

TEACHER'S GUIDE

GRADE FOUR

DEVELOPED BY: YVONNE MENSIES
FOR SCHOOL DISTRICT #58

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CURRICULUM FORMAT

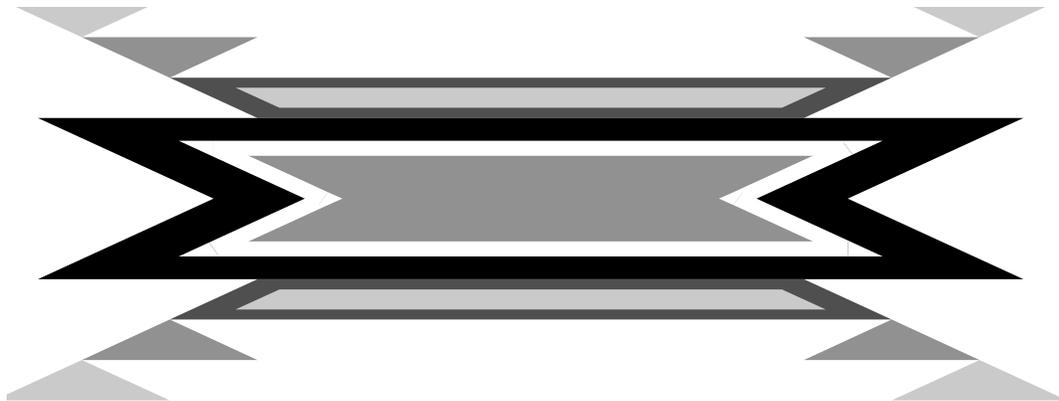
This curriculum is divided into the following sections:

1. Storytelling
2. The Nicola Valley
 - Land Ownership
 - Seasonal Cycles
 - Tule Mats

Each Topic has overall objectives, suggested activities and Student Activity sheets in the back of the Teacher's Guide. Teachers are advised to read over the entire unit before beginning in order to see what activities suit your class needs.

Each section provides several suggested activities. It is not required that each activity be completed. Choose and adapt the activities to suit the requirements and capabilities of your own particular class.

I also suggest that local First Nations guests be invited to participate in this unit. Schools need community involvement. In the Nicola Valley we have a high percentage of First Nations students in the schools. We must therefore recognize and respect the differences in culture, language and history of the First Nations people. In 1972 the Indian Control of Indian Education policy paper was written by First Nations leaders in response to the deplorable conditions of their people's education. One of the main goals of this policy paper was for parental responsibility.



THE EARLY NICOLA VALLEY

GRADE 4

RATIONALE STATEMENT

Content: The areas of study will be on exploring First Nations families of the Nicola Valley. This will include Okanagan and Nle?kepmx families: Pre-contact as well as the present day families. The main objectives are to answer the following questions:

1. Who are the first peoples of the Nicola Valley?
2. What activities took place during each season?
3. What was the traditional lifestyles like in the past compared to today?

Rationale: The relationship between people and their environment has always been an important concept. In the Nicola Valley many people grow their own foods, and many First Nations people in the Nicola Valley still rely on plants such as wild onions, wild celery, berries and other plants for food.

The First Nations people of the Nicola Valley learned how to utilize their environment. This utilization could not be done alone. The whole family played an important role in the survival of the people. Each member of the family would have their own role in the family. For example, the women were responsible for making baskets, mats, clothing, and preparing hides. The men were responsible for making their own tools, hunting, and fishing. Each adult in the community was responsible for educating the children. It was vital that the children start learning their roles at a young age in order to survive. The children's education was based on a hands-on experience and important life lessons were taught by elders through storytelling.

As a First Nations educator I feel that it is important that the students know their environment and the history of the area in which they live. I also feel that it is important that the students realize and know that the history of the Nicola Valley did not start with the arrival of Europeans, but that the area had a lot of activity and history before then. Our Nle?kepmx and Okanagan history is an important history. This unit will teach the students how the First Nations people depended on their environment for survival, and how each member of the family contributed to this survival. The students understanding of their world will be enhanced.

In the primary years, the Social Studies Curriculum focused upon people within the context of families and communities. In grade 4 the program begins an examination of how people have interacted with Canada's physical and social environments in the past (p. 26).

