turned to an Elder or Knowledge Keeper.

There are many different kinds of stories.

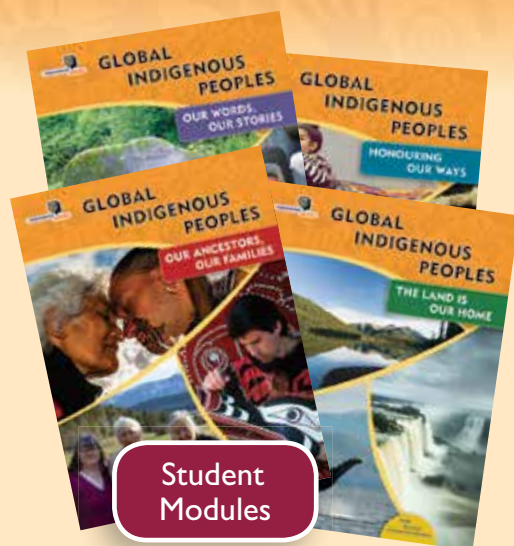
- **Sharing The Knowledge:** This text feature is the starting point of new content. Each module will include Sharing The Knowledge features.
- **Guiding Question:** Sharing the Knowledge will always be followed by a guided or essential question. This question is intended to ground students' thinking and help them connect with the Big Ideas, curricular content, and competencies in the BC Social Studies curriculum. It also supports the KDU model with options for inquiry.
- **Voices of Our Elders:** This feature is intended to embed voices from the local communities featured in each module. Elders are our Knowledge Keepers so including their voice is a priority.

- **“Animal” Box:** This text feature is intended to share additional facts and information related to the section. This box will change for each module. For example, Coyote has been selected for Our Ancestors, Our Families. Coyote is a prominent character in Secwepemc stories. The Secwepemc Nation is one of the local First Nation communities selected for this module.
- **Explore:** These features are intended as a jumping off point for students to start exploring their own thinking and connect to the curricular content. Each box connects a curricular competency and can be used as an assessment tool for student learning. Inquiry helps support the KDU model to develop student understanding.
- **Thinking Deeper:** This feature will ask students to develop a perspective, make an ethical judgement, use evidence, and explain continuity and change. Thinking Deeper provides students an opportunity to demonstrate a connection between Indigenous knowledge and contemporary society.
- **Thinking Like:** This feature allows students to use some of the curricular competencies while imagining themselves immersed in a situation (i.e. ask questions, make inferences, recognize cause and consequence, explain beliefs, values and world views). It requires them to think of what a particular professional would do. For example, students are asked to think like an architect. What kind of questions, knowledge, and skills would an architect use to solve or an examine something? This allows for looking at information through a different lens.

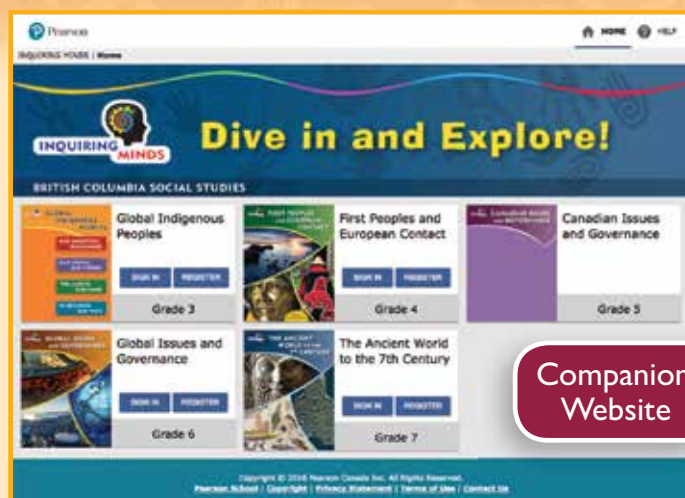


GLOBAL INDIGENOUS PEOPLES

PRINT AND DIGITAL BLENDED LEARNING PROGRAM



Student Modules



Companion Website



Teacher eGuide



INTERACTIVE FEATURES



You will find QR codes and Bounce Pages icons on some pages. Use a QR code scan app or the Bounce Pages app to access additional information related to content on that page.

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Our Ancestors, Our Families Contents



- Listen to a Story: Coyote Learns a Lesson
- Who Are the First Peoples in Canada?
- Learning From the Land
- What are Indigenous Worldviews?
- Listen to a Story: Crow's Song
- What Shapes the Lives of Indigenous Peoples?
- Thinking Like an...Architect: Different Types of Homes
- Models of Government
- Thinking Deeper: How People Make Decisions
- Changing Ways of Life
- Change Makers
- What Have You Learned?
- Glossary
- Pronunciation Guides
- Index
- Credits

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Our Ancestors, Our Families v

SAMPLE PAGES

SAMPLE PAGES

Coyote Learns a Lesson

This is a story about Seklép (sek-lep). The word Seklép means Coyote in Secwepemc. In Indigenous cultures, stories are important. Stories can teach or entertain. Stories share history and connections to the land. There are also stories that are very special. These stories belong to families, and only the family can share them. Seklép knows this, but sometimes knowing and doing are not always the same.

