

# MUSQUEAM:

x<sup>w</sup>məθk<sup>w</sup>əyəm:

People of the River Grass



## Inventory Check List

✓	✓	Item	Description	Comments
		Teacher's Manual		
		Cotton gloves	5 pairs	
		Artefacts	Cork – white	
			Cork – light brown	
			Cork – dark brown (2)	
			Fishing nets (2)	
			Hand bailer	
			Twine	
			Wooden skiff	
			Net needles (2)	
			Canoe & 2 paddles	
			"Cedar chips"	
		Historical documents (file folder)	Musqueam Indian Band: Information	
			Musqueam Indian Band: Declaration	
			The Crown's Promise	
		Historical photographs (14 – file folder)	#1985 4 32 – gillnetter	
			1977 16 1 – two women	
			1978 34 15 – cannery workers	
			1978 34 47 – small fishing boat	
			E-05070 – employee housing	
			#58014	
			#57615	
			#59836	
			VPL 12826 – Long-houses	
			The brand new Native Spirit	
			Rehanging a salmon seine net	
			Ron Sparrow Jr. working	
			Ed Sparrow mending net	
			Six boats owned by Sparrow family	
		Non-Fiction books	<u>Hands of Our Ancestors</u>	
			<u>Musqueam Reference Grammar</u>	
			<u>Cedar: Tree of Life</u>	
			<u>Indian Fishing</u>	
			<u>FNLG Bird Book (2)</u>	
		Maps	Richmond Place Names	
			Musqueam Statement of Intent Area	
			First Nations Peoples of BC	

## Musqueam x<sup>w</sup>məθk<sup>w</sup>əyəm: People of the River Grass

✓	✓	Item	Description	Comments
		DVDs	<a href="#">Writing the Land</a>	
			<a href="#">Cedar and Bamboo</a>	
			<a href="#">Musqueam Thru Time – Part 1</a>	
			<a href="#">Musqueam Thru Time – Part 2</a>	
		Other Resources	Musqueam Alphabet (2 sheets)	
			Musqueam newspaper	
			Point Grey Pre-University (3 sheets)	
			News Release: "Reconciliation Agreement Reached with Musqueam"	
			"Musqueam, BC reach agreement"	
			"Government set to announce Musqueam resolution"	
			Musqueam Declaration poster	
			The UEL Park & the Musqueam Band: the Real Story Poster	
			Timeline History of Aboriginal People in British Columbia	
			Fish Culture – Terminology	
			Oral History (Robert Point) Poster	
			Trout & Salmon diagram	
			Let's Go Fishing Poster	
			Go Fishing & Salmon Poster	
			Wooden Box with Salmon Design	

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# Introduction

## Introduction

This education kit was created in partnership with the Musqueam Band and in collaboration with the Richmond School District as an interactive resource on the Musqueam First Nations people, and particularly as it relates to their history in and around Richmond, BC. The purpose is to provide classroom teachers and other educators with a general overview of First Nations history in Richmond and resources on Musqueam connections to the area.

There is very little information available about the Musqueam within the school education system and among residents of Greater Vancouver, including Richmond. Many are not aware of the centuries of historical connection Musqueam has with the land and resources of the lower Fraser River area, including the fact that Richmond resides on traditional Musqueam territory. As such, the Richmond Museum seeks to provide a meaningful resource to educate those about the past and present connection between the Musqueam and this land.

This kit includes objects, photographs, oral histories, and archival documents, many donated by the Musqueam Band, to provide highly-effective, hands-on tools for teachers to make the past tangible to their students, and to develop and hone crucial skills, concepts and knowledge. Other resources have been added to round out students' understanding of Musqueam through the years, including maps, newspaper articles, books, and more.

## Additional Notes:

- According to the Aboriginal Education Enhancement Branch of the Ministry of Education, since all schools are located on a traditional Aboriginal territory, that area should be the first focus of study.
- How do the First Nations fit into your understanding of Canadian history?
- In your mind, what image appears when you think of the word “First Nations”?

## Suggestion:

Place the objects you would like to share with your class in the wooden receptacle along with the “cedar shavings”. This will enhance the process of discovery!

## Connections to the BC Curriculum

This education kit is accessible for both elementary and secondary students. The following pages outline the curriculum connections for elementary and secondary classes.

Aboriginal education does not necessarily need to be a separate unit of study in your classroom, and this education kit is a great way to infuse your lessons with Aboriginal content. For ideas on how to integrate BC Aboriginal content in Grades K-10, please visit [Shared Learnings](#).

## Prescribed Learning Outcomes for Social Studies

### Kindergarten to Grade 1

- Collect information from a variety of sources and experiences.
- Draw simple interpretations from visual representations.
- Identify some characteristics of their community.
- Identify different occupations in their community.
- Describe the role of technology in their lives.
- Use picture maps to identify home and school within the community.
- Describe how they interact with different environments.

### Grades 2 to 3

- Collect and record information from a variety of sources and experiences.
- Draw simple interpretations from personal experiences, oral sources, and visual and written representations.
- Describe ways members of a community meet one another's needs.
- Describe the historical development of various BC communities.
- Demonstrate awareness of British Columbia's and Canada's diverse heritage.
- Explain the significance of Canada's symbols.
- Demonstrate understanding of the use and value of money as a means of exchange.
- Describe the development of various BC communities in relation to their location and resources.
- Identify contributions of various occupations to BC communities.
- Describe how people interact with their environment, in the past and in the present.



#### **Grade 4**

- Locate and record information from a variety of sources.
- Identify alternative interpretations from specific historical and contemporary sources.
- Describe how peoples' basic needs are met in a variety of cultures.
- Identify and describe major landforms and water bodies in British Columbia.
- Describe how physical environment influences human activities.
- Demonstrate understanding of contributions of Aboriginal people to Canadian Society.

#### **Grades 5**

- Gather and record a body of information from a variety of primary and secondary sources.
- Develop alternative interpretations from varied sources.
- Demonstrate understanding of Canadian Culture.
- Demonstrate appreciation of contributions of the French, and the British to the development of Canada.
- Demonstrate the contributions of immigrants.
- Analyze the relationship between development of communities and their available natural resources.
- Analyze the influence of technology on lifestyle and work.

#### **Grade 6**

- Research information using print.
- Demonstrate appreciation of contributions of a variety of cultures to Canada and the World.
- Interpret and use types of maps.

#### **Grade 7**

- Gather and record a body of information from primary archeological and historical evidence.
- Generate interpretations drawn from primary and secondary sources.
- Compare how various cultures meet common needs.

This education kit includes both primary and secondary sources and it is important for students to understand the difference between the two before analyzing these artefacts or documents.

## Primary Sources

- First-hand original accounts, records, or evidence about an object, person, or event
  - ◆ letters and diaries
  - ◆ personal experiences
  - ◆ interviews on tape, in print or in person
  - ◆ poems and songs from the time period
  - ◆ artefacts
  - ◆ sketches, illustrations, paintings, photographs
  - ◆ original maps
  - ◆ sculptures
  - ◆ film clips and cartoons
  - ◆ posters, pamphlets and advertisements
  - ◆ laws and proclamations, and treaties
  - ◆ census reports
  - ◆ records of court cases or legal documents

## Secondary Sources

- An account, record or evidence derived from original or primary sources
  - ◆ reference books
  - ◆ journal articles
  - ◆ textbooks

# Artefacts

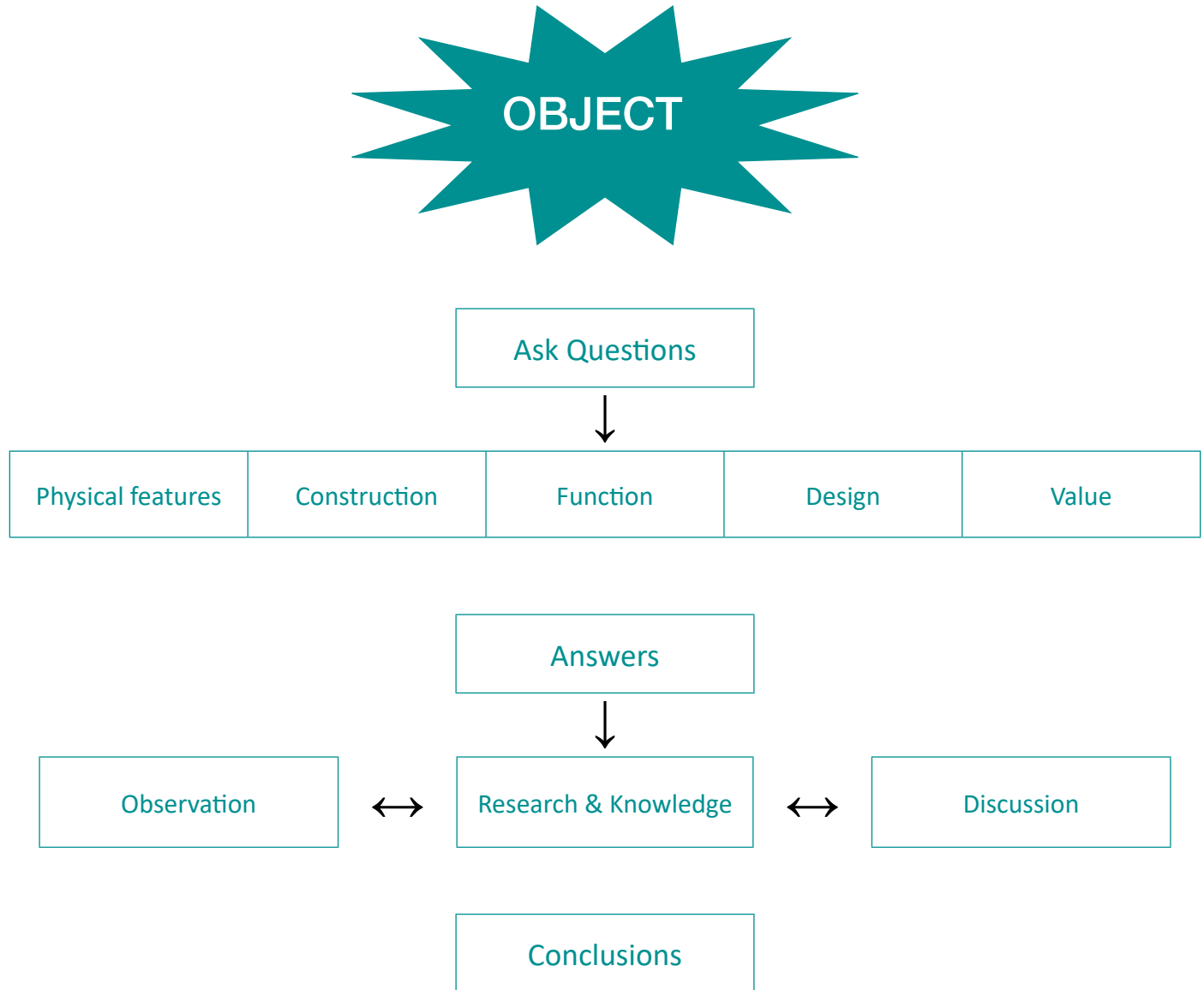
## Artefacts

### Why Use Objects in the Classroom?

- To learn about other times and cultures, especially of ordinary people or people who did not record all their thoughts and actions
- To learn about the present as the past is always a method of exploring the present and future
- To build connections between the past and present, which creates an understanding about change and continuity in history
- To motivate – hands-on learning is an inspiring way to learn about history as students learn from seeing, hearing, *and* doing
- To develop critical thinking skills – detailed examination, thorough investigation, critical analysis, meaningful conclusions supported by evidence

## A Framework For Investigation

The diagram below outlines a method of investigating objects and the areas to consider when examining objects. You may want to model this a few times with common objects in the classroom before encouraging students to investigate new objects independently.



Source: *A Teacher's Guide to Learning from Objects*, (1990), English Heritage

## Strategic Questioning

Even the most ordinary object can reveal a range of information if you learn to look hard and ask the right questions! This is a good introduction to using objects.

Take the chair you are sitting on...

- Is it comfortable? Why? Why not?
- What is it made of? How do you know?
- Why do you think these materials were chosen?
- What does it smell like?
- What do those smells tell you about it?
- Has it ever been repaired? How? Why?
- Is it clean? Who cleans it, and what do they use?
- Is it decorated in any way?
- Does it match anything else in the room?
- Why are you sitting on that particular chair? Was it the only one available or did you choose it?
- Who bought the chair? Why did they choose this type? Is it the same or different from the other chairs in the room?
- Are the other chairs being used for other purposes?
- Have you looked underneath the chair yet, or run your fingers down the side of it? Does this alter any of your answers?
- Now some more questions of your own!

Can you see the range of questions an ordinary household object can raise?

Can you see how much the answers tell you about your society, its tastes, preferences, aesthetics, design sense, level of craftsmanship, standard of living etc?

Imagine if the chair was found 100 years from now. What would people be able to find out about us?

Now you can group the questions into categories according to what aspect of the object you are concerned with.

## General Activities for Using Objects in the Classroom

### Grouping Skills

Find the students a group of objects and have them choose criteria by which to sort the objects, e.g. colour, size, materials, etc. In each case, they must name the individual item, sort and label the group appropriately.

### Story/Drama

Use a set of artefacts to illustrate a story or invent a play that would reveal something about the artefacts (function, era, value etc.). Have students do the same.

### Art

Use artefacts as models in the art program. The material, function, decorative motif and so on may be explored in a variety of artistic methods.

### Cultural Themes

Look at artefacts to form cross-cultural comparisons. What do we use instead of this tool/instrument implement/apparel? Describe differences and similarities – never assume they had the same meaning/significance in each culture.

