

INQUIRING
MINDS

Grade 7

The Ancient World to the 7th Century

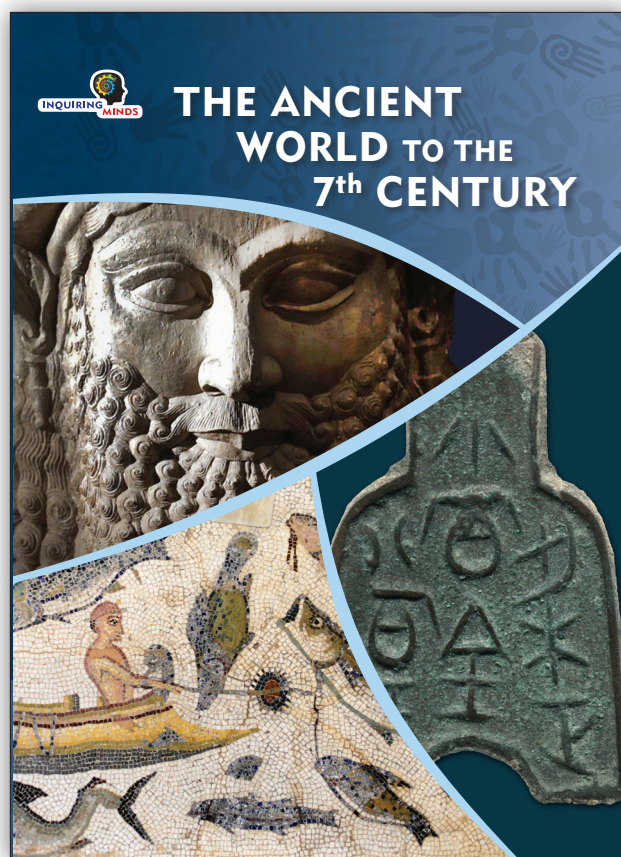
Pearson Canada is proud to present learning resources that demonstrate our commitment to honouring the histories, cultures, worldviews, and knowledge of Canada's First People's communities.

Here are some samples of Indigenous content contained in the Inquiring Minds, custom social studies series for British Columbia.

Inquiring Minds: The Ancient World to the 7th Century explores the idea that in studying the past, we can discover human experiences that are universal across time, place, and cultures. This text uses five themes to explore how we are all connected to the past. These topics (language and interactions, place, beliefs and worldviews, social organizations, and economy and trade) include Indigenous perspectives. Examples from First Peoples in Canada are included where possible.

Historical thinking concepts—evidence, significance, cause and consequence, ethical judgement, continuity and change, and perspective—are used to explore content examples. (These historical thinking concepts provide a specific focus to the curricular competencies.)

Integration of First Peoples Principles of Learning allow students to make connections between the information and their own knowledge and experiences.



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THE ANCIENT WORLD TO THE 7th CENTURY



Investigate Why Do All Early Peoples Develop Ways to Communicate?

Imagine you're living about 10,000 years ago. How do you communicate with others? How do you pass on information? How do you tell others about things that are important to you? How do you tell others about things that are important to you? How do you tell others about things that are important to you?

Human cultures have developed two main ways to transfer knowledge between individuals and from generation to generation:

- A written record that living and future members can read, discuss, and interpret.
- An oral tradition, in which Elders and Knowledge Keepers are responsible for keeping the knowledge and passing it on to future generations.

How have these methods of sharing knowledge changed? How do you think they will change in the future?

There are about 100 public libraries in Canada, with tens of thousands of books available to everyone.

As a teacher, you'll probably have a lot of books in your classroom. How is it different from a library? How is it the same?

How do you think the First Peoples, or children with the First Nations, have shared their knowledge about the land with their children and future generations? How do you think they have shared their knowledge about the land with their children and future generations? How do you think they have shared their knowledge about the land with their children and future generations?

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How Did Ancient Sumerians Transmit Knowledge?

The Sumerians lived in Mesopotamia, which included what is now the Middle East. The culture developed one of the oldest known methods of writing. Cuneiform is a system of wedge-shaped symbols that were pressed into wet clay tablets with a writing tool called a stylus. The clay would be baked in a kiln (an oven) to harden it to preserve the writing.

Originally, cuneiform was used to keep records of things. There were very simple pictures that represented a certain type of object. Then, about the year 3000, the Sumerians began to use symbols to represent words. This was the beginning of writing.

The Sumerians did not have a written record of their history. They used oral traditions to pass on their knowledge. They also used cuneiform to keep records of things. They used cuneiform to keep records of things. They used cuneiform to keep records of things.

Original writing: A simple picture of a fish. Later writing: A stylized fish. Final writing: A complex symbol representing a fish.

Original meaning: Fish. Later meaning: Fish. Final meaning: Fish.

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Investigate How Did Early Peoples Adapt to Their Environments?

It can be easy to forget how much our lives are shaped by our relationship with the land. Many of us spend much of our time living inside, within the virtual world of electronic devices or in buildings. However, we still depend on the land and natural resources to survive.

When we investigate how an early people lived, we begin with place—the features of their physical environment. This includes climate, landforms, and natural resources. How did people interact with the environment? How did the environment change them, and how did they change the environment? The answers to these questions can tell us more about each culture's way of life.

In this section we will explore how different climates, landforms, and natural resources have shaped human cultures. Let's look at one example: the Dorset, before they began to farm.

The Dorset of the Northern Arctic

The Dorset lived in what is now northern Quebec, Newfoundland and Labrador. They were a small group of people who lived in the Arctic region. They were a small group of people who lived in the Arctic region. They were a small group of people who lived in the Arctic region.

What can we learn about the Dorset from the artifacts they left behind? How do you think they lived? How do you think they lived? How do you think they lived?