This story is written by Nadine McSpadden, who is from the Secwepemc Nation.

Coyote loves to be the centre of attention. When he plays games, coyote always likes to win. Coyote is happiest when all eyes are on him! If there is a crowd, you can bet Coyote is working on getting as much attention as possible.

One night, our village had a gathering. We had families from a neighbouring village visiting. After dinner, we all gathered around a big fire. I could tell by the way Coyote was acting that he was excited. He was watching everyone and waiting, waiting for his chance to be heard.

One of the Elders from our neighbouring community started the evening. He shared a story about long ago. His voice was low and soft. There was a rhythm to his voice. All eyes and ears were on him! His voice and the sound of the crackling fire were the only things to be heard. His story was long but no one minded because he was a very good storyteller. At the end of the story there was silence. Oh, what a beautiful story.

Coyote saw his chance and jumped up. "I have a story too!" he said.

Before anyone could say anything, Coyote started. He closed his eyes and waved his arms as he told his story. He raised and lowered his voice. He was sure everyone was listening! He did not notice that some of the people got up and left. Coyote could see an Elder watching him closely. Coyote was uncomfortable because he knew. He knew this was not his story to share, but he couldn't stop himself.

Coyote closed his eyes again and continued with the story. Oh, I am such a great story teller, he thought. At the end of the story, Coyote paused. It was so quiet, all he could hear was the fire! Oh, thought Coyote. I have done such a good job they are in awe of me. Then he opened his eyes.

The only one sitting around the fire was Coyote's Elder. Coyote blinked. This can't be right, he thought. I did such a great job, why have they left? His Elder watched Coyote and said nothing. Coyote walked over to his Elder and sat next to him. Still, the Elder said nothing. He sat with Coyote for a long while. Neither spoke, neither had to. Coyote knew and his Elder knew too.

The story Coyote shared did not belong to him. All those around the fire knew it. This is why they left. They knew that Coyote would realize his mistake if they left. They also knew the Elder would remind Coyote of this teaching.



This is a story about me, Coyote! Stories always teach us things. What do you think this story is teaching us?

Indigenous Worldviews

Holistic View

Most Indigenous Peoples see the world as a whole. All things are connected and depend on one another. All people are considered to be related, so it is important to care for one another.



Oral Tradition

Oral tradition is used to teach and learn. It helps keep and build historic and scientific knowledge. Knowledge is shared through stories, narratives, songs, and dances. These are integrated into every part of life.



Land

Indigenous Peoples have always had a strong connection to the land. It is important to care for the land because it provides important resources for life.



8 Global Indigenous Peoples

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Indigenous Worldviews

Languages

In many Indigenous communities, the traditional language is still taught and passed on. In some communities, the language is at risk of being lost.



Story

Stories are used by Elders as a teaching tool. The listener is expected to decide what needs to be learned from the story. Some stories are owned by a person, family, clan, or nation. Permission must be given before another person can tell these stories.



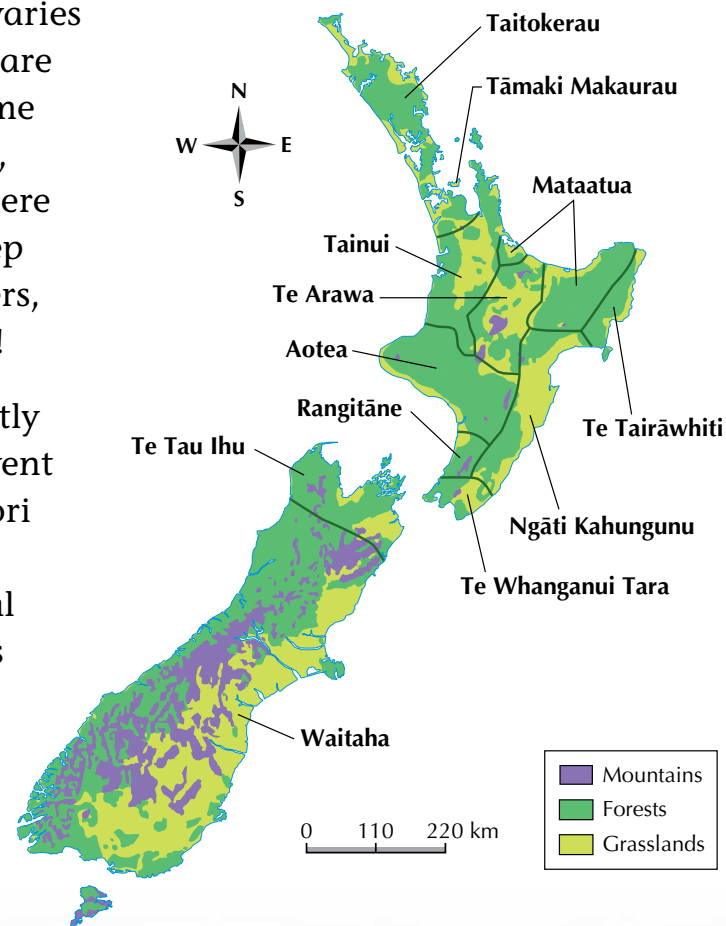
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Our Ancestors, Our Families 9

How Do the People Live on the Land?