### Exhibits

Have the students bring in some of their collections from home and create their own display or exhibit. Such elements as label-writing, graphic interpretation, mount making can be investigated prior to setting up the exhibit. They can use the rules of handling artefacts when setting up a display of their collections. A visit to the Museum would be beneficial to discuss the conscious choices museums make when constructing an exhibit.

### Conservation

How many of us have left our bike out in the rain later to find it rusted? Or left a computer or laser disk in the sun or cold later to find it no longer useful? Use these two examples to begin a discussion around the causes of damage to objects. Make a list of the factors leading to the deterioration of objects. The should include light, heat, and so on.

*(Source: A Teacher's Guide to Learning from Objects. (1990). English Heritage)*

## 50 Ways to Look at a Big Mac Box

The following activity was developed when McDonalds used polystyrene boxes to serve their hamburgers. Today they use greaseproof paper. To study a **Big Mac** box today you would have to visit a museum to see one! The 50 ways to look can be applied to any object you are studying -simply substitute your object for the **Big Mac** box. In some questions, you will have to get a bit creative to apply them to your object!

1. Smell it.
2. Taste it.
3. Feel it all over.
4. Does it make a noise?
5. What are its measurements? Height? Weight, diameter?
6. Describe its shape, colour and any decoration.
7. Can you write a description of it that would give a clear picture to someone who has never seen a **Big Mac** box?
8. Why is it the size it is?
9. Are all McDonald's boxes the same size?
10. Have the sized of McDonald's boxes changed over the years; why have they discontinued their use?
11. How much has the box's shape been determined by its material, methods of construction and the box's function?
12. Why isn't the box plain white (or black or purple)?
13. What is the function of the decoration?
14. What does the lettering tell you?
15. Why are symbols, logos and trademarks so important to us?
16. How much is the name '**Big Mac**' a reflection of the fashions of our time?
17. What does the circled R (®) signify?
18. What material was used to make the box?
19. What raw material was used to produce this material?
20. Is this a renewable resources?
21. What does this say about attitudes towards conservation?
22. Why was this particular material chosen?
23. What are its advantages, its disadvantages?
24. How might the box have been different if a different material had been used?
25. What can you learn form looking at the box and the lettering about how the box was made?
26. When do you think lettering was applied?



27. Have you ever seen anything like this being made?
28. Is the box well designed?
29. Does it work well for the purpose for which it was designed?
30. How might the design be improved?
31. If someone fifty or one hundred years ago had designed a container for a hamburger, how it be done differently?
32. Did people eat hamburgers then?
33. What might the hamburger container of the future be like?
34. What does the number on the inside bottom of the box signify?
35. Is this a clue as to what the box was made?
36. Where was the box made?
37. What did these boxes replace?
38. Why not just serve a hamburger on a plate?
39. What does a **Big Mac** box tell us about the people who use it, the people who pass it out and our society in general?
40. Show the **Big Mac** box to as many people as you can in 10 minutes. How many people failed to recognise the box? What does this tell you?
41. Would you get this response in Beijing, Moscow Auckland, Perth or Alice Springs? What does this tell you?
42. Where is the headquarters of McDonald's? What does this tell you?
43. Do you deserve a break today?
44. How many of these boxes are used across Australia every day?
45. For how long is each box actually used?
46. What is done with them after they have been used?
47. Why do you find **Big Mac** boxes on pavements, in parks and on beaches?
48. Is there anything that could be done to recycle these boxes?
49. Is there anything that could replace them?
50. What do you think is the single most significant thing about a **Big Mac** box? Why?

**And now, imagine that you are a Big Mac box and write the story of your life.**

*Source: Durbin, G., Morris, S. & Wilkinson, S. (1990) A Teachers Guide to Learning from Objects, English Heritage, pp24–25.*

## Artefacts in the Kit

There are a few ways to analyze the artefacts in the kit:

### 1. General Activities for Using Objects in the Classroom (Hook or Prep)

These activities work particularly well for younger students. You may also want to use one of these activities as a “hook” to engage students before analyzing the actual artefacts. Finally, use one of these activities with a common classroom object to prepare students for working with the actual artefacts.

### 2. Analyze artefacts as a class (limited class time)

Analyze the artefacts as a class using the “Strategic Questioning” or “5 Ws” model. Start with general observations, such as the physical properties of the object. Then build on this knowledge with more analytical questions, for example, the its purpose.

**Focus on:** the *process* of investigation and using *evidence* to support their answers

### 3. Analyze artefacts in small groups (1-2 classes)

In small groups, students are given an object to analyze using the “Analyzing Artefacts” worksheet as a guide. Don’t forget your gloves! Present results of the investigation in a written report, oral presentation, or in a class discussion.

**Extension:** Research questions that were raised and present their findings in a written or oral report.

**Focus on:** the *process* of investigation, using *evidence* to support their answers, and working *cooperatively* to reach conclusions.

## Net Needle



### What:

**is it made of?** Elk bone in the past, moose bone or plastic in the present.

**else would be used with it?** Fishing nets and twine. The twine is wound round the prong in the middle of the needle.

**does this tell you about the size and structure of the item it was used on?** Generally the size of the needle was in proportion to the size of the holes in the nets.

**does it tell us about early times in Richmond?** Fishing was an important industry. Early fishermen made new nets or repaired old ones using a needle like this one. It would take about one and a half months to make a new net.

### How:

**does its size compare with similar ones used around the home today?** It is much bigger than sewing or darning needles.

**is it different from what we would use today?** Fishermen still use net needles today but they are made of plastic.

### Why:

**was mending important?** So the fish don't escape through the holes in the net!

**was this particular one kept?** To remember what net needles used to be like.

### When:

**would it have been used?** c. 1900's. Similar plastic ones are still used today.

### Where:

**would you use it?** In the off-season (winter) fishermen were on shore to mend.

**was this done?** Fishermen repaired nets in net lofts where they spread out their nets (see picture in kit). You can still see nets being repaired near Britannia Heritage Shipyard in Steveston.

### What is it?

A net needle was used for mending nets, especially during the winter in preparation for the upcoming fishing season.

*See [Indian Fishing](#) by Hilary Stewart, page 84, for diagrams of different net needles.*

## Cork



### What:

**is it made of?** Wood, probably cedar.

**could you compare it with?** Plastic buoys you see on the beach that prevent boats from coming too close to shore.

**does it tell us about early times in Richmond?** Musqueam First Nation's people incorporated their natural environment into every facet of their lives.

### How:

**was it used?** It was sewn with the net needle and twine, interlinking the cork line and fishing net.

**different from what we use today?** Our Musqueam people carved the corks from wood, today cork or plastic is used.

### Why:

**might it be made out of this material?** Cedar is one of the most important natural resources of the Musqueam.

**is one of the corks black?** Covered with tar.

**might it have fallen out of use?** Cork lasts longer, and can be mass produced.

### When:

**would it have been used?** 1920s-60s

**did it stop being used?** Still in use, but usually made of plastic today.

### Who:

**would have used this?** First Nations Fishermen.

### What is it?

A cork was interlinked with a cork line and the fishing net, to keep the net a drift on the river.

## Hand Bailer



### What:

**is it made of?** Cedar bark.

**does it feel like?** Rough.

**does it tell us about early times in Richmond?**  
Musqueam First Nation's people incorporated their natural environment into every facet of their lives.

### How:

**was it made?** By folding up and pleating the ends of a piece of bark.

**was it used?** It was turned on its side and scooped the water of the skiff.

### Why:

**was it made from this substance?** Cedar was Musqueam's most important resource.

**might it have fallen out of use?** Due to mass

production.

### Who:

**would have used this?** Fishermen and travellers on canoes.

**would have benefited from this?** Early settlers who were unaccustomed to living conditions in this area.

### What is it?

A hand bailer was used by the Musqueam and the Coast Salish to scoop excess water out of the skiff.

*See Cedar by Hilary Stewart, pages 120-121, for a diagram of making a canoe bailer of bark.*

## Wooden Skiff



### What:

**is it made of?** Wood, probably cedar.

**do you notice about the shape?** It is ideal for steering on the River's current.

**does it tell us about early times in Richmond?** Musqueam First Nation's people incorporated their natural environment into every facet of their lives.

### How:

**was it used?** By navigating with oars, Musqueam fishermen could fish along the Fraser River.

**might this replica or model differ from an actual skiff?** Bigger, so it could fit a few fishermen and their catch; carved from cedar; designs.

**is it shaped?** Flat bottom, curved, pointed.

### Why:

**was it made from this substance?** Musqueam fishermen utilized their natural environment.

**is it shaped this way?** It can cut through the water and strong currents.

**might it have fallen out of use?** Due to mass production.

### Who:

**would have used this?** Fishermen.

**would have benefited from this?** Early settlers who were unaccustomed to fishing along the Fraser River.

### What is it?

A wooden skiff used by Musqueam fishermen to fish along the Fraser River.

## Canoe



### What:

**is it made of?** Wood, probably cedar.

**do you notice about the shape?** It is ideal for steering on the River's current.

**does it tell us about early times in Richmond?** Musqueam First Nation's people incorporated their natural environment into every facet of their lives.

### How:

**was it used?** By navigating with oars, Musqueam fishermen could fish along the Fraser River. The Musqueam likely used canoes pre-contact, and began using wooden skiffs post-contact.

**might this replica or model differ from an actual canoe?** Bigger, so it could fit a few fishermen and their catch; carved from cedar; designs.

**is it shaped?** Flat bottom, curved, pointed.

### Why:

**was it made from this substance?** Musqueam fishermen utilized their natural environment.

**is it shaped this way?** It can cut through the water and strong currents.

**might it have fallen out of use?** Due to mass production.

### Who:

**would have used this?** Fishermen.

**would have benefited from this?** Early settlers who were unaccustomed to fishing along the Fraser River.

### What is it?

A wooden canoe used by Musqueam fishermen to fish along the Fraser River, likely more popular during pre-contact.

*See [Cedar](#) by Hilary Stewart, pages 48-57, for more information about canoes, and pages 57-59 for more information about paddles.*

## Fishing Net



### What:

**is it made of?** Nylon and rope.

**do you think it used to be made of?** Spun nettle or cedar (“net” is derived from “nettle”) for the net, and bent vine maple for the hoop.

**does it tell us about early times in Richmond?** Musqueam First Nation’s people incorporated their natural environment into every facet of their lives.

**else is it used with?** Net needles to mend the nets, wooden floats or corks.

### How:

**was it made?** An ancient skill, the size of the mesh must differ according to the species of fish to be caught. Nets are measured and knotted by hand.

**do you know how to make one?** Net-making is a skill that is passed down from one generation to the next.

**do you spin nettle fibre for netting?** Lengths of prepared fibres coiled into basket are pulled out and spun (a) by rolling on thigh with palm of hand or (b) by using a spindle rotated on the thigh or leg by rolling.

### Why:

**is there a hoop around the net?** To dip out or scoop up fish massed in migratory schools or congregated in a trap or dam.

**was it made out of vine maple?** This material will bend into a hoop shape without steaming.

**is this important?** Dried, smoked fish is an important part of their diet and an important source of protein.

### Who:

**would have used this?** Fishermen.

### What is it?

A fishing net used by the Musqueam to fish along the Fraser River

See *Indian Fishing* by Hilary Stewart, pages 79-97, for more information about fishing nets.



## Analyzing Artefacts Worksheet

1. **Type of artefact:** Describe the material from which it was made:

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2. **Special qualities:** Describe how it looks and feels: shape, colour, texture, size, weight, movable parts, anything printed or written on it.

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3. **Uses of the artefact:**

a) What might it have been used for? \_\_\_\_\_

---

b) Who might have used it? \_\_\_\_\_

---

c) Where might it have been used? \_\_\_\_\_

---

d) When might it have been used? \_\_\_\_\_

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4. **What does the artefact tell us?**

a) What does it tell us about technology at that time?

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b) What does it tell us about the life and times of the people who used it?

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c) Name a similar item today: \_\_\_\_\_

# Documents

## Analyzing Historical Documents

Historians use different types of primary sources when studying the past. Different primary sources were created for different reasons. Knowing the different types of primary sources will help you better evaluate the **reliability** of the source.

Some primary sources are **published documents**. They were created for large audiences and were distributed widely. Published documents include books, magazines, newspapers, government documents, non-government reports, literature of all kinds, advertisements, maps, pamphlets, posters, laws, and court decisions.

Remember, just because something was published does not make it truthful, accurate, or reliable. Every document has a creator and every creator has a point of view, blind spots, and biases. Even biased and opinionated sources, however, can tell us important things about the past.

The following are a set of documents related to the Musqueam and a worksheet to guide your analysis. When you are finished, you may want to discuss your analysis as a class or present your analysis in a report.

*From the Benchmarks of Historical Thinking (Centre for the Study of Historical Consciousness):*  
[histori.ca/benchmarks/concept/primary-source-evidence](http://histori.ca/benchmarks/concept/primary-source-evidence)

The litter of history — letters, documents, records, diaries, drawings, newspaper accounts and other bits and pieces left behind by those who have passed on — are treasures to the historian. These are primary sources that can give up the secrets of life in the past. Historians learn to read these sources. But reading a source for evidence demands a different approach than reading a source for information.

The contrast may be seen in an extreme way in the difference between reading a phone book — for information — and examining a boot-print in the snow outside a murder scene — for evidence. When we look up a phone number, we don't ask ourselves, "who wrote this phonebook?" or "what impact did it have on its readers?" We read it at face value. The boot print, on the other hand, is a trace of the past that does not allow a comparable reading. Once we establish what it is, we examine it to see if it offers clues about the person who was wearing the boot, when the print was made, which direction the person was headed, and what else was going on at that time.