OBJECTIVES: at the end of the unit the students will be able to:

- witness and be involved with a traditional Nle?kepmx and Okanagan approach to teaching; recognize multiple meanings in a story
- “oral history is an extremely popular method for study of the past. Its use of the actual words and voices of those who lived and witnessed history and its ability to document people and subjects previously absent from the historical record” (Voices, Prov. of BC, Provincial Archives).
- recognize different family roles of the Nle?kepmx and Okanagan peoples.
- recognize the distribution of labor amongst the Nle?kepmx and Okanagan people.



The Early Nicola Valley Indians. Photo courtesy of the Nicola Valley Archives Association

Teacher Overview

STORYTELLING

SCW'EXMX

Storytelling is an important part of First Nations culture. Stories were and are told for the following reasons: to teach an important moral lesson, to explain how things came to be, to remember important events, and for entertainment.

The Okanagan and Nle?kepmx people did not have a written language, so all of their important activities were recorded through storytelling. The elders were usually the storytellers, and were responsible for passing on their history through storytelling. There are many Scw'exmx storytellers today who enjoy sharing their stories. I feel that it is important to invite a storyteller to come into your classroom and tell stories, rather than just reading the stories provided in this unit. Actual storytellers will make the lessons more enjoyable for the students because it gives them the opportunity to ask the storyteller questions – Questions that the teacher may find difficult to answer.

Many First Nations stories have Trickster characters who cause things to happen. The trickster character for the Coastal First Nations people is usually the Raven. The Scw'exmx Trickster character is the Coyote. The Coyote, in his stories, is able to transform himself into different objects. Coyote's cunning personality gives him the ability to trick people, and also to change people's forms. Coyote is a mischievous character and can be found in many Nle?kepmx and Okanagan creation stories.

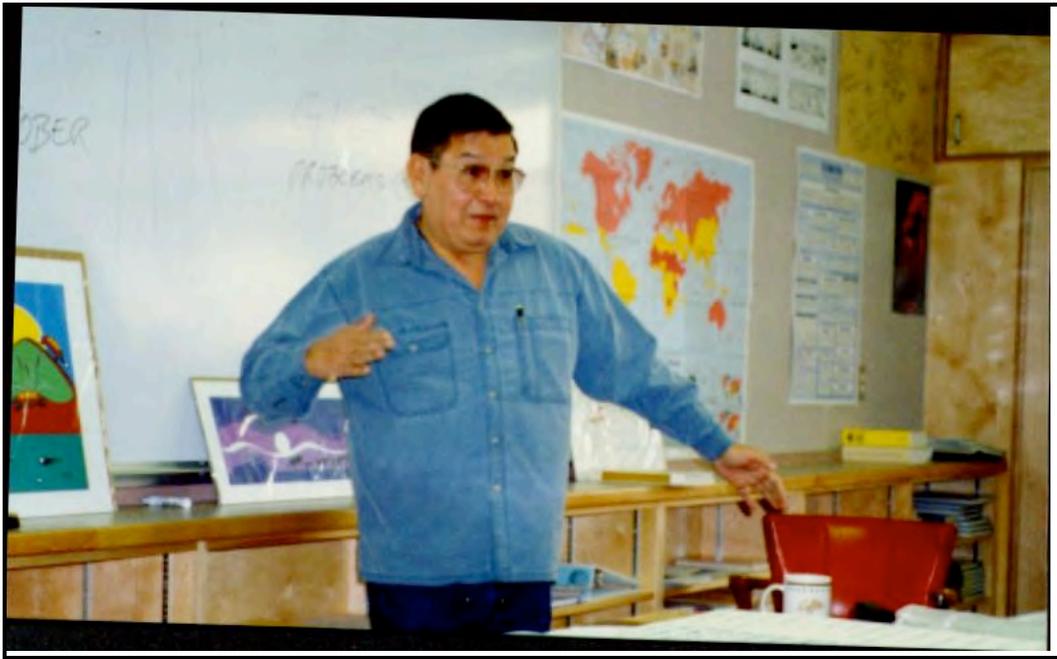


Photo: Phillip Oppenheim, First Nation Artist and Storyteller, sharing stories in the classroom

TOPIC 1

STORYTELLING

Learning Objectives:

At the end of the unit students will have the opportunity to

- listen to a traditional story
- give their own definitions for vocabulary words
- recreate stories through art
- tell analogies between story and life