The land in New Zealand varies from place to place. There are mountains and valleys. Some places have wide meadows, and others have forests. There are sandy beaches and deep bays. There are even glaciers, volcanoes, and hot springs!

In the past, the Māori mostly settled on the coast, and went inland to hunt. Today, Māori communities and regions are organized by **iwi** (tribal communities). Each iwi has a number of **hapū** (clans or family groups). Some are coastal and others are more inland around lakes and mountains.



▼ This beach is in the Waitakere Ranges Regional Park in New Zealand.



British Columbia also has mountains, valleys, and beaches. Some places have lots of rain. Other places are very dry.

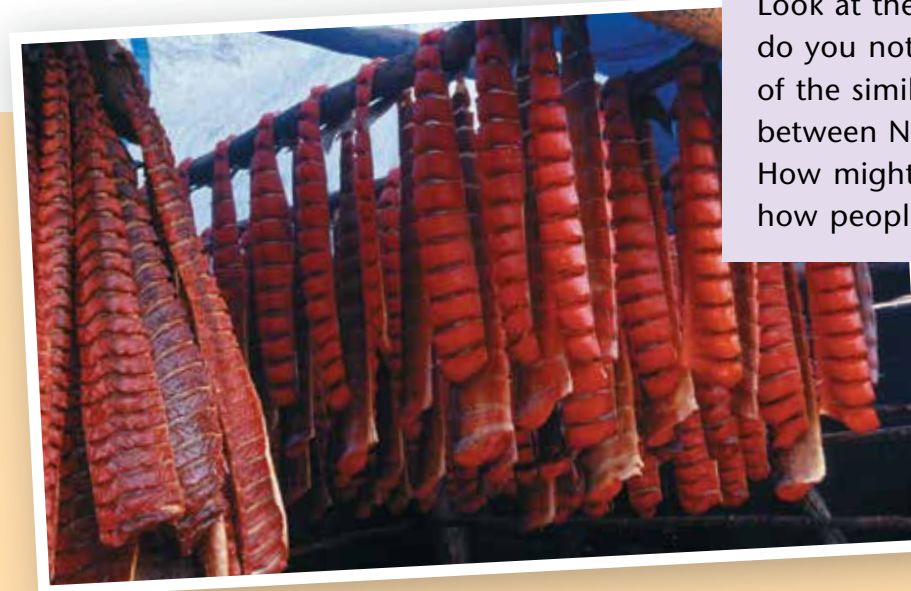
Some communities, such as the Gwa'sala-'Nakwaxda'xw on the Tsulquate Reserve, live on the coast. They rely on the ocean and the land for food.

Other communities, such as the Secwepemc on the Tk'emlúps Reserve, live in a dry climate and rely on the land and river for food.



Thinking Deeper

Look at the two maps. What do you notice? What are some of the similarities you see between New Zealand and BC? How might each place affect how people live?



◀ Smoking and drying salmon is one way that this food is prepared and preserved.

Thinking Like an...

Architect

Different Types of Homes

Some homes are big enough for large families. Other homes might be just for one person or one family. How the home is built, the materials used to build the house, and even the size of the house depend on where it is being built. What else might be important to know when building a house?

Take a look at the three houses below. Can you tell which house was built by the Secwepemc, Kwakwaka'wakw, and the Māori?

Draw a house suitable for your community. Include a list of the materials you would use and the size and shape of the house. Explain how the house works for your environment.



Pit House

More than two families could live together in a pit house. The houses were dug into the earth and supported with wooden poles, creating a large circle. The roofs were covered with bark and sod. Sometimes plants would be planted on the roof to help absorb rain.



Big House

The Big House is a large square or rectangular structure supported by four large wooden posts in each corner. The roofs were low and angled on each side, and covered with cedar wood planks. Usually four families shared a Big House.



Sleeping House

The sleeping house is a wooden rectangle, usually dug into the earth. The roof is sloped and covered in grasses, sod, or bark. Sometimes a window might be included. The sleeping house could hold many families.

Ways to Live Together

How did you learn how to behave in school or at home? How do you show respect for others? For Indigenous Peoples, ways to behave properly and show respect are called **protocols**. Children learn protocols when they are very young. They learn them by listening to stories and joining in special events. Here are some protocols.



▲ At a **potlatch**, dances are performed in a specific order. Only people who have permission to learn and share the dance are allowed to perform. This is an example of a Kwakwaka'wakw protocol.



Be generous with visitors.

When people come to visit, you welcome them and offer them food.

Care for the Elders.

Elders are always fed first at feasts and get the best seats up front at special events. Elders are highly respected because they are Knowledge Keepers.

Take only what you need.

This shows respect for the land. It also makes sure there are resources for future generations.

Give thanks.

Each community has its own way of giving thanks.

Talk About It

Do you remember the story about Coyote? What protocols can you find in the story? What happened when Coyote did not follow those protocols?

Territories and Communities

Before European settlers arrived, Indigenous Peoples in Canada lived within their traditional territories. In 1876, the government of Canada created the **Indian Act**. This Act allowed the government to move First Nations from their territories to places called **reserves**.

Today, not all First Nations people live on reserves. First Nations people also live in cities and towns. Many First Nations people continue to live a traditional way, sharing teachings and participating in ceremonies.