A history textbook is generally used more like a phone book: it is a place to look up information. Primary sources must be read differently. To use them well, we set them in their historical contexts and make inferences from them to help us understand more about what was going on when they were created.

## “Say Something”: A Reading Strategy

This is a useful reading strategy to help students better understand the material and prepare them for more meaningful analysis. The instructions below are for pairs, but can be adapted for a class or small group activity. Alternatively, use these strategies for individual reading and have students record their thoughts in a journal.

- With your partner, look over the piece of text and decide together how far you will read silently before stopping to “say something” – the ‘something’ might be a question, a brief summary, a key point, an interesting idea or a new connection.
- Once you have reached the chosen stopping point, both partners “say something”.
- Continue the process until the selection is completed.

### Prompts:

- I think that ...
- Why did ...
- At first I thought ... but now I think ...
- This is confusing because ...
- I like this part because ...
- This reminds me of ...
- I wonder if ...
- Do you think that ...
- I don’t like this part because ...

Source: Wellman, B. and L. Lipton (2004). *Data-driven dialogue: A facilitator’s guide to collaborative inquiry*. MiraVia, LLC: Sherman, CT.

## Analyzing Historical Documents Worksheet

**1. Type of document (Check one)**

- |                                     |  |
|-------------------------------------|--|
| <input type="checkbox"/> Newspaper  | <input type="checkbox"/> Press Release     |
| <input type="checkbox"/> Letter     | <input type="checkbox"/> Report            |
| <input type="checkbox"/> Patent     | <input type="checkbox"/> Advertisement     |
| <input type="checkbox"/> Memorandum | <input type="checkbox"/> Government Record |
| <input type="checkbox"/> Map        | <input type="checkbox"/> Census Report     |
| <input type="checkbox"/> Telegram   | <input type="checkbox"/> Other _____       |

**2. Unique physical characteristics (Check one or more)**

- |   |                                      |
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| <input type="checkbox"/> Interesting letterhead | <input type="checkbox"/> Notations   |
| <input type="checkbox"/> Handwritten            | <input type="checkbox"/> Other _____ |
| <input type="checkbox"/> Typed                  | <input type="checkbox"/> Other _____ |
| <input type="checkbox"/> Seals                  | <input type="checkbox"/> Other _____ |

**3. Date(s) of document:** \_\_\_\_\_

**4. Author or creator of the document:** \_\_\_\_\_

**5. Position (Title):** \_\_\_\_\_

**6. Who is the audience (who was the document written for?)** \_\_\_\_\_

\_\_\_\_\_

**7. Document information (write your answers on a separate sheet of paper)**

- ◆ List three things the author said that you think are important.
- ◆ Why do you think this document was written?
- ◆ What evidence in the document helps you know why it was written (include quotes from the document)?
- ◆ List two things the document tells you about life for the Musqueam at the time it was written.
- ◆ Write a question to the author that is left unanswered by the document.

# Musqueam DECLARATION

We, the Musqueam people openly and publicly declare and affirm that we hold aboriginal title to our land, and aboriginal rights to exercise use of our land, the sea and fresh waters, and all their resources within that territory occupied and used by our ancestors, namely:

The lands, lakes and streams defined and included by a line commencing at Harvey Creek in Howe Sound and proceeding Eastward to the height of land and continuing on the height of land around the entire watershed draining into English Bay, Burrard Inlet and Indian Arm; South along the height of land between Coquillam River and Brunette River to the Fraser River, across to the South or left bank of the Fraser River and proceeding downstream taking in the left Bank of the main stream and the South Arm to the sea, including all those intervening lands, islands and waters back along the sea shore to Harvey Creek, AND, the sea, its reefs, flats, tidal lands and islands adjacent to the above described land and out to the centre of Georgia Strait.  
(These lands and waters are described on the map accompanying this declaration.)

We, the Musqueam people, are members of the Musqueam Indian Band and/or persons of one quarter Musqueam Indian Ancestry descended from those *Hunquw?i?num?* speaking people who from time immemorial occupied used and gained their livelihood from those lands, waters and seas as described above.

Our ancestors aboriginal right and our aboriginal right, is to live upon and travel over our aboriginal lands, seas and waters without foreign control or restriction, to utilize, trade and consume all the resources and products of those lands, waters and seas. It is our right to govern ourselves and our communities, to up-hold and determine our own customs, beliefs and laws.

Neither we nor our ancestors have ever given up, extinguished or diminished our aboriginal rights and title by treaty or agreement with any foreign government or power.

We have never considered the bits of land called "Indian Reserves" as compensation for our lost rights and cannot consider them as adequate compensation.

We have never accepted or agreed to the right of governments of Canada or British Columbia, or their agents, to tell us how to run our own affairs or determine how we should live our lives.

We, the Musqueam people, hereby declare our intent to exercise our aboriginal rights, to restore to our own use sufficient traditional resources to enable us and our descendants to live as distinct and independent people in our own land.

We announce our intent to obtain compensation for loss of resources and denial of their uses, where these have been destroyed or exploited by others, or where they cannot be restored.

We announce our intent to establish control of our own communities and our own resources in order to control, determine, and guarantee our future.

This is our aboriginal right; and a basic, universal human right.

Musqueam Indian Band  
Vancouver, British Columbia.

Dated: Vancouver,  
June 10<sup>th</sup> 1976

*Chief Robert C. Garcia*  
Chief Robert C. Garcia

*Councilor Mary S. Gaudin*  
Councilor Mary S. Gaudin

*Councilor J. Poirer*  
Councilor J. Poirer

*Councilor Gertrude Garcia*  
Councilor Gertrude Garcia

*Councilor Joseph R. Victor*  
Councilor Joseph R. Victor

*Councilor Arthur Stupin*  
Councilor Arthur Stupin







# Musqueam Indian Band

## Information Package



### Musqueam Indian Band

6735 Salish Drive

Vancouver, B.C.

Canada, V6N 4C4

Telephone: (604) 263-3261

Fax: (604) 263-4212



## **Musqueam DECLARATION**

***The following is the text from the Declaration which was signed by the  
Musqueam People on June 10, 1976,  
making this our Declaration of Aboriginal Rights***

*We, the Musqueam people openly and publicly declare and affirm that we hold  
aboriginal title to our land, and aboriginal rights to exercise use of our land, the sea and fresh  
waters, and all their resources within that territory occupied and used by our ancestors,  
namely:*

*The lands, lakes and streams defined and included by a line commencing at Harvey  
Creek in Howe Sound and proceeding Eastward to the height of land and continuing on the  
height of land around the entire watershed draining into English Bay, Burrard Inlet and Indian  
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intervening lands, islands and waters back along the sea shore to Harvey Creek, AND the sea,  
its reefs, flats, tidal lands and islands adjacent to the above described land and out to the  
centre of Georgia Strait.*

*We, the Musqueam people, are members of the Musqueam Indian Band and/or  
persons of one quarter Musqueam Indian Ancestry descended from those Hunga-mi-num  
speaking people who from time immemorial occupied, used and gained their livelihood from  
those lands, waters and seas as described above.*

*Our ancestors' aboriginal right and our aboriginal right, is to live upon and travel over  
our aboriginal lands, seas and waters without foreign control or restriction; to utilize, trade and  
consume all the resources and products of those lands, waters and seas. It is our right to  
govern ourselves and our communities, to uphold and determine our own customs, beliefs and  
laws.*

*Neither we nor our ancestors have ever given up, extinguished or diminished our  
aboriginal rights and title by treaty or agreement with any foreign government or power.*

*We have never considered the bits of land called "Indian Reserves" as compensation  
for our lost rights and cannot consider them as adequate compensation.*

*We have never accepted or agreed to the right of governments of Canada or British  
Columbia, or their agents, to tell us how to run our own affairs or determine how we should live  
our lives.*

*We, the Musqueam people, hereby declare our intent to exercise our aboriginal rights, to  
restore to our own use sufficient traditional resources to enable us and our descendants to live  
as distinct and independent people in our own land.*

*We announce our intent to obtain compensation for loss of resources and denial of their  
uses, where these have been destroyed or exploited by others, or where they cannot be  
restored.*

*We announce our intent to establish control over our own communities and our own  
resources in order to control, determine and guarantee our future.*

*This is our aboriginal right; and a basic, universal human right.*



## **MUSQUEAM NATION**



## *Proud to Be Musqueam*

Thousands of years ago, we lived in and around the ancient village of Musqueam, or X'muthk'i'um in our ancestors' language called Hunga-mi-num. Today, our traditional territory is called Vancouver, North Vancouver, South Vancouver, Burrard Inlet, New Westminster, Burnaby, and Richmond. It is located at the estuary of the Fraser River, one of Canada's major rivers, and the most important salmon-producing system on the Canadian west coast. Our ancestors have lived near the mouth of the Fraser River for thousands of years. We have always fished for salmon in the river, and in many small creeks that used to flow down the hills of Vancouver. We have always based our economy on fishing, hunting and gathering. Our ancestors hunted marine mammals like the harbour seal, the sea lion and porpoise in the Straits of Georgia and Burrard Inlet. They harvested shellfish on the beaches at Stanley Park, Bowen Island and Boundary Bay. They took sturgeon in the sloughs on the delta islands and Pitt Lake. Eulachon, herring, halibut, and trout were also important foods.

The significance of salmon and other maritime food resources in the Musqueam economy has been confirmed by archival documents, the research of archaeologists and anthropologists, and the recorded oral history of the Musqueam. The village sites where our ancestors built their Longhouses are all places with good access to the river, plenty of firewood and fresh water nearby, and some protection from the weather. Today we are building our new communities at the same place where the Musqueam have always lived, for thousands of years.

A recent count indicates there are 143 archaeological sites within Musqueam traditional territory. Many are former villages and burial places, or seasonal camps for fishing and preserving winter foods, or specialized activity areas like carving and canoe making. Some places are of spiritual significance, a legendary rock like Hum'lusum, for example. These archaeological sites cover a span that goes back nine thousand years. Structural features recovered from some fishing sites indicate the presence, four thousand years ago, of large houses and fish-drying racks, and a well-developed ceremonial life, probably tied to the salmon runs. Three village sites which once stood at the main reserve at Musqueam date back three thousand years.

Artifacts found throughout the Lower Fraser Valley and the Strait of Georgia, and used to define five archaeological periods, were all recovered from sites within Musqueam traditional territory. Artifacts from the Marpole Midden are found in the great museums of the world, including the American Museum of Natural History, the Canadian Museum of Civilization and the Museum of Anthropology in Vancouver. Included in their collections are fine carved pieces of antler, stone and bone, testifying to an ancient tradition of art and decoration. Our traditions, culture, language, and art are all part of the gifts we have received from our ancestors.

Tangible things, such as feathers to use in a ceremony, the meat of a wild duck, smoked salmon, are sometimes filled with special significance because they are used in a traditional way during the winter dances. Intangible things are also important to Musqueam people: the sense of community, the importance of the family, sharing, being together, hearing the old words spoken in the Longhouse as the smoke rises up through the smoke-hole. When things become difficult, we remember our ancestors, and we are proud.



## **MUSQUEAM NATION**



## **Musqueam Government: A History of Responsible Government**

Musqueam people had traditional forms of government and cultural traditions with elaborate systems of protocol, political alliances, and complex trading patterns that had been developed and evolved over many years to meet our political, economic and communications needs.

Canada's Constitution has legally recognized and affirmed aboriginal and treaty rights, including the right of self-government. A treaty defines the rights of aboriginal people and formalizes their relationships with other governments.

We have the inherent right, responsibility and authority to govern within our territories and to exercise jurisdiction over our citizens wherever they are. Our systems of government reflect our unique cultures, languages, history and values.

### **Governance:**

Despite a troubled relationship between First Nations and the Crown for more than 125 years, Musqueam has exercised responsible government within the limited context of the Indian Act.

- In 1952, Musqueam elected the youngest Chief and Council ever in Canada. Also, Musqueam elected the first female Councilor and first female Chief in Canada.
- Musqueam was one of the first to assume delegated authority of Sections 53/60 of the Indian Act to assume control of reserve lands.
- Musqueam was one of the first to assume membership authority in Section 10 of the Indian Act.
- Taxation Authority: for further details, see "Musqueam Taxation."

### **Capital:**

- Musqueam was the first band in Canada to obtain a mortgage from Canada Mortgage and Housing Corporation (CMHC).
- Musqueam constructed the first subdivision within a First Nations community (1965).
- Musqueam was the first band to sign a Municipal Services Agreement with the City of Vancouver (1971).

### **Economic Development:**

- Fisheries: Musqueam was a leading force in changing a relationship with the federal government. For details on the Sparrow court case, see "Landmark Musqueam Legal Cases."
- Musqueam acquired Celtic Shipyards (1988 Ltd.) which constructs new boats and repairs boats.
- Musqueam purchased Fraser Arms Hotel in 1993 in order to protect Musqueam artifacts at Marpole Midden, located at the hotel site.
- Musqueam has managed and leased lands for many decades: e.g. Shalimar, Shaughnessy, Foreshore leases, and Ladner Agricultural leases.

## **MUSQUEAM NATION**

***Social Development:***

- Musqueam constructed a safe house to protect children from apprehension and placement into environments other than First Nation.
- Delivery of social programs.
- Counseling services.
- Musqueam continues to practise cultural and traditional activities at our Longhouse.