Suggested Activities

1. Send home a letter to parents introducing the People of the Creek Unit. Ask parents to bring in stories, crafts, or photos of their family. Ask parents if they know of a storyteller to share stories, or if they have any possible lesson ideas. (see sample letter)
2. Read the Nle?kepmx Creation story and give the students the definition of a Trickster. Explain that Coyote is a Trickster and that he has the ability to transform himself. Tell the students why storytelling is an important part of First Nations history: to teach a lesson, to explain how something came to be, for entertainment, and to pass on history. Have the students complete the following activities:

a) Vocabulary:

Have the students define each vocabulary word in their own words after hearing several sentences from you in which the words are used in context. The students can also write their own sentences using the words.

power	probably	descendants
transformed	subsided	receded

b) Understanding

The teacher will read the story to the students 3 times, and go over any questions with the students. Once the story is thoroughly understood by the students the students will recreate the story by drawing and/or painting the scenes. The

teacher can break the story into 6 different scenes: The flood, Coyote transforms into wood, Men transformed to stone, Coyote in Thompson River country, Coyote takes trees for wives, The water recedes and makes lakes. If the students have access to a computer they can type their part of the story to be glued on to their picture (or the teacher can have the words pre-typed to hand out to the groups. Each page of the story can be laminated and bound together.

c) Debrief

Debrief, have students suggest possible meanings for the story (e.g. a teaching). Ask them to point to aspects of the story that support their interpretations. Accept all interpretations that can be supported. Explain that there is often no single clear message in a First Nations story.

d) Retelling the Story

The students will brainstorm methods of retelling the story (e.g., pop-up book, puppet show, TV show, cartoon illustration...). The students will choose one of these methods to retell the story to the class.

3. Invite an Nle?kepmx and/or Okanagan storyteller to come into the class to share stories with the students. It is a sign of respect to give a gift of thanks to the elder for taking the time to share with the students. One idea is to have the students make a card, and perhaps a small gift such as a dream catcher or a medicine pouch.
4. Read to the students the Okanagan story *How Turtle Set The Animals Free*. The teacher can either
 - a) ...read half of the story and the students write their own ending, or
 - b) ...the teacher can read the whole story and then have the students write their own ending. It is important for the teacher to reassure the students that there is no right or wrong ending to their stories.
5. The teacher can read the story *The Tortoise and the Hare* to the students and then compare it to *How Turtle Set the Animals Free*. The teacher and students can brainstorm the differences and similarities between the two stories.
6. Have the students create a simple script from How Turtle Set the Animals Free or Coyote and The Flood for Readers Theatre. The story can change if the students wish. Have 2 narrators, and 3-4 characters and have the students read their scripts to the class. It is important that the readers read with high-energy.

7. After listening to the story, *How Turtle Set the Animals Free*, have an initial discussion with the students like the following--add your own thoughts.

a) Relate this story to life:

Is this story anything like what might happen in real life? How are Eagle, Turtle and Muskrat like real people? Have you ever had someone who bossed you around? How did it make you feel? How do you think Turtle, Muskrat and the other animals feel when Eagle bosses them around? Did you ever have to do something that you thought was hard to do? When you succeeded how did it make you feel?

b) Relate this story to school:

Did you ever have a classmate who was a bully or was bossy in the classroom or on the playground? Have you ever bossed your friends or classmates around? How did it make you feel? Has someone in the school ever challenged you? (either a race or competed on tests or other class work), Do you think it is good to compete and challenge other kids in the class? How would you feel if you were the winner? How might you feel if you were the loser?

c) Relate this story to when you get a job:

What would it be like to work for someone who treated you like a slave? Do you think that people who work together should be treated equally? How would you feel if you had a job and you were treated unfairly? would you look for a new job or try to create change?

d) Relate this story to how you feel and act:

How would you act if you felt that someone was trying to boss you around and challenge you to a race, even if you knew you could not win? What would you do if your classmates made fun of you because you ran slower than them?

e) Vocabulary:

Have the students define each vocabulary in their own words, and write their own sentences for the words.

partner	distance	dream
freedom	chief	pride
betting	overtake	strength

- f) The students will be asked to work in small groups and discuss the question “what lessons can you learn from this story?” A class discussion on the answers will follow.