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What can we learn about the Dorset from the artifacts they left behind? How do you think they lived? How do you think they lived? How do you think they lived?

The Dorset were well adapted to the cold northern climate. They built igloos and wore clothing made of animal skins. They used tools made of stone and bone. They used tools made of stone and bone. They used tools made of stone and bone.

The Dorset lived mostly along the coast. They were a small group of people who lived in the Arctic region. They were a small group of people who lived in the Arctic region. They were a small group of people who lived in the Arctic region.

The Dorset were highly skilled at making tools. They used tools made of stone and bone. They used tools made of stone and bone. They used tools made of stone and bone.

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Humans come into contact with each other through trade, travel, conflict, and cooperation. Indigenous Peoples use story as a way of passing on cultural beliefs, traditions, and knowledge. *Pages 32–33*

All humans live in a place in the world. How they interact with and adapt to their environment determines their way of life. Indigenous Peoples see the land as the provider of all life. *Pages 44–45*

The Society of the Ancient Haida

At the same time ancient Egypt was flourishing, another people on the other side of the world had already developed a complex society on the island of Haida Gwaii. The Haida developed a distinct society that lasted for many centuries. They had a complex society that lasted for many centuries. They had a complex society that lasted for many centuries.

First Peoples' cultures reflect the lands in which they live. Haida Gwaii is a group of islands in the Pacific Northwest. The Haida people lived on these islands. They had a complex society that lasted for many centuries. They had a complex society that lasted for many centuries.

Haida chiefs have poles or totems in front of their homes to tell people who they are. A pole might include a raven or an eagle to indicate the chief's moiety (social group). All Haida people belong to one of the two moieties, which are further divided into clans. Children become members of their mother's clan. Today, every Haida community includes members from multiple clans. If two communities were in disagreement, they might use their system to resolve their differences.

This photograph shows master carver and hereditary chief Thomas (Ganawad) James that building a special 17-metre pole he carved in Old Massett on Haida Gwaii. It was named the University of British Columbia in 2017 and called 'The Reconciliation Pole.'

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Haida also are made up of families. The chief and most important family members in the chief of the family. Chiefs of families that control more natural resources have a higher rank within the clan. The chief of the most important family becomes the chief of the clan. Women are highly regarded in Haida, and women, and women of the clan. Chiefs are usually passed on to the chief's eldest son or eldest son. They might use their practice to maintain continuity over time.

The photo at right shows Gwedeog, hereditary chief of the Gwedeog family in the village of Gwedeog. He is the hereditary chief of the clan. He is the hereditary chief of the clan. He is the hereditary chief of the clan.

Haida master carver Victor Adams spent three years carving this totem pole. It is a symbol of the Haida people's connection to their land and their ancestors. It is a symbol of the Haida people's connection to their land and their ancestors. It is a symbol of the Haida people's connection to their land and their ancestors.

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How Do Creation Stories Reflect Worldviews?

Stories of the origins told by Indigenous peoples are creation stories. These stories tell how the world began. Many of them explain how all living things—including humans—came to be on Earth, and what they do today. Consider the three stories illustrated here and on the next page. How are they similar? How are they different? What hints do you find about the worldviews of the peoples who created each story?

A Creation Story of the Indigenous Peoples of Australia

The world was flat, bare, and cold. The Rainbow serpent slept under the ground with all the animals living in her belly waiting to be born. When it came time, she pushed up, calling to the animals to come from their sleep. She brought the land and making mountains and hills and called them to life. She made the sun, the moon, and all the colours of Australia.

Why would someone tell a creation story like this? How do you think it reflects the worldview of the people who created it? How do you think it reflects the worldview of the people who created it? How do you think it reflects the worldview of the people who created it?

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The Haida Creation Story

It wasn't long before one, then another of the Haida brothers, finally emerged. Some of them immediately started back when they saw the immensity of the sea and the sky and the overwhelming loneliness of the Earth. The eventually calmly returned to their homes and all of them were well.

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Humans live in groups, from families to societies. Among the Haida, hereditary chiefs and matriarchs made decisions about resources and settled conflicts. *Pages 146–147*

Beliefs help humans understand how they fit into the world and explain their ways of life. Indigenous Peoples' traditional stories pass down the wisdom and knowledge of their ancestors. *Pages 112–113*

What Is the Evidence of Ancient Trade Networks in North America?

By now you have learned that there is a complex network of trade routes in North America. First Peoples traded to acquire the goods they did not have and offer the goods they did have to others. This important theme in the Pacific Northwest was obsidian and dentalium. Oral history and archaeological finds indicate that this trade goes back more than 10,000 years.

LOOK CLOSER

Trade and Aboriginal Rights

Evidence of old trade networks helped establish the Neachalk-moiti Aboriginal rights to fish communally in their territory. The British Columbia Supreme Court used this evidence to clarify Aboriginal rights, including:

- dentalium shells from their place of origin, indicating that they had been traded
- trade on a very large scale, suggesting it was a major part of Neachalk-moiti society.

Members of the Neachalk-moiti Tribal Council speak to reporters about their right to fish communally. A case they were engaged in.

THINKING IT THROUGH

How do you think about the economic activity of the First Peoples of the Pacific Northwest?

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The North American Dentalium Trade

First Nations in the Pacific Northwest traded dentalium shells with other Pacific coastal groups. Larger dentalium shells, as well as many shells strong together, had greater purchasing power.

A man made rings and fish hooks from below the Columbia River, to the land of dentalium. When he got there, he strung shells together and swapped them around his body. He gave them and showed his wealth with his family and chief.

How do you think about the economic activity of the First Peoples of the Pacific Northwest?

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When people need something, they create a demand for a product or service. At least 10,000 years ago, trade occurred among Indigenous Peoples in North America. *Pages 196–197*