▼ The Tsulquate Reserve is home to both the Gwa'Sala and 'Nakwaxda'xw people. They were relocated to this reserve from their homes in Smith Inlet and Seymour Inlet in 1964.



When First Nations communities were moved to the reserves, some connections to the land, resources, histories, and stories were lost.



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The Māori believed that the land belonged to a community, not an individual. After the arrival of European settlers, some Māori chiefs signed the Treaty of Waitangi with Britain. Māori people then had to apply to own land.

In New Zealand, a “reserve” is not a place where people live. It is land that is culturally, spiritually, or historically significant to Māori. An example of a reserve might be a special fishing ground or a **marae**.

Thinking Deeper

What is the difference between a First Nations reserve in Canada and a reserve in New Zealand?

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▲ A marae is a special place for having meetings or celebrations. Visitors and newcomers cannot enter until they are formally welcomed.

Talk About It

A marae is a place where Māori people can “stand and belong.” Why would places like this be important to people? What special places make you feel welcome?

Our Ancestors, Our Families 27

Coyote Learns a Lesson

Pages 6–7

Teachings/Key Points

- Some stories, such as stories that relate to ceremony, are never meant to be shared. Stories belong to families and communities and only those family and community members have a right to share them. Coyote had to learn that if he did not follow the protocols of his community, his Elders and peers would not respect him.

Connect

- What type of story is the Coyote story? Ask students to explore other stories that teach the character an important lesson. The story may be Indigenous or not. For example, in “Goldilocks and the Three Bears,” what lesson does Goldilocks learn? Students may then discuss the lesson that Coyote learns, and how that might have meaning to those listening to the story.

Additional Support

- There are online resources that were developed by the Secwepemc that students can explore. One excellent resource was developed by School District 73 in consultation with the Secwepemc nation. It provides examples of language, stories, songs, and village life of the Secwepemc peoples.

Resource Connection
<http://secwepemc.sd73.bc.ca/>

- Other online resources include

Resource Connection
<http://landoftheshuswap.com/land.html>
<http://www.cbc.ca/radio/ideas/legends-of-the-shuswap-1.2913217>

FIRST PEOPLES TEACHING CONSIDERATIONS

Although it is possible to locate traditional stories online for many First Nation communities, it is very important to know that these stories should not be duplicated or recorded in anyway. They have been shared online, but with an understanding they are to be used for educational purposes. The stories belong to the family and communities in which the stories originated. This is an important point to share with students.

Communication

Teaching Considerations

Remind students that this is a brainstorming activity, so there are no right or wrong answers. Encourage divergent thinking by reading aloud some unique responses as groups are working.

What Are Indigenous Worldviews?

Pages 7-9

Key Terms

- **worldview:** how a person sees and thinks about the world; worldview is shaped by a person’s experiences as well as the values and beliefs of their family and community

Teachings/Key points

- What is an Indigenous worldview? “A worldview is a set of beliefs and values that are honoured and withheld by a number of people. A worldview includes how the person or group interacts with the world around them, including land, animals, and people.”

Characteristics include:

- power of story
- local focus
- engagement with land, nature, and outdoors
- traditional teaching
- connectedness and relationship
- language and culture, awareness of history

Connect

- In this module we explore two BC First Nations communities and one global community. Be sure to relate student learning to the nearest First Nations community to their school or an Indigenous community from their own culture. Find out the community name, their history, and use websites to hear languages, stories, or songs from that community.
- Engagement with the land, nature, and outdoors: Think about how you can link activities to the outdoors. Have students explore local plant life. Have students look at the natural resources that might be available to them in their local area. What resources could be used for food, shelter, trade, etc?

Additional Support

Resource Connection
https://www2.gov.bc.ca/assets/gov/education/administration/kindergarten-to-grade-12/aboriginal-education/awp_moving_forward.pdf
<https://www.ictinc.ca/blog/indigenous-peoples-worldviews-vs-western-worldviews>

Teaching Considerations

Encourage students to consider their family’s worldview or to think about the perspectives of different cultures.

Positive Personal and Cultural Identity



Thinking Like an...Architect

Page 18

Teachings/Key points

- Get students to think about the technology used to create the dwellings in the photos. How were they created without the modern tools we have today?
- A wharenuī (or communal house) is situated on a marae.
- Pithouses are winter homes. Both the Coast Salish and Interior Salish made pit houses.
- Long houses are also known as big houses.
- Climate, resources, and seasonal practices determined the types of dwellings made. The Secwepemc would often have winter and summer homes because they travelled throughout their traditional territories with the seasons to gather resources. Ask students why the Coast Salish and Maori did not have summer and winter homes.

Teaching Considerations

Encourage students to consider their family's home, and to think about how that home meets their family's needs.

Connect

- Not all First Nations lived in longhouses. Connect with your local First Nation and learn about their history and their connections to the land. How did their dwellings meet their needs?
- Know that many Coast Salish people still use longhouses for winter ceremonies. These ceremonies are very private and are not the same as potlatches. It is not appropriate to discuss winter ceremonies.