8. *How Turtle Set The Animals Free*

Art Project: The whole class will be involved in recreating this story on a mural. The supplies needed are: paint, paintbrushes, sponges, and mural sized paper. The students can be put into groups of three and each group will be responsible for recreating a small part of the story. This mural can be proudly displayed in the classroom or in the hallway of the school.

- 9. The students will have the opportunity to write their own story. The story can be on “how something came to be”. The students will tell their stories to the class.

Nle?kepmx Creation Story

The Coyote and the flood

There was once a great flood which covered the whole country excepting the tops of some of the highest mountains. It was probably caused by the Qoa'qlqal. who had great power over water.

All the people were drowned except the Coyote, who turned himself into a piece of wood; and three men, who went into a canoe, and reached the Nzuke'eski mountains. These three men, along with their canoe, were afterwards transformed into stone, and may be seen sitting there at the present day.

When the waters subsided, the Coyote, in the shape of a piece of wood, was left high and dry. He found that he was in the Thompson River country. He took trees for wives, and the Indians are said to be his descendants.

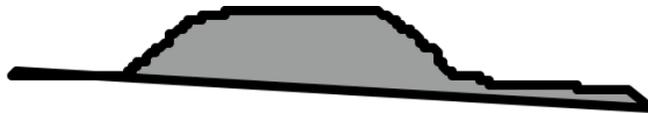
Before the flood there were no lakes or streams in the mountains, and consequently no fish. When the water receded, it left lakes in the hallows of the mountains, and streams began to run from them.

That is the reason that we now find lakes in the mountains, and fish in them.

Qoa'qlqal (pronounced kwo-kway-la) is a transformer. He can transform others into anything that he desires. Some people consider *Qoa'qlqal* to be like a god or god's helper.

Coyote is a messenger to the people, he is also a trickster.

Nzuke'eski (pronounced no-kwe-skee) *mountains* are near Shakan Indian reserve. The people from Canford, Nicomen, Lytton, etc. go to this mountain to pick huckleberries. Some people call this mountain Bald Head Mountain because of its unusual shape:



OKANAGAN STORY

How Turtle set the animals free

Eagle was very fast. He raced all the Animal People and beat them. Even Fox and Wolf lost. All the Animal People who lost these races became Eagle's slaves. Eagle was Chief of all the animals, except for Turtle who lived with his partner Muskrat. They were free because they were the only ones who did not race Eagle. They knew they could not run very fast, but one night Turtle had a dream. He was told, "You must race Eagle tomorrow to free the Animal People. They must be free when the People-To-Be come".

In the morning, Turtle told Muskrat, "Get up! Go for a swim! Get ready! We must race Eagle". "You can not beat him, Turtle!" Muskrat said unhappily, "You can not beat him! He flies too fast". "I know. All of our people lost before, but my dream told me to race and win," Turtle replied.

Together the two friends went to Eagle's camp. Turtle told Eagle, "I want to race with you tomorrow". "All right, Turtle," Eagle answered. "Tomorrow we race when the sun comes up. If you win, the animal people are yours". "Yes," Turtle

agreed. “If I win, Turtle, I will keep you here. You are betting your life on this race”.