***Education:***

- Musqueam negotiated Local Education Agreements with School District #39, Vancouver School Board.
- Musqueam worked with Vancouver School Board to have younger grades taught on reserve.
- Musqueam built a Pre-school to prepare students five years old and under.
- Musqueam established an Adult Learning Centre on reserve for members to obtain Grade 12 equivalency.
- Local elementary and secondary schools have First Nations support workers.

***Musqueam government already exists.***

Musqueam is an example of the evolution of our traditional means of governing ourselves in a contemporary context. Funds generated from our leases are channeled into our administrative and political structures, in order to address program and service delivery.

***First Nations' government is not causing any disruption to the ongoing delivery of services to all Canadians. When we look at the transfer of jurisdiction as being a process that will occur over time, then we see that the problems of transfer are easily managed. Aboriginal government is not a threat to Canada or to the Canadian notion of equality.***

Canadians are already comfortable with a governmental system based upon complex overlapping jurisdictions. In the greater Vancouver area, for example, we have several municipal governments, a regional government, an airport authority, the Vancouver harbour authority, the Fraser River authority, overlapping policing authorities, school districts, and the Metro Transit authority, to name a few. Aboriginal government has to be seen in conjunction with the complex overlapping jurisdictional authorities that have already been created by Canadians to accommodate the governmental needs of this complex country.

***Aboriginal government is the only means of democratically and effectively meeting the needs of First Nations.***

The future is in our own hands, and we are encouraged to take up the challenge of working together to create a prosperous and healthy collective future for ourselves, our children and the greater community, based upon our traditional values and cultures which we continue to exercise.





## ***Traditional Economic & Social Relations***

The traditional economy of our Musqueam ancestors was notable for its utilization of maritime resources, including salmon, sturgeon, trout, herring, smelts, and intertidal species. Hunting and gathering additionally yielded food products.

Musqueam traded food and non-food items in an exchange network with Coast Salish peoples, who are indigenous to the southwest corner of British Columbia and the northwest corner of the state of Washington. The Canada - U.S. border was not established by Coast Salish peoples, whose language grouping extended into the U.S.

Musqueam's valuable commodities included woven wool blankets, smoked salmon products, preserved seafood and meat, medicinal plants and cordage materials. Obsidary artifacts are evidence of trade from volcanic areas.

Archaeological and anthropological evidence confirms the fact that Musqueam society flourished at least partially as a result of the richness of the resources found within our traditional territory. Musqueam people used, and continue to use, resource surpluses in order to trade them for other needed commodities. The willingness of the Musqueam to trade off what we had, for what we needed, finds its modern expression in a purely commercial use of our land.

In addition to fishing, which continues to be the basis of our economy, hunting and gathering are still practised by the Musqueam. A wide variety of natural resources are harvested to meet numerous Musqueam needs. Specialists, to this day, are recognized within the Musqueam community as having intensive knowledge of species and uses of floral resources, traditionally used for medicinal and curative purposes.

Traditional dyeing, spinning and weaving also continues to this day. The natural resources required include mountain goat wool for blanket weaving; plants, trees and fungi for dyeing; plants, barks and bullrushes for traditional mats; nettle fibres for nets; cedar bark and roots for traditional garments, baskets and accessories.

Another type of land use, practised extensively by the Musqueam and central to our cultural lives, is for spiritual and ritual purposes. To this day, it is estimated that more than 200 Musqueam utilize the University Endowment Lands on a regular basis for purposes of meditation, bathing, sacred thought and celebration of a private nature. The Musqueam people perceive the continuity of our cultural tradition as intimately tied to the lands.

The social network of Hunga-mi-num-speaking villages was supported through traditional and family relationships, by sharing in the winter ceremonies, through trade, gift exchange and by acting formally as "witness" on significant occasions such as transmitting hereditary names, attending funerals and memorial potlatches. Some Musqueam also have family ties with Lummi people from northern Washington State, and since about 1850 with the Squamish. Both of their languages are distinct from Hunga-mi-num.



## **MUSQUEAM NATION**



## MUSQUEAM FISHERIES

First Nations are responsible for the conservation, protection and rehabilitation of eco-systems, fish stocks and habitat. Our responsibility to care for the earth comes from the Creator. We have spiritual, cultural and historic ties to all fisheries resources, especially salmon. The Musqueam are an ancient people. Our ancestors have lived near the mouth of the Fraser River for thousands of years. We have always fished for salmon in the river and in many small creeks that used to flow down the hills of Vancouver. We have always based our economy on fishing.

In addition to fishing for salmon, our ancestors harvested shellfish on the beaches at Stanley Park, Bowen Island and Boundary Bay. They took sturgeon in the sloughs on the delta islands and Pitt Lake. Eulachon, herring, halibut, and trout were also important foods. There were certain places known to Musqueam fishermen for generations. They are, in many respects, the same fishing locations used today.

Musqueam Nation successfully took the issue of fishing and aboriginal rights to the Supreme Court of Canada. The 1990 decision in Musqueam's Sparrow case concluded that a century of detailed regulations had not extinguished the Musqueam people's aboriginal right to fish for food, societal and ceremonial purposes. The 1990 Supreme Court decision led to the Aboriginal Fisheries Strategy, and shared management agreements between First Nations, including Musqueam, and the Department of Fisheries and Oceans (DFO). This is a step to the eventual management of all aspects of fisheries in our traditional territories.

Musqueam's Fisheries Department engages our own enforcement officers; enforces the fishing regulations of our communities as well as those established by the Department of Fisheries and Oceans in consultation with Musqueam authorities; develops our own salmon enhancement program; and offers an excellent training program for fisheries officers, who are involved in data processing in order to track fish, compliance, enforcement and quality control, among other duties.

***Musqueam Fisheries has been called "cutting edge" by DFO officials.***

We want to ensure proper resource management and conservation. We want to ensure the sustainability of fisheries resources for future generations. Treaties will substantiate our rights by which we can enter into agreements under the Aboriginal Fisheries Strategy (AFS) in setting the ground rules for management of aboriginal fisheries. We plan to negotiate for a larger and more significant role in the fishery in all aspects from habitat management to stock management within our traditional area.

Conservation strategies and allocation processes will consider a wide range of criteria, including spawning origin, migration routes, feeding grounds, history of use, economic opportunity, social conditions, cultural, ceremonial and spiritual needs, and biological factors. We also want to be adequately compensated for the depletion and extinction of fisheries resources and the loss of access to fisheries.



## MUSQUEAM FIRST NATION

For further information, see "Landmark Legal Cases" and "A History of Responsible Government."  
Musqueam Treaty Directorate Phone: 604-267-3717 Fax: 604-267-7494



## MUSQUEAM TAXATION

The Musqueam Nation provides local government services to non-Musqueam people who have purchased long-term leasehold interests on our reserve lands. These services are paid for through real property taxes levied on those leasehold interests in the same manner that long-term leasehold interests are taxed off reserve.

In 1991, Musqueam replaced the Province and the City of Vancouver as the real property taxation authority on reserve. The authority to levy real property taxes resulted from amendments to the Indian Act and the passage of the Musqueam Assessment and Taxation bylaws.

As a result, our leaseholders now pay their real property taxes to Musqueam. In turn, Musqueam purchases services for these leaseholders from the city and provides our own additional services. There are more than 230 leasehold interests included on the Musqueam Assessment Roll. Our leaseholders have elected representatives who sit on the Musqueam Taxation Advisory Board which, in turn, makes recommendations to Chief and Council regarding leaseholder concerns.

The funds raised through taxation are used to provide local government services and the development of the capital infrastructure of our reserve lands.

Like many First Nations in B.C., Musqueam is developing new relationships with governments, which include joint jurisdictional arrangements in addition to areas in which we exercise exclusive jurisdiction.

In the exercise of our jurisdiction, we have done the following:

- a) negotiated service agreements with neighbouring municipalities;
- b) established a taxation advisory council;
- c) established a taxation department;
- d) begun the process of long-range planning to meet future servicing needs of our taxpayers.

***Musqueam taxation is an example of the evolution of our traditional means of governing ourselves responsibly in a contemporary context.***



## MUSQUEAM NATION

For further information, see "Musqueam Government: A History of Responsible Government."  
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## Landmark Musqueam Legal Cases

### Guerin 1984

***The 1984 Supreme Court of Canada decision in Musqueam's Guerin Case ruled that the federal government must protect the interests of aboriginal people, and also recognized that aboriginal rights existed before Canada became a country.***

The Musqueam Nation sued the federal government for damages for the mismanagement of surrendered reserve lands. The Supreme Court of Canada held that Indians had a legal interest in reserve lands and based that legal interest in Indian rights to traditional territories. Their lands were described as an "historic reality," a "pre-existing legal right" and as arising out of a "long-standing connection" with the land. The ruling on Indian title was an essential part of the decision in Guerin, and according to UBC Law Professor Douglas Sanders, the Supreme Court was "clearly signaling the seriousness with which it regarded aboriginal title claims."

### Sparrow 1990

***In 1990, the Supreme Court of Canada decision in Musqueam's Sparrow case ruled that Section 35 of the Constitution Act, 1982, provides a "strong measure of protection" for aboriginal rights. It also ruled that aboriginal and treaty rights are capable of evolving over time, and must be interpreted in a generous and liberal manner.***

The Sparrow decision was the first ruling of the Supreme Court interpreting Section 35 of the Constitution Act, 1982, and the second ruling, after "Guerin" to uphold an aboriginal right. According to UBC Law Professor Douglas Sanders, "the judgment attempted to clearly settle the standard for extinguishment. The ruling stated "the test of extinguishment to be adopted, in our opinion, is that Sovereign's intention must be clear and plain if it is to extinguish an aboriginal right." And it continues, "It is clear then, that s.35 (1) Constitution Act, 1982, represents the culmination of a long and difficult struggle in both the political forum and the courts for the constitutional recognition of aboriginal rights." The Sparrow Case strongly states that the government must not be adversarial in its treatment of aboriginal people.

***Millions of dollars have been spent in "win-lose" court battles. Cases have frequently been told to negotiate a "win-win" treaty rather than litigate.***

## MUSQUEAM NATION



## ***The Myth of "Special Status" for First Nations in Treaty Negotiations***

### **◆ *There never has been one law for all.* ◆**

- The 1866 Land Act excluded aboriginal people from claiming land, while white people were allowed to pre-empt 160 acres per person on the Lower Mainland.

- Until 1960, laws prevented aboriginal people to vote.

- There is not "one law for all" right now because the Indian Act was imposed on only one race of people since 1876 and is still law in 1996.

Aboriginal people have been treated differently than non-aboriginal people since the Indian Act was enforced. No other race of people is governed by, or for that matter, shackled by, the types of restrictions and limitations imposed by the Indian Act.

***Treaty negotiations are not a matter of race, but a legal and moral obligation to deal with fundamental issues which result from the fact that aboriginal people in British Columbia did not surrender or cede aboriginal title or collective rights to traditional territories.***

Since 1982, our Constitution has legally recognized and affirmed aboriginal and treaty rights. The Supreme Court of Canada recognized that these rights existed prior to European contact. The Supreme Court ruled that aboriginal title is rooted in the "long-time occupation, possession and use" of traditional territories. However, these rights have not been defined by the legal system. Instead the courts have said these rights should be defined at the negotiation table, rather than through litigation.

The only special status accorded aboriginal people is that we have been singled out in this country as "wards" under the Indian Act, even though we were self-sufficient and self-governing prior to the arrival here of Europeans.

***Treaties will not give special status but will level the playing field \_ returning to aboriginal people the control over our own lives \_ control which non-aboriginal people take for granted.***



## **MUSQUEAM NATION**



## *Musqueam's Progress in the B.C. Treaty Process*

### Six-stage Process: The modern-day treaty process involves six stages:

- **Stage One: Statement of Intent to Negotiate a Treaty**

- a) We identified ourselves as a First Nation and provided a general geographic area of Musqueam.
- b) We provided a formal contact for communication, and began funding discussions.

- **Stage Two: Preparation for Negotiations**

- a) An initial meeting of the parties (Musqueam, Canada and B.C.) was held to assess whether the parties were ready to negotiate.
- b) Readiness criteria included identifying subject matters to be negotiated, community consultation, establishing an organization to support the negotiations and adopting a ratification process.

- **Stage Three: Negotiate a Framework Agreement**

A Framework Agreement is a negotiated agenda which:

- a) identifies the subjects for, and the objectives of, the negotiations.
  - b) establishes a timetable for negotiations.
  - c) establishes any special procedural arrangements, such as the Openness Protocol, Rules of Confidentiality and information-sharing documents.
- When the table agrees on a Framework Agreement, the Chief Negotiators initial it and recommend approval by their respective Principals. Framework Agreements must be approved, and then signed.

- **Stage Four: Agreement-in-Principle Negotiations**

This agreement will form the basis of the treaty, and should be the product of a thorough examination of subjects in the Framework Agreement. Once the AIP is signed, the Commission will declare the table has moved into Stage Five.

- **Stage Five: Finalize a Treaty**

In this stage, the parties negotiate and finalize a treaty which would contain the principles for a new relationship, and the agreements reached in Stage Four. This stage also plans to make the treaty a reality.

- **Stage Six: Implementation**

This would include legislation and authorities which may be required by each of the parties.



## MUSQUEAM NATION



## Interim Measures

The Musqueam Nation has entered into treaty negotiations with the federal and provincial governments to resolve long-outstanding issues related to the jurisdiction over lands and resources in Musqueam territory.