Additional Supports

Resource Connection

This interactive website lets you explore a wharenuī (communal house): <http://www.wicked.org.nz/Interactives/Maori-themed-interactives-in-English/Wharenuī>

Mary Thomas, a Secwepemc elder, talks about a winter house/pit house: <https://www.youtube.com/watch?v=bzJ-mLcWiXs>

Curricular Competency

- significance, evidence, continuity and change, cause and consequence, process and skills



The Land is Our Home

Contents



- Listen to a Story: Why the Spirit Bear is White
- Who Are the First Peoples In Canada?
- Knowledge About the Land
- What Are Indigenous Worldviews?
- Listen to a Story: Little Beaver and Robot Beaver
- Land and Stories
- Our Connections to Plants and Trees
- Our Connections to Water
- Our Connections to Animals
- Travelling Through the Land
- Change Makers
- What Have You Learned?
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EXPLORE

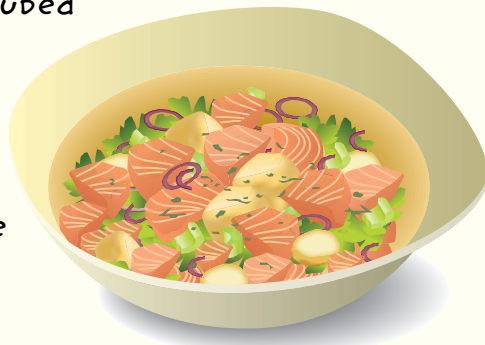
Fiddlehead ferns and salmon are important food sources for the Tse Keh Nay and Gitga'at. If you gathered some fiddleheads, what could you do with them? Where could you find a recipe? How would you prepare a salmon if you caught one?

Recipe from Tse Keh Nay, BC

Salmon Soup Wet'suwet'en

You will need:

- 4 cups (1L) fish stock or water
- 1/4 lb. (125g) salmon roe
- 1 lb. (500g) fresh salmon, cubed
- 1/2 lb (250g) potato, diced
- 1 stalk celery, diced
- 1 medium onion, diced
- Sea salt and pepper to taste
- Pinch curry powder
- 1 bay leaf
- Dry seaweed for garnish



Directions:

In a large soup pot, bring stock to a simmer. Heat salmon roe in a small saucepan and add to soup stock. Add salmon, potato, celery, onion, salt and pepper, curry powder and the bayleaf. Bring to a boil. Simmer over low heat until potatoes are just tender. Discard bay leaf. Ladle into soup bowls and sprinkle with dry seaweed. Serve with hot bannock bread.

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Sharing the Knowledge

Our Connections to Water

How does water shape the ways of life of Indigenous Peoples?

Do you live near a river, lake, or ocean? Is it a place where you can swim, fish, or sail? Everyone needs water to drink, but water also provides many other important things.

Talk About It

The Guaraní, Tse Keh Nay, and Gitga'at peoples all have a very close relationship with water. Look back at the map on page XX. What types of water ways do the three Nations use? What do they have in common?



▲ Herring eggs are a very important food for the Gitga'at. The Gitga'at get much of their food from the ocean. What might happen if there was an oil spill in their waters? How would their community be impacted?



▲ The Guaraní wait until after the flooding season to fish. After the floods, fish are left in small temporary lakes. This makes them easier to catch.

Thinking Deeper

The Guaraní rely on rivers as a food source. Many of the rivers in Brazil are being changed by hydro dams. More ranches are being built beside the rivers. These take over Guaraní fishing and hunting territories. How do you think this has changed the lives of the Guaraní?

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Why Is Water Important?

The Tse Keh Nay relied heavily on the lakes and rivers in their traditional territories for fishing and to travel through their territories. Lakes and streams were once full of fish.

Over the years, human activities have changed the waterways. Gold and copper mining has meant the construction of roads and **tailing ponds**. A tailing pond is a storage area for chemicals and other waste from a mine. Sometimes this gets leaked into lakes and waterways. This hurts all the things that need water to live.

▼ The Dolly Varden is a fish that spawns in the headwaters and rivers in the traditional territories of the Tse Keh Nay. Like salmon, the Dolly Varden live in the ocean and return to their spawning grounds, which are freshwater rivers.

Voices of our Elders

The Creator gave every race a responsibility, we were made to be caretakers of the land, the sea and the air...We were charged with this task long ago and it is no different now, we still must fulfill these duties today, if we do not, we will cease to exist.

— Gitga'at matriarch Hellen Clifton



Animals also rely on the ocean for food.



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Thinking Deeper

The land provides many renewable resources that help people. Sometimes groups of people need to work together to decide the best way to use these resources. Building hydroelectric dams on rivers is one way that safe electricity is made. First Nations communities, governments, and environmental groups are trying hard to find ways to work together so everyone benefits. The WAC Bennett Dam was built in 1968 to provide electricity. When it was built, a valley was flooded. The valley was where many Tsay Keh Nay people lived. The effects of that flooding on the Tsay Keh Nay were not thought through. They had to leave their belongings and homes.

In Brazil, the government is also looking for renewable energy sources. Hydroelectric dams are being built in the traditional territories of the Kaiowá. The Itaipú Dam was built on the Paraná River. This river has special meaning for the Kaiowá.

Talk About It

What might happen if your neighbourhood was flooded? How would people get around? What might be lost?