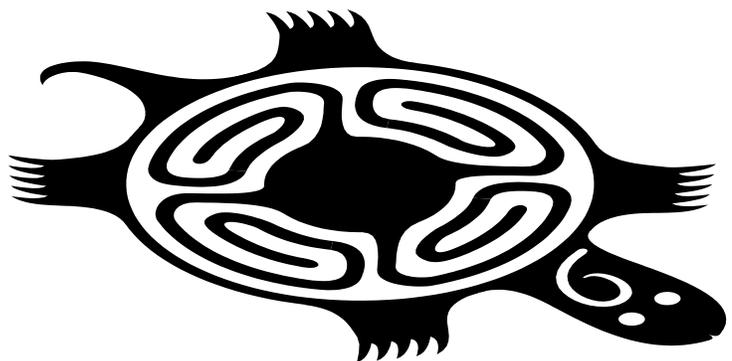
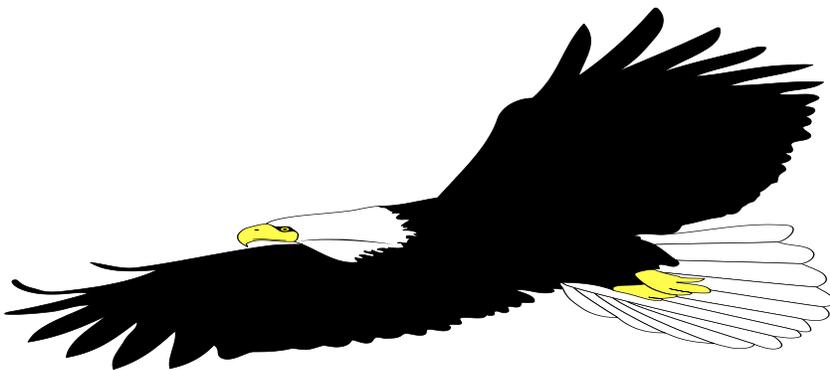
As Turtle crawled away, all the Animal People laughed because they did not think they would ever be free. Next day, Turtle met Eagle for the race. Eagle told him, “Choose your place, Turtle. I will race you any distance you decide”. “Any place?” Turtle asked. Eagle replied, “Our people hear me. Any place, Turtle”.

Quickly Turtle said, “Then carry me up in the air, Eagle. I will tell you when to drop me. From there we will race. Whoever reaches the ground first wins the race”. Eagle began to get worried. He took Turtle high up. When Turtle yelled, “Let go!” Eagle dropped him.

He fell like a rock. Eagle tried to catch up to him. Turtle stuck out his head. “E-e-eeee! Hurry, Eagle! I will beat you!” Then Turtle pulled his head in and fell faster. The Animal People watched. They all shouted for Turtle. Muskrat jumped around and his tail whipped the air. His partner was winning. Eagle was close! He thought, “Turtle will hit the ground like a rock!”

Turtle did, but he stood up told the Animal People, “Now I am Chief. You are free. Go where you like, Animal People. Anywhere!” The Animal People scattered. They would tell the People-to-Be about the first races.

Turtle spoke to Eagle, “You know, I cannot always beat you, Eagle, But I had a dream, and I learned how to beat you. I will never overtake your speed. You will always be the fastest one. You will always catch what you want to eat. When the People-to-Be come, they will dream too, and they will learn from their dreams just as I did”.



Teacher Overview

THE NICOLA VALLEY

Before European arrival two main First Nations groups occupied the Nicola Valley. These two groups are the Nle?kepmx (Thompson) and Okanagan. There was also a First Nations group called the Nicola Athabaskan--this group is now extinct. Anthropologists call the Okanagan and Nle?kepmx part of the Interior Indians.

The First Nations people of the Interior depended on their environment for survival. They lived primarily by salmon fishing, elk and deer hunting, and root gathering. The Interior First Nations people's seasonal cycle was as follows: In the winter they lived in pithouses or underground houses. There were approximately winter villages of up to 100 persons. The village would be located where there was an abundance of freshwater, firewood, and possibly ice fishing.

In the fall and winter the people depended on hunting. The people survived off of preserved fish, berries and meat for their diet. In the spring time the people moved out of their pit houses into temporary shelters consisting of wood frames covered with bark or mats. During this time the men fished in the lakes and rivers and the women went back into the hills to dig for edible roots. The women were responsible for collecting, baking and storing plant foods. In the summer months the women and children would go berry picking. The berries were preserved by drying or baking them into cakes. Each person in the family participated in the survival of the family.

The Nle?kepmx and Okanagan people were mobile people. In order to survive the people moved with the seasons. For example, The Nle?kepmx people may have fished for sockeye salmon in the Lytton area (since Sockeye salmon did not spawn in the Nicola River) thus the hunters may have been attracted to the uplands around the Nicola Valley since elk there were abundant.