The Musqueam Nation has an unceded aboriginal title to the lands and resources within our traditional territories. These territories extend over the metropolitan area now known as greater Vancouver, and include the mountains and adjacent waters of Burrard Inlet, Strait of Georgia and the estuary of the Fraser River.

Negotiating treaties will take time. Therefore, Musqueam will refer some issues for resolution under the Interim Measures protocol, as recommended by the British Columbia Task Force in 1991 and accepted by the governments of Canada, B.C. and the First Nations Summit.

Recommendation 16 of the B.C. Claims Task Force Report states that "the parties negotiate interim measures agreements before or during the treaty negotiations when an interest is being affected which could undermine the treaty process." Therefore Crown-held land cannot continue to be transferred out of our traditional territories while we are in negotiations.

***The continued alienation of land and resources by governments is undermining the treaty process.***

***If interim measures are not taken during the lengthy treaty process, there will be nothing left to negotiate by the time the issues reach the table.***

Decisions being made today by Canada and British Columbia will severely restrict the options available once negotiations begin.

***As B.C. and Canada continue to renew and grant new interests in our territory, in effect they are implementing interim measures for everyone except First Nations.***

Both Canada and B.C. must commit to negotiate and implement interim measures, so there will be something left for our children and future generations. The future of the Musqueam Nation depends on achieving an honourable resolution to these outstanding treaty issues. More than half the population at Musqueam is made up of young people. We, the Musqueam people, along with other First Nations, consider that it is time to resolve these outstanding issues of aboriginal rights and jurisdiction over lands and resources, through cooperative negotiation.

***In the meantime, interim measures agreements are crucial.***



## MUSQUEAM NATION

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## A Chronology of History

### 1. THE EARLY HISTORICAL AND COLONIAL PERIODS

DATE	EVENT
Thousands of years prior to 1760	The future British Columbia is home to several hundred thousand people in some 30 tribal Nations and many hundreds of communities.
1763	Royal Proclamation of 1763 recognizes Indian "Nations or Tribes" as owning their land under British sovereignty in North America, including "all the Lands and Territories lying to the Westward" of the Atlantic watershed.
1774	Spanish reach B.C., followed by James Cook in 1778. Fur trade and massive epidemics of European diseases begin.
1792	Spanish and British ships (under Captain George Vancouver) enter Burrard Inlet.
1808	Simon Fraser at Musqueam village. Records it as 'Misquiame'.
1827	Hudson's Bay Company Fort established at Fort Langley. First reference to <b>Misqueams</b> in Fort Langley Journal.
1851	James Douglas commissioned Governor of Colony of Vancouver Island.
1850-54	THE DOUGLAS TREATIES: Vancouver Island Salish and Kwakiutl tribes agree to treaties. Governor Douglas recognizes pre-existing Indian land ownership and purchases title from 14 Indian communities. Indian rights to fish "as formerly" and to hunt on unoccupied treaty lands are recognized.
1858	Fraser River gold discoveries; Royal Engineers established camp at New Westminster and begin setting out military and government reserves. Crown Colony of British Columbia established by British law. James Douglas, Governor of Crown Colony of British Columbia (1858-1864). Instructions from London assume that he will sign more treaties. PETITION forwarded to Governor Douglas by Aboriginal Protection Society, London, to recognize native title.
1859	Colonial Policy: to establish Indian Reserves and compensate Native people for surrender of land.
1859	Indian villages and Indian "huts" identified at other locations including Jericho; at Terra Nova on the northwest corner of Lulu Island; on Sea Island across from Terra Nova; and on Sea Island near the North Arm of the Fraser across from Musqueam village.
1860	Colonists allowed to claim land by pre-emption (homesteading rights.) Pre-emption rights were taken away from Indians by legislation in 1866.

MUSQUEAM NATION

- 
- 1864 Governor James Douglas retires. Replaced by Governor Frederick Seymour. Joseph Trutch appointed by Governor Seymour as new Chief Commissioner, Lands & Works. In contrast to Douglas, Trutch regards Indians as "inferior savages."
- 1865 Indian population in B.C. has declined to 40,000 from several hundred thousand.
- 1866 British Columbia and Vancouver Island become United Colony of British Columbia (1866-1871). New legislation prohibits land pre-emption by Indians. Frederick Seymour commissioned Governor of United Colony. His term is 1866-1869.
- 1868 Trutch reduces size of some existing Indian reserves in B.C. and allows a maximum of 10 acres an Indian family in new reserves. Indians protest. (Major Prairie treaties acknowledge original Indian title and provide reserves of 640 acres per Indian family.)
- 1870 Musqueam Reserve surveyed.
- 1870 Trutch becomes first official to deny existence of aboriginal title in B.C. He also revises history to have the Douglas treaties as mere "friendship pacts." Coast and Interior Salish Chiefs hold large assemblies throughout the 1870s, protesting small reserves and lack of treaties. "Indian land claims" are now a distinct element in B.C. politics. There are demands for recognition of original tribal land ownership.

## 2. CONFEDERATION, 1871 to 1899

- 1871 PROVINCE OF BRITISH COLUMBIA TERMS OF UNION. Article 13.  
 1) the charge of Indians, and trusteeship...of lands reserved for their use and benefit, is assumed by the Dominion.  
 2) "a policy as liberal as has hereto pursued" by B.C. Government shall be continued by Dominion after Union.  
 3) to carry out such policy, tracts of land of such extent as it has hitherto been the practice of the B.C. Government to appropriate for that purpose shall from time to time be conveyed by the local government to the Dominion, in trust for the use and benefit of the Indians". In other words: B.C./Canada Terms of Union includes provisions to appropriate and convey land from B.C. to Canada, for use and benefit of Indian people.
- 1872 Right to vote in B.C. elections is withdrawn from Indians.
- 1873 The Provincial authorities suggest 20 acres per "head" (family) is sufficient. This is below the average for rest of Canada.
- 1874 Ottawa urges reserves of 80 acres a family. B.C. refuses. Musqueam reserve is too small an allotment. Does not meet 20 acres per family standard. Request to enlarge reserves is declined. Only new reserves are subject to 20 acres/head grant.
- 1875 Provincial and Dominion governments agree to establish a Joint Commission to settle question of Indian Reserves in British Columbia.



DATE	EVENT	Page four
1927	Indian Act is amended to make it impossible to pursue land claims. It is now illegal for Indians to take steps necessary to get claims to courts. Shortly after, the Allied Tribes collapses.	
1947	Indian people get the right to vote provincially, as a by-product of post-war enfranchisement of other racial minorities.	
1949	Nisga'a leader Frank Calder is the first Indian elected to the B.C. legislature.	
1951	Concerned about international human rights criticism, the Indian Act is amended to remove the claims prohibition as well as the anti-potlatch provision.	
1960	Indian people get the right to vote federally.	
1960	The phasing-out of Indian residential schools, established in the 1880s, begins.	
1973	The Supreme Court ruled in the Calder case that the Nisga'a held title to their land before European settlers came. The judges split on whether aboriginal title to land still exists. The judges also recognized "aboriginal rights" for the first time in Canadian law.	
1975-77	Musqueam submission of Preliminary Statement of General Claim is submitted to the federal government. Not accepted. Musqueam title is said to be superseded by law.	
1976	Musqueam Declaration (June 10) is adopted and signed : We the Musqueam People openly and publicly affirm that we hold aboriginal title ..."	
1977	1) "XwMuzkWi'um: Musqueam Aboriginal Rights to the University Endowment Lands," published by Musqueam Indian Band. 2) Provincial report on the future of UEL does not acknowledge Musqueam claim. 3) Presentation of Musqueam Declaration to Minister of Indian Affairs Warren Allmand.	
1984	Musqueam Comprehensive Land Claim resubmitted, under revised federal policy. Government will not accept it for negotiations, due to extent of third-party interests.	
1984	Musqueam's Guerin Case establishes Federal Government has fiduciary duty to Indians. Supreme Court of Canada also reaffirms that aboriginal interest in the land in B.C. is a "pre-existing legal right" derived from aboriginal practice and not from any British or Canadian action. In other words, the federal government must protect the interests of aboriginal people, and aboriginal rights existed before Canada became a country.	
1985	B.C. Court of Appeal halts logging on Meares Island pending a court case on the Nuu-chah-nulth land claim. Judges observe that claims have been ignored and that negotiations would be more appropriate than court proceedings.	



DATE	EVENT	Page five
1987	1) Musqueam becomes aware of new plan to develop UEL for housing and a GVRD Park. Applies to court for injunction to prevent conveyance of lands and interference with aboriginal rights and title. 2) Injunction denied. Court suggests Musqueam be given timely notice of decisions to transfer land. Musqueam given permission to appeal.	
Dec. 1988	B.C. government announces its intention to transfer UEL title to the Greater Vancouver Regional District for future park development, without advance notice to Musqueam. Federal government reviewing Musqueam land claim.	
1989	1) Feb: BC Court of Appeal grants conditional restraining order to prevent conveyance of UEL to GVRD until appeal is heard. 2) April: GVRD agrees to accept the UEL from Province on condition that transfer is without prejudice to any claim the Musqueam may have. Restraining order is lifted. Province does not agree to this condition. 3) Province of B.C. and GVRD proceed to transfer UEL title, subject to conditions imposed by B.C. Court of Appeal decision and without prejudice to the Musqueam Band's claims to UEL.	
1990	Musqueam's Sparrow decision, Supreme Court of Canada, restates legal recognition of aboriginal rights to land as traditional "British policy" in Canada, and was the first ruling of SCOC interpreting Section 35 of the Constitution Act, 1982 as providing "a strong measure of protection" for aboriginal rights. It also ruled that aboriginal and treaty rights are capable of evolving over time and must be interpreted in a generous, liberal manner.	
1990	1) B.C. (Social Credit) Premier Bill Vander Zalm announces the Province will negotiate land claims, but will not acknowledge pre-existing title. The federal government agrees to drop its one-at-a-time claims negotiation policy. 2) Oct: The First Nations Summit is established and meets with Prime Minister Mulroney and then the B.C. Cabinet to discuss preparations for negotiations. 3) Dec: Establishment of the tripartite B.C. Claims Task Force to come up with a made-in-B.C., modern-day treaty process.	
1991	1) June: Report of the B.C. Claims Task Force acknowledges existence of aboriginal title and recommends tripartite negotiations, on a government-to-government basis, coordinated by an independent B.C. Treaty Commission. 2) First Nations Summit, the B.C. government (now NDP) and the federal government all endorse Task Force recommendations. 3) July: Musqueam Comprehensive Claim accepted for negotiation by the federal government, but deferred to new Treaty Process.	
1992	1) In its Throne Speech, the B.C. (NDP) government finally and formally recognizes aboriginal title and also the inherent right of aboriginal peoples to self-government. 2) Sept: Tripartite signing ceremony of the B.C. Treaty Commission Agreement.	
Dec. 1993	1) Dec. 15: Musqueam submission of Statement of Intent to B.C. Treaty Commission (BCTC.) 2) Dec. 22: Musqueam Statement of Intent accepted by BCTC.	
1994	1) Jan: Musqueam Chief & Council, and Administration, designate the Musqueam Treaty Core Task Group to begin discussions on treaty issues and negotiations. 2) Feb 17: First tripartite meeting with the Treaty Commission is held at Musqueam Elders Centre.	
March 21/95	BCTC declares Musqueam ready to enter Stage 3: Negotiation of a Framework Agreement.	







The UEL are an integral part of the Musqueam comprehensive land claim which is currently being reviewed by the Federal government.

Musqueam has claimed the UEL and posted NO TRESPASSING signs.

BC is disposing of Crown land to third parties at an alarmingly fast rate in what appears to be an attempt to avoid land claim negotiations which would affect these lands.

Transfer of the UEL to the GVRD could seriously impede any future land claim negotiation for Musqueam. Prior to conveyance to the GVRD the UEL is unregistered Provincial Crown Land.

 THE PARK 

Neither the Parks Committee nor the GVRD have consulted with Musqueam on the park development plan or its impact on the Musqueam community.

The "park" has a name already: MUSQUEAM. It belongs to the Musqueam People. We are prepared to discuss the UEL, Musqueam needs, and your needs. Where is the BC Government?

    GOVERNMENT ACTION AND POLICY    

Musqueam has had a position of preferring to enter into negotiation rather than pursue litigation.

No government has ever entered into a treaty with the Musqueam.

Musqueam has been attempting to have its rights and titles recognized for over 100 years.

Section 35 of the Constitution of Canada recognizes and affirms aboriginal rights.

BC is one of the few provinces in Canada which does not recognize aboriginal rights. Successive Provincial Governments have refused to acknowledge that the Native people of BC have any title to the land or any rights arising from that title. BC continues to ignore aboriginal people and their rights, forcing both the Native people and the government into costly court action.

The BC government is openly and adamantly opposing many legal cases brought to the courts by Native people. This opposition is costing the people of BC many MILLIONS of dollars in lawyers fees.

Federal and Provincial lack of Political will to resolve aboriginal issues has forced many Indian Bands, including Musqueam, into the courts.

Musqueam has been willing to enter into land claims negotiations with BC and Canada for years, but has been met with obstacle after obstacle.


There is no substantive reason why BC and Canada cannot enter into discussions with Musqueam.



## UEL CHRONOLOGY





Before European Contact to the present day Musqueam People have utilized the land and resources of the UEL.