EXPLORE

For many Indigenous peoples, waterways are an important connection to culture, food, travel, and resources. What are some of the effects a dam might have on land and people? Do you think the benefits and challenges of these dams are still felt today? Why or why not? What else might need to happen to ensure the land is kept healthy?



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The Land Is Our Home 27

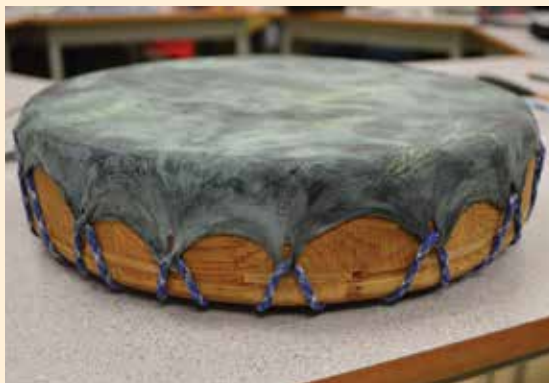
Sharing the Knowledge

Change Makers

How do change makers influence Canadian society?

What is a change maker? A change maker is someone who wants to make things better for their community or maybe even the world. Take a look at the list below. These are some of the characteristics of a change maker. Can you think of other qualities that make a change maker?

- ▶ Values the interests of community over self
- ▶ Knowledgeable
- ▶ Good listener/speaker and seeks the truth
- ▶ Respected by their community
- ▶ Willing to challenge
- ▶ Cares and advocates for others
- ▶ Makes good choices



Thinking Deeper

Would you like to meet a change maker? Read the following interviews, biographies and articles. What characteristics do these change makers have in common? Can you find a change maker in your community?

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The Students of Tsay Keh Dene School: SONG WRITERS

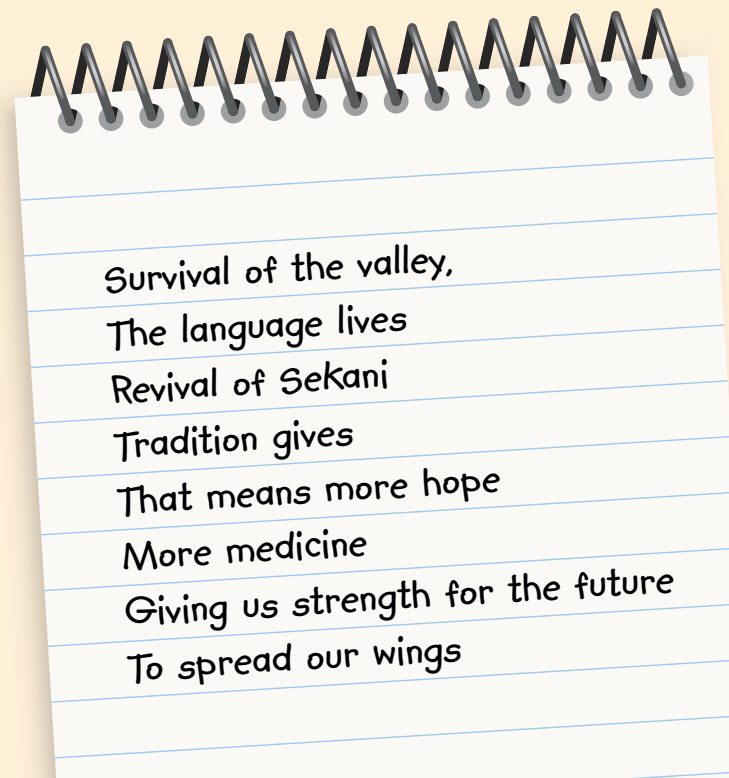
In 2017, the students of Tsay Keh Dene School worked with music producers from the N'we Jinan project. They wrote and recorded songs about their lives and their community. They also recorded a video for a song they called "Beyond the Rocks."



The students wanted to write about the challenges they face every day. They also wanted to show that they are strong. Writing the song helped them talk about their feelings and gave them a way to express how past events have shaped their lives.

▲ Why is music a good way for change makers to get their message heard?

Here are some of the lyrics from the song.



Talk About It

How did students use this song to share their message of hope? Try watching the video without listening to the music. What do you see?



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Honouring Our Ways

Contents



- Listen to a Story: Musqueam Story
- Who Are the First Peoples in Canada?
- Knowledge About the Land
- Indigenous Worldviews
- Listen to a Story: Sauteau Cree Story
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- Seasonal Celebrations
- Traditions and Celebrations: The Métis and Inuit
- Traditions and Celebrations: The Musqueam
- Traditions and Celebrations: The Sauteau Cree
- Traditions and Celebrations: The Secwepemc
- Traditions and Celebrations: The Māori, Ainu, and Hawaiian
- Traditions and Celebrations: The Kwakwaka'wakw
- Traditions and Celebrations: The Stó:lō
- Traditions and Celebrations: The Haida
- What Have You Learned?

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Our Words, Our Stories

Contents



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- Who Are the First Peoples in Canada?
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- Language and Diversity: The Haida, Stó:lō, and Hawaiian People
- Oral Tradition
- The Importance of Storytelling
- Telling Stories through Crests and Poles
- Traditional Place Names
- Change Makers
- What Have You Learned?