TOPIC 2

The Nicola Valley

Learning Objectives:

At the end of the unit the students will have the opportunity to

- discuss the importance of natural resources
- learn to play the stick game
- map the seasonal cycles of the Nle?kepmx and Okanagan First Nations
- taste and prepare traditional First Nations food

Suggested Activities

Land Ownership

1. General

- Mapping traditional territories:* The teacher will handout a photocopied map of the Nicola Valley. The teacher will also have the students mark with a highlighter pen the tribal boundaries of the Okanagan and Nle?kepmx peoples.
- Vocabulary words:* The teacher can also use these words in 2 or three sentences each. The students will then write their own definitions of the words.

traditional	original	aboriginal	natural resources
boundary	inhabitants	environment	
territory	occupied the land	respect	harmony

- Traditional land ownership discussion:* The teacher can invite a local First Nations person into the class to discuss the traditional uses of land. If a resource person can not be located the teacher may want to talk about how the Nle?kepmx and Okanagan people shared the land. (see teacher information sheet) The following questions can be discussed and/or brainstormed:
 - Why did the Nle?kepmx and Okanagan people share the natural resources?
 - What would happen if the natural resources were not shared?
 - What does it mean to respect the land?

The teacher can then brainstorm why the above questions are important to The First Nations people. If the natural resources were not shared then people would

die. There is great respect for the resources because the First Nations people depended on it for survival.

- d. *Relate the land ownership to today:* The teacher can discuss the following questions with the students: Do we respect the land today? Do you respect the land? if so, how? why is the land important to us today? do some people treat the land badly? if so, how? do our activities change with the seasons today, what kinds of activities have changed?

Seasonal Cycles

Activities to go with booklet #1

WINTER

Language Arts

1. Read part one of the booklet 'Winter' out loud to the students. After reading this to the students the teacher can ask the students questions such as: Why do you think the people lived in pit houses? Do you think that it was a good idea to put one person in charge of the food all winter? Why? What are some of the winter activities that are similar today?
2. The students pretend that it is the early 1800s and they are either a group of Okanagan or Nle?kepmx First Nations people. Their job is write a description of what would happen during one day of the lives of the people. The students should also draw their own illustrations. The students can do a rough copy first. Once the rough copy is done it can be handed in and marked. The teacher will hand the rough copy back-- then the students will be asked to do the final copy. The final copy will include corrections and illustrations. The stories can be shared with the class and put in the class library.
3. Organize a field trip to the Secwepmx Cultural Center on the Kamloops Indian Reserve. A request can be made for a tour guide to talk about the Pit houses and culture of the Secwepmx people. The students can make comparisons of the Secwepmx to the Nicola Valley First Nations people.
4. Invite a guest person in to teach the 'stick game' to the children. Hand drums will be needed for this activity. The resource center in Merritt has a stick game that teachers may borrow.

SPRING

1. Read part two of the booklet aloud to the students. A discussion on the Okanagan and Nle?kepmx activities should follow.
2. Relate Spring time activities to the Spring time activities we do today:

As a class activity the students will brainstorm the following questions: The Spring time was a very busy time for the First Nations people of the Nicola Valley. Is the springtime busy for us today? Do we do any of the same spring time activities as the Nle?kepmx and Okanagan did? Do we have many different homes that we live in during each season today? (For example: summer cabins, campers, hotels...)

3. Have the students interview their parents to find out what chores they had when they were young. The students should also ask their parents what kinds of privileges they had when they were young. After the interviews a group discussion on what they learnt about their parents will be shared with the class. This will be recorded on to chart paper for future references. The teacher will then brainstorm with the students what the student's chores and privileges are. A comparison between the two generations will be made.
4. As a follow-up to the previous activity, divide students into groups. Ask students to identify the responsibilities that they think First Nations children would have had in the past. Also discuss how traditional way of teaching the children. Each group reports ideas to the class. A list of all ideas will be made. A First Nations elder can be invited into the class to share with the students, to correct misconceptions and reinforce correct knowledge.
5. A class mural: As a group activity the students will create a mural that depicts some of the spring time activities of the Nle?kepmx and Okanagan peoples. This mural can include people traveling, fishing, hunting etc.
6. A First Nations speaker can be invited into the class to go over words for springtime foods.
7. Arrange a field trip to gather springtime plants such as: Indian celery, wild potatoes, and bitterroot. An elder or other knowledgeable person can be the guide. There are also some photo cards of springtime plants (Nicola Valley Ethnobotany) available for viewing at the resource Center.

SUMMER

1. Read part three of the booklet to the students. At School District #58's resource center there is a dip net that can be borrowed. This would make an interesting display in the classroom.

2. Relate the summer activities to today's summer activities:

Brainstorm with the students the question: what do we do that is similar to what the First Nations people used to do in the summer?