- 1792 European Contact.
- 1808 Simon Fraser comes down the Fraser River.
- 1827 Hudson's Bay Company Fort established at Fort Langley.
- 1858 Fraser River gold discoveries, Royal Engineers establish camp at New Westminster, begin setting out military and government reserves.
- 1859 Colonial Policy to establish Indian Reserves and compensate Native people for surrender of land.
- 1860 Colonists allowed to claim land by pre-emption, and advance quickly from New Westminster to Point Grey. Natives not allowed to participate.
- 1863 North Arm Trail (Marine Drive South) completed.
- 1865 BC grants timber lease including UEL area.
- 1870 Musqueam Reserve surveyed.
- 1871 BC Canada Terms of Union includes provisions to appropriate and convey land from BC to Canada for use and benefit of Indian people.
- 1876 Musqueam Reserve confirmed by Reserve Commission, but not adequate in size nor meeting government standards.
- 1885 Timber Lease renewed in the North Arm Fraser River area.
- 1888 Legislation first passed to limit fishing by Indian people - fishing was and is the main economic activity of the Musqueam.
- 1907 Municipality of Point Grey established.
- 1912 Provincial and Federal governments determine the title of Point Grey without consultation with Musqueam.
- 1913 Proposal to expropriate and relocate. The Musqueam Indians refused.
- 1927 Legislation passed to make it difficult to pursue land claims.
- 1949 Indian people get the right to vote provincially.
- 1960 Indian people get the right to vote federally.
- 1973 Musqueam submits claim to foreshore.
- 1976 UEL Park proposal study to include Musqueam concerns.
- 1976-77 Public forums and workshops re UEL. Support for resolution of land claims before designating UEL uses. UEL trails reblazed 1976. Musqueam land claim to UEL Provincial and Federal.
- 1977 Musqueam post NO TRESPASSING signs on the UEL.
- 1977 Provincial report on the future of UEL does not acknowledge Musqueam claim.
- 1977 Musqueam submits comprehensive land claim to the Federal Government. Not accepted. Musqueam title is said to be superceded by law.
- 1983-84 UEL Trail improvements by regional Park Committee with Federal and Provincial funds. No consultation with Musqueam.
- 1984 Musqueam resubmits comprehensive land claim under revised policy. Government will not accept for negotiation due to extent of third party interest.
- 1986 Revised claims policy retains concept of superceding by law and third party interest.
- 1987 June Musqueam becomes aware of new plan to develop UEL for housing and a GVRD Park. Applies to court for injunction to prevent conveyance of lands and interference with aboriginal rights and title.
- 1987 July Injunction denied. Court suggests Musqueam be given timely notice of decisions to transfer land. Musqueam given permission to appeal decision.

- 1988 April Musqueam presentation at UEL hearings.
- 1988 Dec BC announces intention to transfer UEL to the GVRD for a regional park without advance notice to Musqueam. Federal government reviewing Musqueam land claim.
- 1989 Feb BC Court of Appeal grants conditional restraining order to prevent conveyance of UEL to GVRD until appeal is heard.
- 1989 Feb BC announces Name the Park Contest.
- 1989 Mar Court of Appeal dates re July 1987 decision set for June 26, 27, 28, 1989.
- 1989 April 6 GVRD agrees to accept the UEL from Province on condition that transfer is without prejudice to any claim the Musqueam may have. Restraining order is lifted. Province does not agree to this condition.
- 1989 April 22, 23 Province and GVRD plan "celebration" to publicly announce transfer of the UEL to the GVRD as a park.




**WHAT YOU CAN DO**



-  Discuss the history and suppression of aboriginal rights with friends and family.
-  Show your support to Native governments in their legal and political struggles.
-  Share your views and concerns with your elected officials, and question them on their policies towards Native people.
-  Boycott the "celebration:" on April 22 and 23.

- 









-  Forward letters of support to:

Telephone 263-3261  
FAX 263-4212

LMS  
  
April 19 1989

## The Crown's Promise



On this day, as we did 140 years ago, the Musqueam people welcome our 'Hun'q'umin'um' and Halq'eméylem friends and relations to our traditional territory. The Musqueam people also thank the Stó:lō for initiating and organizing this significant event. This day is an important commemoration of the teachings of our elders. It is a reminder and remaking of the promises made by representatives of the Crown to the First Peoples of the Lower Fraser River - promises that have been remembered but have yet to be fulfilled.

*"...Everything below the 6 inch and everything they tilled - 25 cents on the dollar would go back to the Indian people, that their hunting and fishing Rights would never be changed- always free to hunt and fish - and that their land would be as far as the eye could see in every direction..The elders weren't lying or fantasizing. They told the same story; it was real to them. They used to call it 'the Promises of Queen Victoria.'"*

- Stó:lō Elder Rema Point Bolton, 2001

*"He [Douglas] said that white men would not take land away from the Indians, unless White men will buy it before they take it away- that's what he said.. I remember it in my heart."*

-Chief James of Yale,

The Royal Commission on Indian Affairs, 1913



Photographs courtesy of the Royal British Columbia Museum and Archives.



*The leaders were promised that they would be compensated for the loss of their lands and resources at \$0.25 on every dollar made and there was no question in mind...and their concern was that they've seen absolutely no evidence [of] implementation of that decision by the authorities [...] our forefathers...did believe in the promises made in the earliest by the Queen.*

-Bill Mussel of Stó:lō, as told to him by his grandfather Jones Julius Mussel and his father William J. Mussel Sr.

Governor Seymour was not the only representative to the Crown who made oral promises to the First Peoples of the Lower Fraser River. According to our history, Governor James Douglas laid out the reserves on the Lower Fraser River in the name of the Queen and promised that the land inside the reserves would be protected.

*This land was given to my ancestors by Sir James Douglas. He put down the posts of this reserve and speaking through his own mouth, he told the Indian that he was sent by the late Queen Victoria to do this work... There were twenty Indians in the canoe, and Sir James Douglas asked... how much land they wanted, and the Indians appointed the place, the length and the width. After the posts had been planted, Sir James Douglas said, "All the land outside of these posts the Queen has taken from you Indians, but all the land inside of these posts the Queen has given to you, and you shall be looked after."*

-Chief Johnny Xwexwayeluk of Musqueam  
Royal Commission on Indian Affairs, 1913

At the same time Douglas promised that our people would be able to hunt and fish as formerly on all unceded territory, and, although not as specific as Seymour, also promised that our people would share in the wealth of the lands outside the reserves. For the Musqueam people and many other First Peoples of the Fraser River, Douglas' promise was relayed through a powerful metaphor. Douglas promised that the land outside of our reserves was like a tree that would grow and bear fruit, and that fruit would be given to our people for our lasting support.

*Johnny Simlanu complains that the white people are not treating him well. At one time they [the Musqueam people] owned the country from the river to the mountains... In early days Jim Douglas, who wore a uniform and medals, asked [the Musqueam people] how much land they wanted and the Queen gave Douglas the right to arrange Reservations... Douglas gave them a Reservation and told them it was theirs; he said the surrounding land and water would belong to the Queen, and [they] were not to feel sore. They had part of the river to its mouth and had [?] rights in the river and sea for fishing and catching ducks. He promised [?] of the price of the outside land to the Indians. This was like planting a tree [the] fruit of which was to be gathered when ripe. Johnny Simlanu says he [has] to be an old man and the tree has not grown and there is no fruit on it. Douglas came before he was born. He was present, when a boy, at a feast his father gave at which the latter explained about the treaty.*

-Statement recorded by A.C. Hadden, British Ethnologist,  
1909

*Gov. Douglas when he set aside the reserve for the Katzi or the Port Hammond Indians said all inside the lines of the reserve would remain the real property of the Indians and all outside would become white mans land. The land taken over by the whites would be like a tree, which should blossom and bear fruit for the Indians meaning that the Indians would share in the benefit of the use of their tribal lands by the whites*

- Dennis S. Peters, Stó:lō Siyám of Chawathil for Chief Pierre, Ed Lorenzetto and others. Meeting at Chilliwack with Anthropologist James Teit, 1922



Our ancestors held these promises to be binding and true and expected the Crown to honour her commitments. Yet, shortly after these promises were made, our reserves were arbitrarily reduced, our fishing and hunting rights were drastically curtailed, and we have not received compensation for the loss of our traditional territories to settlers and third party interests.

*Since these posts were put down by Sir James Douglas for the Indians, the land has been lessened twice. The Indians were not notified or consulted when it took place, and after that three persons came here to Musqueam and told some of the Indians that the posts that Sir James Douglas had planted meant nothing at all.*

- Chief Johnny Xwexwayeluk of Musqueam  
Royal Commission on Indian Affairs, 1913

*All the promises made to us when the whites first came to this country have been broken. Many of us were driven off our places where we had lived and camped from time immemorial... This was done without agreement with us, and we received no compensation. It was also in direct opposition to the promises made to us by the first whites, and Government officials... We can tell you all of them if you want to know, and prove them through witnesses still living. What of Governor Seymour's promises made to the Lower Fraser Indians who convened at his request purposely to hear his message to them... They rank with other early promises all broken..*

-Petition of Various BC Tribes to the Minister of the Interior, 1911

As Simlanu of Musqueam stated in 1909, the tree that Douglas promised "has not grown and there is no fruit on it." Nevertheless, the First Peoples of the Lower Fraser River are still here and we grow stronger every day. Again, the Musqueam people extend a warm welcome to everyone here today on our traditional territory and we express our thanks to the Stó:lō people. In memory of our ancestors, in honour of the elders with us today, and in the name of our young people and their future, we call upon the Government of this day to remember the promises of their predecessors and to keep their commitments. In memory of our ancestors and in the presence of our elders, we proudly stand together as one people and assert our right and that of our descendants to live as distinct and independent people on our own land.

The oral histories, passed through many of our families, tell us that a serious and special promise was made to our people at a large gathering at New Westminster, most likely at the Queen's Birthday celebration of 1864. On this day one hundred and forty years ago, at the invitation of the Governor, as many as 4,000 of our ancestors traveled to New Westminster to witness the promise of the Queen's new representative, Governor Frederick Seymour.

Governor Seymour promised that our people would receive a share of the revenue raised by the Crown through the sale of our lands outside of our reserves. The oral histories and testimonies remember this share to be either one third or one quarter of the total revenue. The remaining third or fourth was supposed to have been divided between the federal and the provincial governments for education, transportation, infrastructure and other societal needs.

*During Governor Seymour's time, it was on the 24<sup>th</sup> of May and all the Indians were called all the way up and down the river to see the Governor and we were told that the Governor was going to give us some more land and give us reserves, and he said that the Government was going to pay the Indians for the outside lands and that was in his speech.*

-Chief Cassimere of Langley  
The Royal Commission on Indian Affairs, 1915

*Later Gov. Seymour called a great meeting of the Stalo and other Indians at Queen's Borough [now New Westminster]...He Said...Money or revenue would be coming to the Gov. from lands outside the reserves. This money or revenue would be as in four: ¼ would go to the Queen or Crown or Gov. ¼ would be used by the BC gov. for the purposes of the country development, road making, etc. ¼ would go towards education and ¼ for the benefit of the Indians, assistance to them, etc.*

- Dennis S. Peters, Stó:lō Siyám of Chawathil for  
Chief Pierre, Ed Lorenzetto and others.  
Meeting at Chilliwack with Anthropologist James Teit,  
1922

# Photographs

## Analyzing Historical Photographs

Historians use different types of primary sources when studying the past. Different primary sources were created for different reasons. Knowing the different types of primary sources will help you better evaluate the *reliability* of the source.

**Photographs** can be primary sources. These images capture a moment in time and can convey quite a powerful message without using any words. Some of the most important events in history conjure up very specific images in people’s minds. One must be very careful with photographs because they are simply a snapshot of a moment and cannot be taken as representative of the time. For example, one photo of a Musqueam man fishing does not necessarily mean that *all* Musqueam men fish, but simply that this one does.

As with the published documents you analyzed earlier, every photograph has a photographer, and every photographer has a point of view, blind spots, and biases. Sometimes, what is not captured on film can tell us a lot about history.

The following pages are designed to encourage a more meaningful analysis of photographs. We recommend that you discuss how photographs can be *unreliable* using the following examples first. Then, apply your newfound awareness of how photographs can “lie” to your analysis of Musqueam imagery and of images around you.