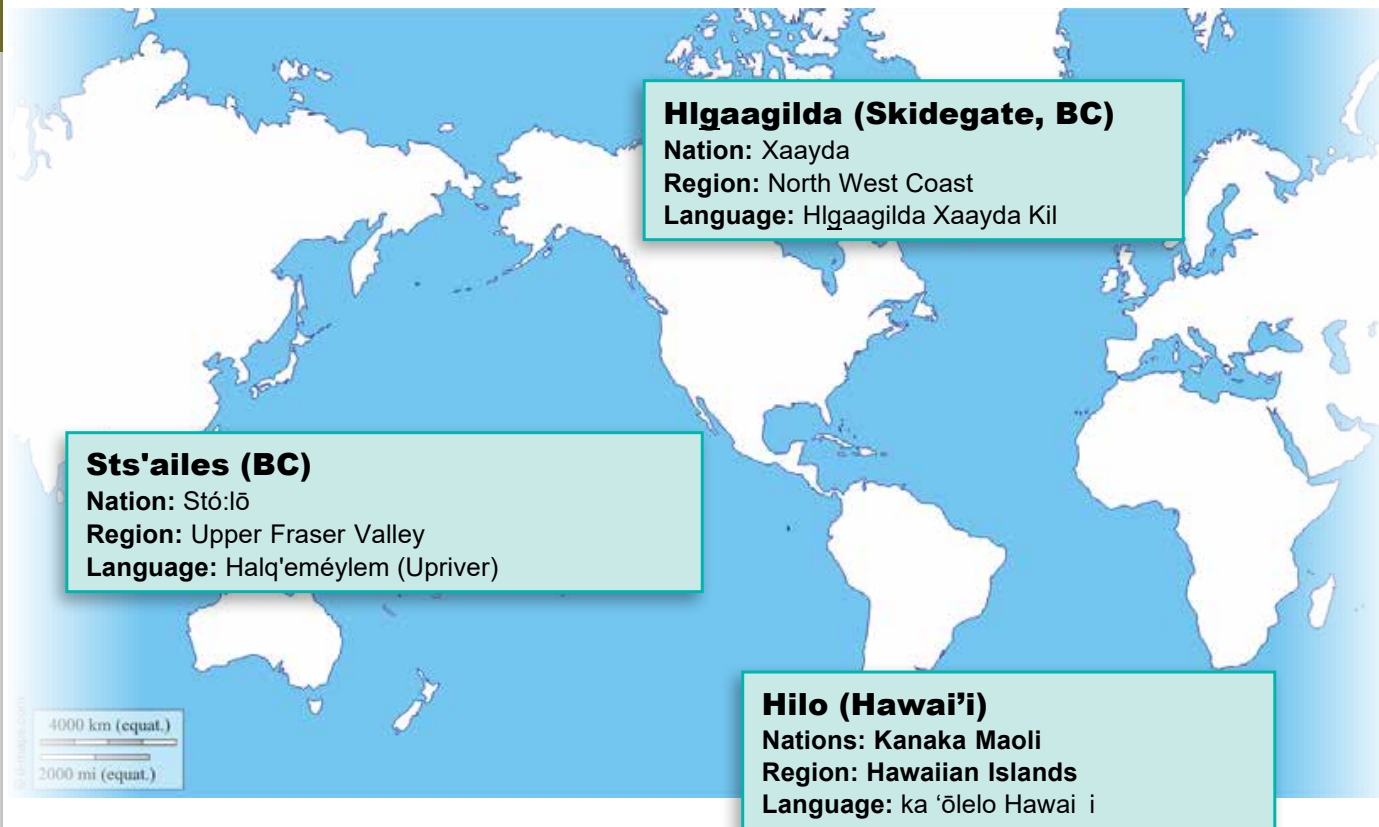
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Sharing the Knowledge

Language and Diversity

How does language show the cultural diversity of Indigenous peoples?

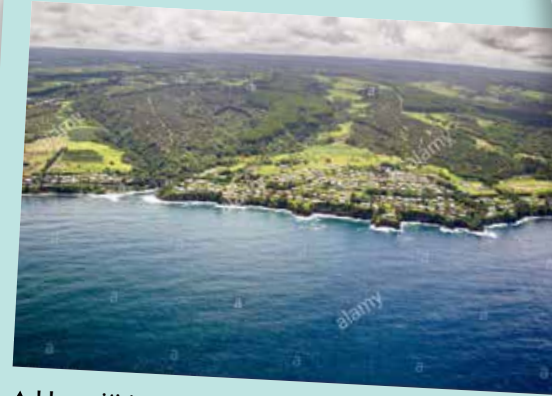


Thinking like A...

Linguist

Each of these communities had their own unique Indigenous language. How do you think European newcomers and the Indigenous peoples communicated with each other? How might the arrival of newcomers affect Indigenous languages?

Language and Place



▲ Hawai'i is a group of islands in the Pacific Ocean. The Indigenous Peoples of Hawai'i call themselves Kanaka Maoli. Kanaka Maoli means "real person." In Hawai'i the traditional language is called ka 'Ōlelo Hawai'i.