3. Send a letter home inviting the parents to have a "Summer time feast" with the class. This letter could invite the parents to bring in some of their homemade preservatives. Offer such delicacies as smoked salmon, dried salmon, huckleberries, and Indian ice cream. The students and parents can taste the large variety of foods. The students could help prepare the food.

- a. Soapberries were used for beverages, and today it is still used for beverages and 'Indian ice-cream'. The students could try 4 different ways of whipping the berries:

- ...with their hand
- ...with a willow switch.
- ...with a hand mixer
- ...with an electric mixer

Ask questions such as: which way of mixing took the longest? why do you think these berries can be made into a whip? what other food can be made into a whip? The students can also answer the observation sheet. (see student handout)

- b. Invite a guest into the class to demonstrate how to prepare the salmon for the drying racks. Also have the students help prepare salmon barbecue for the feast.
 - c. The students could host a First Nations Foods Day at the school. The classroom could be set up with different foods available for tasting. Groups of students could be in charge of the different food stations: Bannock with huckleberry jam, and other jams, smoked salmon, dried salmon, Indian Ice-cream, Indian Tea. There could also be an information booth where the students work from this Unit can be displayed. This activity would get the whole school involved. During one afternoon, the different classes could come into the class for 10 minutes at a time.
4. Have the students write a story about either their summer activities or their winter activities.

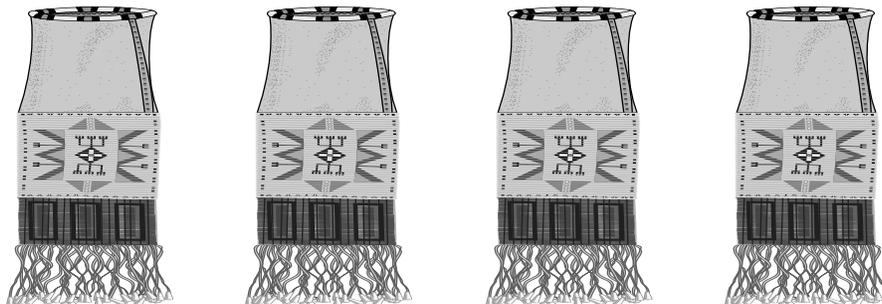
FALL

1. Read part four of the booklet together with the students.
2. The First Nations people did not waste any of the natural resources. Brainstorm with the students the different ways that people waste the resources today. Put the students into small groups to create a list of the different ways that we recycle today (second hand stores, RRR, etc.). The students gather as a large group and share their lists with the rest of the class. The class could then come up with a plan to recycle 'junk' in their classroom.
3. The students could create a collage out of recycled objects from home and from the classroom. The students could also write a short story describing why it is important not to be wasteful. These collages could be displayed outside of the classroom in the hallway for all to see.
4. The students create a family crest of their own. On this family crest could be pictures of things that their family finds important. This could be favorite family activities, family ceremonies etc. Discuss with the students what they think the First Nations people of the Nicola Valley thought was important to do as a family.
5. The students can make medicine pouches out of raw hide. The First Nations Support Worker in the School should be able to help the teacher find the materials needed:

MATERIALS NEEDED

raw hide or another material	needles
sage and/or other plants	beads

The teacher can explain that the medicine pouches are used to protect people from harm. The medicine pouches can be worn around the neck like a necklace, or they can be kept in a special place. The medicine pouches can also be given away as gifts.



MEDICINE POUCH INSTRUCTIONS:

- 1) Cut out the pouch—this can be made from raw hide or a different material.
- 2) Sew the bottom and one side of the pouch (good sides in) and then flip right side out.
- 3) Punch about 4 holes (with needle) through the lip of the pouch.
- 4) For each medicine pouch—a string of rawhide approximately 60 cm each will be needed.
- 5) Thread the string through the holes. Crow beads can be added to the string if the students want. The two sides of the string should then be tied together.
- 6) The students can bead a design on their pouches if desired.
- 7) Sage, special rocks, etc. can be placed inside the medicine pouches.

Tule Mats

Activities to go with booklet #2

1. The students will read the booklet on how to make tule mats. This can be read out loud with the whole class.
2. A local First Nations person can be invited into the class to demonstrate how to make the tule mats. The students can then try making their own small tule mat.