## Analyzing Historical Photographs

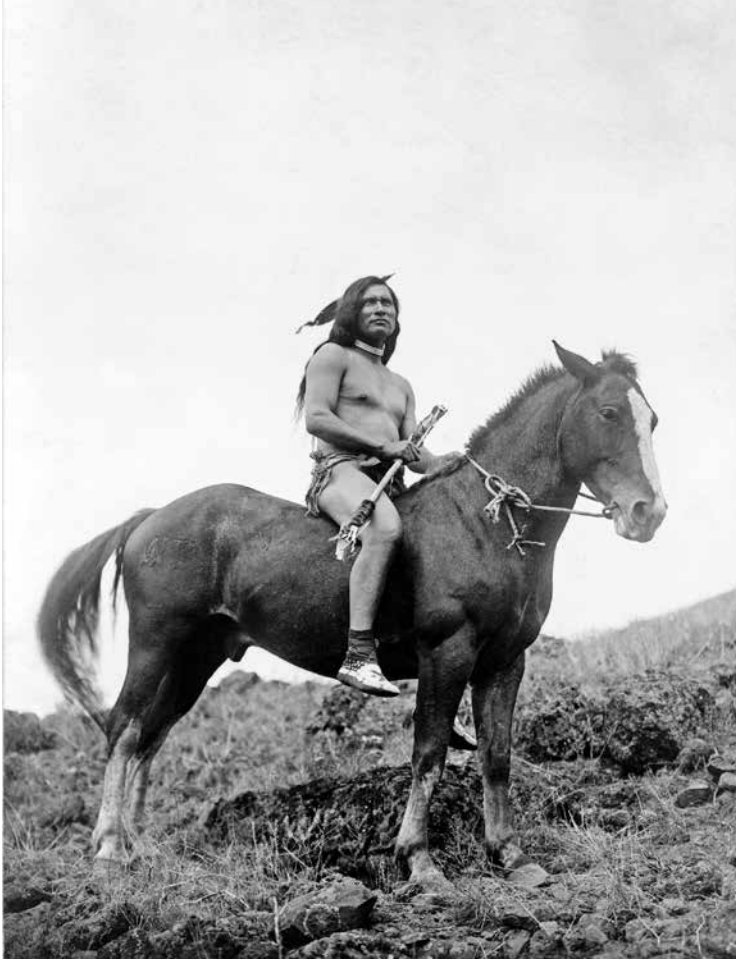
*“While photographs may not lie, liars may photograph”*

Photographic evidence may be unreliable in four ways:

1. **Staged Photographs:** Photographers may arrange subjects or objects in a photo in order to deliver a particular message
2. **Unrepresentative Images:** Photographs may depict an atypical situation or event, one which is not representative of the people or circumstances shown
3. **Altered Photographs:** Photographs may be deliberately altered now that digital technology allows us to move people from one location to another, place or remove objects in the photo, etc.
4. **Selective Focus:** Photographs may exclude important aspects of a situation

*Source: Penney Clark, “Training the Eye of the Beholder: Using Visual Resources Thoughtfully”, The Canadian Anthology of Social Studies.*

## Example: Staged Photograph



*Nez Perce warrior on horseback, 1910*

Edward S. Curtis, who photographed tribes from Alaska to the American Southwest, used wigs and costumes, as well as other props, so his subjects would appear as he imagined Native people would have looked before being affected by white culture.

***Why do you think the photographer chose to stage photos of Native people?***

## Example: Unrepresentative Images



*Chief Red Cloud (Makhiyiya-Luta) Sioux Chief*

Early photograph technology helped contribute to the stereotype of the grim, stoical image of the First Nations, particularly that of chiefs. Exposure times were longer than they are today, and subjects had to keep themselves and their expression motionless for up to a minute. In this case, the camera has created rather than captured unrepresentative images – and as a result, a misleading impression is established.

***What is the intended or unintended impression you have of this man when you study the image?  
How does this confirm or challenge the stereotype of First Nations, particularly men?***

## If Photographs Could Speak: Suggested Activities For Analyzing Photographs

### Staged Photographs

Examine a family album. What are some examples of staged photographs where the subject(s) of the photo are asked to pose in a certain way. What is the purpose of this? What assumptions might be drawn based on these photographs?

### Unrepresentative Images

Role-play particular historical events while another student takes photographs at particularly dramatic moments. Have students examine the photographs and discuss what they convey about the event and what is misleading

### Altered Photographs

Apply two L-shaped frames to photographs from magazines and newspapers in various ways in order to see firsthand how the meaning of the photograph can be altered by cropping.

### Selective Focus

Students can take their own photographs to help them understand that photographs are a selective view of the world

- Assign a word which describes a quality of their community – then take a photograph that captures that particular quality.
- Tape photographs and captions separately and have class members guess which caption belongs with each picture.

## Analyzing Historical Photographs Worksheet 1

1. List all of the nouns (people, places, and objects) you see in the photo.
2. Choose 3 to 5 key nouns from your list and write them below.
3. List at least one adjective to describe each of your underlined key nouns.
4. Briefly describe personal feelings you have when you focus on each of the key nouns.
5. Imagine yourself in the photo. Make notes about **where** you would be, **what** you would be doing, **who** would be involved with you and **how** you might interact with them.

Where?	What?	Who?	How?

Now imagine yourself as part of the photograph. Using steps 1-5, create a fictional story about what your involvement is with the photo. Be sure to include what you were doing there, how you interacted with the people and the environment, and your feelings that day.



## Analyzing Historical Photographs Worksheet 2

### Step 1: Observation

Study the photo. Look at the whole photo and the individual parts.

List your observations below.

People	Objects	Activities

### Step 2: Inferences (educated guess)

Based on what you have observed, make three inferences. List three things you believe were facts based on the information from this photo.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

### Step 3: Questions

1. What questions does this photo raise in your mind?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. Describe the mood of the image. Use specific details from the photo to support your answer.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



*British Columbia Archives, Photograph #58014.*



**1913** - A view of First Nations employee housing at Imperial Cannery.  
*British Columbia Archives, Photograph #E-05070.*



**1910** - Photograph of man and woman in small fishing boat on the Fraser River.  
City of Richmond Archives, Photograph #1978 34 47.



**1913** - Photograph of two North American Indian women walking along the boardwalk in Steveston eating ice cream. City of Richmond Archives, Photograph #1977 16 1.



*Rehanging a salmon seine net in BC Packers' No. 2 Road net loft, c.1978-79 with Ron Sparrow Jr. at centre back and cousins Brent Sparrow, far left and Rick Sparrow in the blue shirt.  
Photographer Leona Sparrow. Collection Leona M. Sparrow.*



*Six boats owned by Sparrow family members fishing for salmon near the mouth of the Qualicum River, fall, 1978.  
Photographer Leona Sparrow. Collection Leona M. Sparrow.*



**1915** - Photograph of North American Indian cannery workers taking a lunch break, showing cannery buildings in background. City of Richmond Archives, Photograph #1978 34 15.



**ca. 1910** - Photograph depicts First Nations people rowing a gillnetter.  
City of Richmond Archives, Photograph #1985 4 32.





*British Columbia Archives, Photograph #57615.*



*British Columbia Archives, Photograph #59836.*



*Ron Sparrow Jr. working on a salmon seine in BC Packers' No. 2 Road net loft, Steveston, c.1978-79.  
Photographer Leona Sparrow. Collection of Leona M. Sparrow.*



*Ed Sparrow mending net with grandchildren, Musquem c.1970s.  
Collection of Leona M. Sparrow.*



*The brand new Native Spirit, Ron Sparrow Sr.'s first aluminium seine boat, on the Fraser River, c.1970-75.  
Collection of Ron and Vi Sparrow.*



LONG-HOUSES OF THE COAST SALISH

*Vancouver Public Library, Special Collections, VPL 12826.*

The Native people of the Fraser River delta were Halkomelem speaking Coast Salish Indians who currently reside at Musqueam and Tsawwassen. The Coast Salish were once the largest group of Indians north of California, until 1782 when a smallpox epidemic decimated the population, killing  $\frac{3}{4}$  of the Coast Salish.

Prior to 1781, Coast Salish life was very different. Rights to the resources of Richmond were held by families who now live at Musqueam, Tsawwassen and Langley.

In Richmond, there were various types of Coast Salish settlements. Permanent housing sites were predominately cedar plank shed type houses occupied by extended families. The permanent residence is where the traditional family burial grounds would be located.

The Coast Salish would move residence for each seasonal harvest. For the spring time herring and shellfish harvests, they would move to the spring camps and live in temporary lean-to shelters. The summer and early fall salmon migrations would involve another move, to the traditional family salmon fishing sites. The summer fishing villages were often large and had a more permanent cedar plank housing. Periodically during the year, people would return to their permanent houses to store preserved food. By the end of November, the Coast Salish would return to their permanent houses for the winter ceremonial season.

*Source: Steambox, Boardwalks, Belts and Ways: Stories from Britannia. Compiled and edited by Marie Bannister and Marilyn Clayton*

# Unit Plans

## Unit Plans Based on the Kit

The following pages contain a comprehensive unit on the Musqueam using the education kit as a guide. A lot of thought has been put into creating a unit plan that uses the kit to its full potential. That being said, feel free to pick and choose lessons to fit into an existing unit plan on First Nations. Alternatively, you may want to add additional lessons on analyzing historical documents and analyzing historical photographs.

This unit plan was designed to be adaptable to any classroom, elementary to intermediate to secondary. Some lessons are necessarily vague to allow teachers to adjust it as they see fit. Primary classes may want to modify the lessons so that artefacts are analyzed as a class and the research project is carried out as a group activity. Intermediate classes may be comfortable analyzing the artefacts and carrying out the research in small groups.

You may also want to contact the Musqueam community directly about your interest in teaching this unit and perhaps they can provide you with additional resources.



## Lesson One

### Objectives:

- Analyze the complexity of “First Nations” as a concept and be able to discuss the stereotypes and myths surrounding it.
- Describe Musqueam First Nations settlement in Richmond (pre-contact), some of the problems they faced and the solutions they found.
- Generate specific questions and/or broad inquiries for research on the Musqueam nation.
- Understand the concept of “artefact” and the handling of artefacts.

### 1. Class Discussion on Stereotypes

- Have students draw (in two or three minutes) the first thing that comes to mind when you say the words “First Nations”
- Pin up all the drawings and let everyone have a look. Use the pictures to begin a discussion on what stereotypes are and what stereotypes we hold. Do Fishermen fit into this label in certain circumstance? What is the difference between a First Nations person and an Immigrant?
- You may not come to any conclusive answers but the objective is to come up with a working definition to use in your unit but with the realization that labels are flexible.

### 2. Preparation for working with artefacts

- What are artefacts? A physical object produced, shaped, or adapted by human workmanship. These objects are collected by museums as artefacts, to be protected and to educate the public.
- How to handle artefacts? See “Handling Artefacts”.
- This would also be a good time to discuss primary and secondary sources.

### 3. Examining an artefact as a class: Wooden Skiff

- Why did Musqueam Natives use wooden skiffs? The light weight skiff was easy to manoeuvre in the currents of the Fraser River.
- Look at a picture of the skiff; discuss some of the benefits and problems they may have faced and the solutions they found.

**Alternative:** Use “Strategic Questioning” model or “Analyzing Artefacts” worksheet to scaffold next day’s activity

**Extension:** Analyze a historical document or a historical photograph. Compare the tools we use to analyze artefacts, with those we use to examine historical documents & photographs.

## Lesson Two

### Objectives:

- Understand why artefacts are important to conserve for the future.
- Use specific techniques to analyze artefacts.
- Answer some questions on their “hot topic” by looking closely at the artefacts.
- Record questions they still need to research.

### 1. Analyzing Artefacts

- Divide the class into groups and give each group an “Analyzing Artefacts” worksheet, a pair of gloves, and an artefact. Remind students to handle objects with gloves and remember techniques from previous class.
- Each member of the group should come up with one question they have after analyzing their artefact. This will form the basis of their research project.
- Use magnifying glasses or cover parts of the artefact to encourage closer examination.

### 2. Class Discussion

- Point out that this is the process that many historians use when examining objects for the first time. What was difficult? What was fascinating?
- Line up the artefacts so the class can see them together. What is similar? What is different? What does this tell us about Musqueam culture? What has stayed the same, what has changed? What does this tell us about change and continuity in history?
- What questions did groups come up with. Students are to use their question as the basis for an investigative project next class.

## Lessons Three, Four & Five

### Objectives:

- Use a variety of sources to collect information to answer an investigative question.
- Generate ideas on how to present information in a creative way to their peers.
- Use a negotiated checklist of the criteria for assessment of their presentation to guide its planning and preparation.

### 1. Research project

- Distribute resources from the kit that are relevant to their research topic to each group or point students.
- They are given time to study these materials and see how many of the questions for their topic they can answer now.
- Time in the library or on the computer will help students find a lot of what they are looking for, but the best source of information is held by the Musqueam themselves so arrange to have a guest speaker from the community speak about the culture and answer questions.

### 2. Presenting their research

- Begin to brainstorm how to present their findings to the class. They can use any format they like, or you can focus them by providing a format.
- You could also have them pick a format randomly out of hat for further challenge. They need to make sure they have enough information for the format that they pick.
- If they don't, they either have to do more research or pick another format. They could:
  - ◆ invent a play or role-play
  - ◆ perform a debate
  - ◆ tell a story
  - ◆ make a timeline
  - ◆ make an advertisement
  - ◆ do a quiz or game show
  - ◆ make posters
  - ◆ write diary entries (as a Native or a non-Native)
  - ◆ make an exhibit display
  - ◆ do a TV show or interview
  - ◆ produce a film
  - ◆ produce a newspaper

### 3. Criteria for Assessment

- Negotiate the criteria for assessment of the presentations with the class. Create a checklist to make sure they fulfill all the criteria.

## Lesson Six

### Objectives:

- Present their topics to their teacher and peers for assessment.
- Reflect on their own presentation.
- Receive feedback from a number of sources.
- Reflect on the process of gathering information and the progress they have made in the unit.
- Share information on various aspects of “Musqueam First Nations People”.

### 1. Presentations

- You and the class should be assessing the presentations according to the negotiated criteria.
- At the end of each presentation, students can also do a "3-2-1" – 3 things they learned, 2 things they found interesting, and 1 question they have. Meanwhile, the student presenter can do a self-assessment on how they worked and on their presentation.
- Invite parents, administrators, and other classes to these presentations. This is a great way to provide recognition for the hard work your class has done and to spread knowledge about the Musqueam.

**Extension:** Submit your project to the Richmond Delta Regional Heritage Fair! For more information, contact the Educational Programs Coordinator at the Richmond Museum: [604-247-8334](tel:604-247-8334).

# Oral History

## Oral History

Aboriginal families have a unique way of sharing information and traditions known as oral history. Oral history is a method of sharing one's history, culture and traditions through stories and legends. The First Nations have used oral history as the main way of transferring knowledge from one generation to the next.