▲ Sts'ailes First Nation is in the upper Fraser Valley of BC. Their community is surrounded by mountains and rivers. The traditional language of the Sts'ailes is Halq'emeylem. Their language is very similar to that of the Katzie First Nation and the Cowichan (Hul'qumi'nun).



▲ The Haida live on the islands of Haida Gwaii, on the northwest coast of BC. Haida Gwaii means "Islands of the People." Today there are two Haida communities on the northern island: Skidegate (Hlgaagilda) and Old Masset (Gaauu Lnagaay). At one time there were more than one hundred villages in Haida Gwaii. Each village had their own special way of speaking Haida. This is called a dialect.

Thinking Deeper

Find the locations of Sts'ailes, Katzie and Cowichan First Nations on a map. Why do you think these communities have similar languages?



The languages spoken by these three Nations was once only **oral**. This means they were spoken, and not written down in words using an alphabet.

Sharing the Knowledge

Oral Traditions

How is Indigenous knowledge passed down through oral traditions?

Can you imagine school with no text books? A long time ago, Indigenous people did not use books to record their histories and knowledge. Knowledge and history was shared orally. There was no need for written language. This is called **oral tradition**.

Knowledge Keepers are responsible for remembering all the stories, the histories, the locations of traditional territories, and so much more! Their skill in remembering all of these traditions is still valued and honoured.

Today, many First Nation communities record their stories in text, in video, and on the Internet. There are all kinds of websites where First Nations people can learn about their language. There are online dictionaries too for many Indigenous languages.



Words	Hlgaagilda Xaayda Kil	English
am	am	here
aanaqaa	aanaqaa	year (next year)
aanaqwaay ga	aanaqwaay ga	a year after
adaaqah	adaaqah	yesterday
adaaqah daaqalaa paaw	adaaqah daaqalaa paaw	day before yesterday
adaaqah daaqalaa sdaawuu	adaaqah daaqalaa sdaawuu	following day (or) day after
am, ma	am, ma	bowel movement
ang aang ngi	ang aang ngi	old/squaw (bird)

▲ FirstVoices is a website that helps First Peoples record and teach their languages. This is an example of some words in Hlgaagilda Xaayda Kil.



Stories were used to teach skills and cultural values, share news, and record events. Stories also explained the natural world.



Talk About It

Many Indigenous languages don't have a word for "goodbye." What other words or phrases might be used instead of goodbye?

Telling Stories through Crests and Poles



▲ In some First Nations, families and communities are represented by clans and crests. This pole is called Gud ad Kiigawaay Gyaagang Ngaay (Clan Together Born Pole). Each crest represents the unity of clans in Skidegate and Old Masset.

Thinking Deeper

Carvings and paintings have been used to record the history and the stories of Indigenous communities. What history or stories do you think these carvings tell?



▲ Guardian Ki'i carvings in Puuhonua o Honaunau National Historical Park, Hawaii



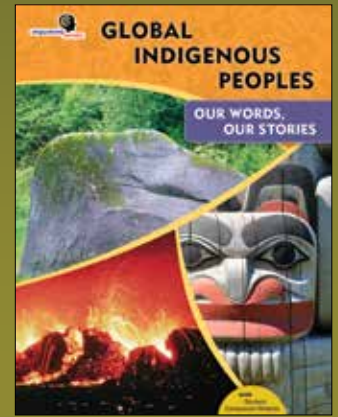
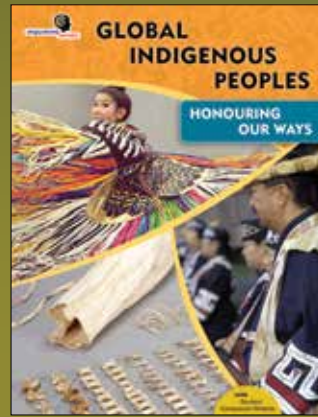
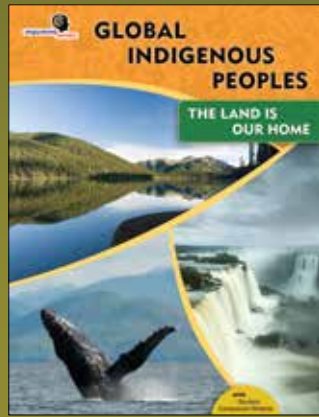
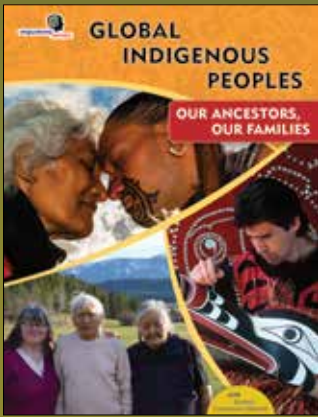
◀ This mask is of a raven. It was made by artist Rocky LaRock, who lives in Sts'ailes. Raven is an important character in many First Nations stories. There are many stories about how Raven brought light the world.



Grade 3

Components

- 4 Student Modules with Companion Website
- Teacher eGuide with Companion Website



Grade 4

Grade 6

Grade 7

Components

- Student Resource (print or digital) with Companion Website
- Teacher eGuide with Companion Website