Materials needed: Tules, string, needles

3. The questions at the back of the tule mat book, “What We Want to Know,” can be researched by the class. This can be done with the help of a local First Nations person.
4. Brainstorm with the students what other kinds of natural materials can be used for making baskets and mats. The teacher could do this by setting up a display of different plants: Birch bark (baskets), cedar root (baskets), tules, Indian hemp (twine), sage etc. The students’ task would be to identify the plants and then list possible lists of uses of the plants. (See activity sheet.)
5. Art Activity: Have the students make different styles and colors of mats by weaving strips of paper together. The students can also make weaved baskets out of paper. This will make an interesting wall display.

STUDENT WORKSHEETS

Dear Parent's/Guardians

Our class will be learning about the First Nations people of the Nicola Valley. If you have any old or new photos that you are willing to display in our classroom we would appreciate it. If you have any other interesting "artifacts" to lend us for display purposes please contact me at the school.

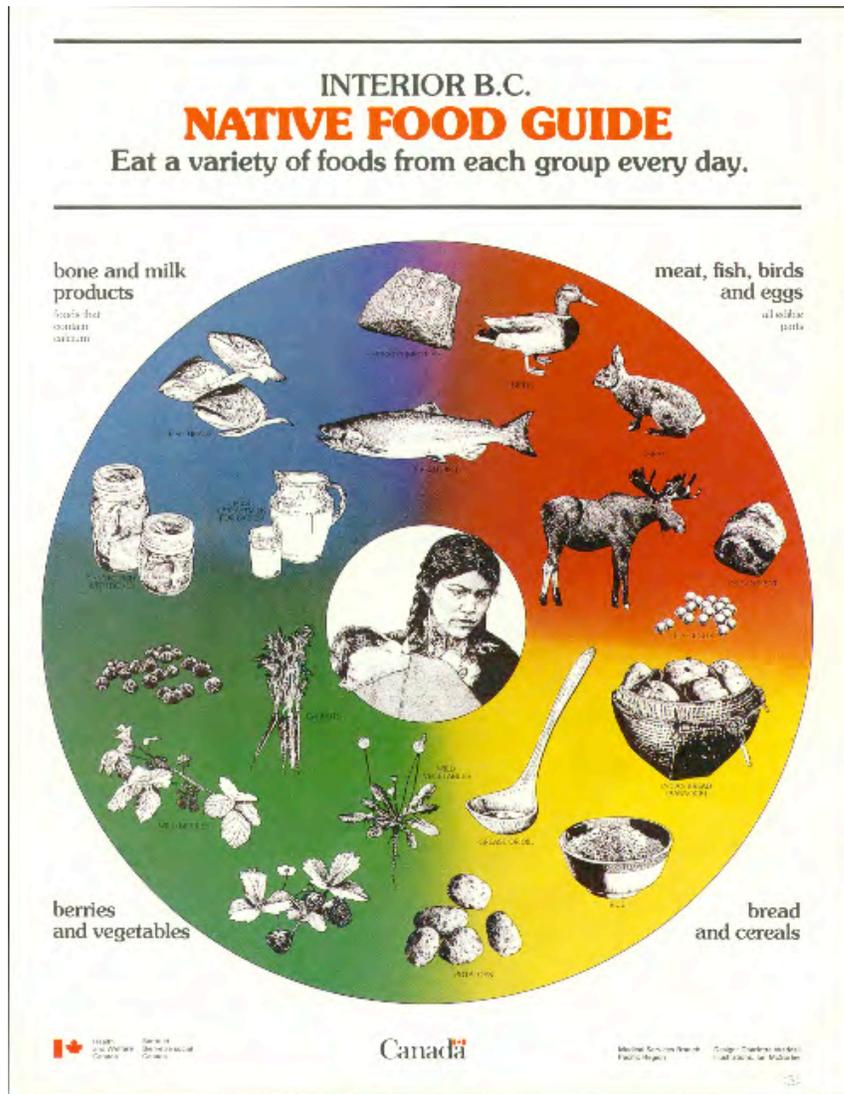
Thank you,

Teacher

First Nations Foods Worksheet

Name _____

Many First Nations families still eat a variety of traditional foods.



1. Circle the foods that you like to eat.
2. Draw a square around the foods that you have not tasted, but would like to taste.