*Source: [http://www.edukits.ca/aboriginal/spirituality/grade1/teacher/lesson1\\_2.htm](http://www.edukits.ca/aboriginal/spirituality/grade1/teacher/lesson1_2.htm)*

For many Aboriginal groups, oral history is a way of documenting history from the beginning of time as they did not have a formal written history until contact with Europeans. To prevent losing these stories, historians and Aboriginal communities have begun recording these oral histories. Here are two stories from a Musqueam family – Robert Point and Marny Point – that have been recorded. Now, these stories will not be in danger of being “lost”.

Share these stories with your class and think about:

- The Musqueam have always lived on this land, but most of us have moved here from somewhere else . What stories does your family have about how they came to Richmond and what it was like growing up here?
- Fishing has been passed on from generation to generation in the Point family. What traditions have been passed down from one generation to the next? What has changed and what has stayed the same?
- Marny talks about fishing as an important part of her culture and her family. Is there an important resource or object that is important in your family?

Robert 'Bobby' Point born February 18, 1939 in Vancouver BC, Bobby grew up in Steveston at 7<sup>th</sup> Avenue and the old Francis Mallard Dock, (a long forgotten ferry slip). He played along the dykes and loved to help his father - Francis Point, who was an established fisherman in Steveston, both on the Fraser River and in the Johnson Straits. My grandmother, Minnie Thomas Point was a Cannery worker.

Our name 'Point' was bestowed upon us by one of the French priests - as he referred to the Indians who lived on the point ~ La Pointe.

Shown here in this photo along with his cousin Jimmy Johnny, dad was 8 years old at the time of this picture.

One of his childhood memories was playing with his handcrafted boat; the boat made of wood was attached to the hand-pull, which was a stick and rope - the rope had to be long enough to pull along the dyke in Steveston.

Who taught Marny how to fish?



My name is Marny Point; second daughter to Robert and Gail Point. My dad grew up at Garry Point in Steveston; he was part of big fishing family. As long as he can remember his family fished on the Fraser River and up in Johnsons Straits. This has always been our way of life.



Figure 1: Native Fishermen at Garry Point, Steveston B.C.





His father Francis Point was a very successful fisherman, Dad would tell us stories as we fished with him, about how his Dad, Francis would stand at the Stern of his boat with his cap pulled tight, his brows furrowed and arms folded while staring at the water and then he would tell the crew, my dad included, that they were going to drop their nets over there - the crew would do just that and they would catch a boat load of salmon! This was just the way it was done on my Grampa's boat!



My Dad has taught us all about fishing on the Fraser; it is our Musqueam way and a rich part of our culture and heritage. My people of Musqueam have always gotten our food source from the Fraser.

Salmon has always been a part of our diet, along with ducks and shell food. Today this tradition is almost gone - we only have a small window of opportunity to harvest the salmon which must last the entire year.



Dad was always teaching us something! He always had a wise word for us. My brother was the first one to fish with him (even though he was the 3<sup>rd</sup> child), but being the only son - it was only right that he learn first! But the love of the river went beyond gender - and it has been a passion for all Musqueam members, and soon became a passion of mine and all three of my sisters!

He was a great teacher, and always patient, with wonderful wisdom that shone through every word. He would tell us 'why' we were to

do certain things and 'how' to care for our supplies and our boat! His dad taught him how important it was to take care of everything, clean up everything and have it prepared for the next fishing time, "take care of your supplies and they will take care of you!" Because of his love for the river and wonderful teachings— Now we all fish! And we in turn are teaching our children.



My son, Josh fishing with me in 1998, he was 17 at the time we have fished together.



My son Dan (age 10) getting a feel for the fishing boat 2006



My daughter Shoshana fishing with Mom on the Fraser in 2004, she was 14 at the time; we fished together for 3 years!

Lord Byng Elementary in Steveston



Cambie Junior High (Sexsmith )



My Dad attended school in Richmond but it wasn't until his first year in Cambie Junior high that he met this sweet little girl in the eighth grade who he told, "you stink pretty!" they soon became sweethearts and were inseparable throughout high school!



We love the time on the river! Nothing can replace the feelings on the river - both the peace and tranquility

and then the excitement you experience when that first fish hits your net! It is a time of family—bonding, sharing and story telling - history is passed on from one generation to another! My dad would point out landmarks, what happened to another family member when they weren't careful about the current or didn't remember about a snag "always be aware of where you are", he would say as we were pulling up the net. All the ups and downs are beyond measure!

# References/Resources



## References: Suggestions for Use

The following references are included in this kit with our suggestions for how to make the most of them with your class.

Cedar (by Hilary Stewart): The giant cedar is vital to the way of life, art and culture of the First Nations of the northwest coast. Through 550 detailed drawings & 50 photographs, Stewart explains the tools & techniques used to craft these objects and their uses.

- p. 27: Legends of the origins of cedar
- pp. 48-57: About canoes – use with canoe artefact
- p. 57-59: About paddles – use with canoe artefact
- p. 84-92: About bentwood boxes – use with wooden box artefact
- p. 149: Making rope of cedar bark – use with rope artefact
- p. 120-121: Making a canoe bailer of bark – use with hand bailer artefact

Hands of Our Ancestors: The Revival of Salish Weaving at Musqueam (by Elizabeth Lominska Johnson and Kathryn Bernick): This unique text examines Salish weaving, an art-form that was nearly lost. It focuses on the cultural context of weaving and its revival.

- p. 4: Photos of Musqueam reserve (1928; 1985)
- How are the weavings used in the past? How are they used
- Why was weaving nearly lost?
- Who does the weaving in Musqueam culture?
- Why do you think there are no examples of weaving in the kit?
- How is weaving at Musqueam different from other weaving you have done or seen?

Musqueam Reference Grammar (by Wayne Suttles): The author provides extensive documentation of the language traditionally spoken by the Musqueam people. It is the most comprehensive account of any Salish language.

- This reference was included to show examples of the complexity of the Musqueam language of Halkomelem.
- Why do you think the author decided to write this book?
- Do you think the language is more or less complex than English?
- What do you notice about the way Halkomelem is written?
- p. 477: Halkomelem does not have separate words for siblings and cousins – what does that tell us about their family relationships?
- p. 479: Halkomelem have one term for if a relative is alive and another if the relative has died – what does that tell us about their family relationships?

- p. 566: Names of Places and People – Compare a location on the Map of Musqueam Territory to an English map of the area. What does the name in Halkomelem tell us about the place? In groups, students can re-create a map of Musqueam territory and practice writing the words

Indian Fishing: Early Methods on the Northwest Coast (by Hilary Stewart): Of the many resources available to the First Nations of the Northwest Coast, the most vital was fish. Stewart uses illustrations to demonstrate the strategies & technologies used to fish.

- p. 13: A Tlingit myth of how the fish came into the sea
- p. 79-97: Nets and netting – use with fishing net and net needle artefacts

Writing the Land (NFB Production – 8 minutes): The film recreates Musqueam elder Larry Grant’s experience of rediscovering his language & cultural traditions. In his own words, “I am from Musqueam... We have been here forever.”

- Why do you think Larry Grant was invited to be the subject of this film?
- Introduce the film to your class and have them write questions they hope the film will answer. Show the film and have students record any answers to their questions. Ask students to write any more questions they still have. This can form the basis of a research project or the Musqueam band can be contacted for some of the answers. Ask for Mr. Grant’s contact information and invite him to your class.

Musqueam through Time (Created for Musqueam Indian Band by Gryphon Productions – 20 minutes). Using archival photographs and personal stories, this film tells the story of the Musqueam people from the beginning through contact. It shows how the Musqueam has practiced and maintains strong and proud traditions.

- This film was produced in 2010. Why is that a significant year?
- Use the worksheet on the next page.

## Film: Musqueam through Time

1. What body of water have the Musqueam lived along? \_\_\_\_\_
2. What cultural group are the Musqueam descendants of? \_\_\_\_\_
3. The Musqueam were always on the lookout for invaders. What two things did these invaders want? \_\_\_\_\_ and \_\_\_\_\_
4. In 1824, who was the first European to come overland and down the river to one of the Musqueam villages? \_\_\_\_\_
5. The Musqueam had encountered other European explorers before, who were they? \_\_\_\_\_ and \_\_\_\_\_
6. What are traditional Musqueam blankets made of? \_\_\_\_\_
7. What objects can be made by weaving cedar bark? \_\_\_\_\_
8. How were the Musqueam able to continue practising their cultural traditions despite the ban on potlatches? \_\_\_\_\_
9. Summer potlatches recognized special occasions. Name as many as you can.  
\_\_\_\_\_
10. How does Howard Grant describe how it felt to be at a summer potlatch?  
\_\_\_\_\_
11. What part of Richmond do you see behind the fishermen in their boats?  
\_\_\_\_\_
12. What are the fisheries officers from Musqueam responsible for?  
\_\_\_\_\_
13. Who is the other First Nation that the Musqueam fisheries officers work with?  
\_\_\_\_\_
14. What Aboriginal rights did the Sparrow Case protect? \_\_\_\_\_
15. What kinds of artefacts can be found through archaeological digs in Musqueam territory?  
\_\_\_\_\_
16. Why are there welcome figures at YVR? \_\_\_\_\_

## Film: Musqueam through Time (ANSWER KEY)

1. What body of water have the Musqueam lived along? **Fraser River.**
2. What cultural group are the Musqueam descendants of? **Coast Salish.**
3. The Musqueam were always on the lookout for invaders. What two things did these invaders want? **Slaves and resources.**
4. In 1824, who was the first European to come overland and down the river to one of the Musqueam villages? **Simon Fraser.**
5. The Musqueam had encountered other European explorers before, who were they? **Captain Vancouver and Galiano.**
6. What are traditional Musqueam blankets made of? **Mountain goat wool.**
7. What objects can be made by weaving cedar bark? **Baskets, bailers and mats (there is an example of a bailer in the kit).**
8. How were the Musqueam able to continue practising their cultural traditions despite the ban on potlatches? **Priests would only come in the summer, so Summer Ceremonies were joined with Winter Ceremonies.**
9. Summer potlatches recognized special occasions. Name as many as you can. **Marriages, namings, memorials, coming of age.**
10. How does Howard Grant describe how it felt to be at a summer potlatch? **It was like you could see with your ears and hear with your eyes.**
11. What part of Richmond do you see behind the fishermen in their boats? **Steveston.**
12. What are the fisheries officers from Musqueam responsible for? **To make sure that the right salmon stocks are being fished.**
13. Who is the other First Nation that the Musqueam fisheries officers work with? **Tsawwassen.**
14. What Aboriginal rights did the Sparrow Case protect? **Right to fish.**
15. What kinds of artefacts can be found through archaeological digs in Musqueam territory? **Jewelry, spears and arrowheads.**
16. Why are there welcome figures at YVR? **When you land in YVR, you are landing on Musqueam Territory.**

## Resources

**Richmond Museum:** The Museum offers a variety of interpretive programs and education kits that focus on issues of particular relevance to Richmond—Chinese/Japanese immigration to Richmond/Steveston, early pioneers on London Farm & in Richmond, etc. Please see school programs brochure or visit [richmondmuseum.ca](http://richmondmuseum.ca).

*Contact: Educational Programs Coordinator @ Richmond Museum, 604-247-8334*

**Musqueam Band**  
[musqueam.bc.ca](http://musqueam.bc.ca)

### NFB – Spirit of the Trees Series

*People of the Cedar (Northwest).* The tribal nations of Alaska and the Pacific Northwest consider the cedar essential to life, equal only to the salmon. This segment features many traditions that have evolved from community life in the forest: carving, basket making, weaving, making cedar clothing and gathering. 28 min.

[collection.nfb.ca/film/spirit\\_of\\_the\\_trees\\_people\\_of\\_the\\_cedar](http://collection.nfb.ca/film/spirit_of_the_trees_people_of_the_cedar)

## Guest Speakers / Contacts

### Barb Dawson

(h) 604-271-2601 | (c) 604-833-0951 | [ravensnest2784@hotmail.com](mailto:ravensnest2784@hotmail.com)

### Roberta Price, First Nations Awareness Speaker

Coast Salish Snuneymuxw (Nanaimo) and Cowichan Tribes

(c) 604-842-7563 | [priceroberta@yahoo.ca](mailto:priceroberta@yahoo.ca)

Many of the artefacts you find in the kit were designed & crafted by members of Musqueam. Please contact them for more information about a specific object.

Vivian Campbell (Cedar and Weaving) ..... 604-263-9949

Richard Campbell (Cedar Carving)..... 604-266-0570

Debra and Robyn Sparrow (Weaving) ..... 604-261-5156

Bill Bousquet (Bone Carving)..... 604-644-7719

### Additional contacts:

Jill Campbell (Musqueam Language)..... 604-263-3261

Musqueam Fisheries Department (Salmon Roe)..... 604-263-3261

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**From:** bcma-l-admin@museumsassn.bc.ca  
**Sent:** Monday, 27 April 2009 10:50 AM  
**To:** bcma-l@museumsassn.bc.ca  
**Subject:** [Bcma-l] CMA Clipping Service: Virtual History Entrances Students

## **Virtual history entrances students**

### **Museum offers website that reveals the life and times of Snuneymuxw First Nation**

Robert Barron, Nanaimo Daily News, Saturday, April 25, 2009

Learning about the history of the Snuneymuxw First Nation is now fun and interactive, thanks to a new website the Nanaimo District Museum is encouraging students to visit.

Bobbi Williamson, the museum's program co-ordinator, said the "Voices of the Snuneymuxw First Nation" website, created by the Virtual Museum of Canada, brings together a number of Snuneymuxw cultural objects that are in museums around the world and features them in colourful, interactive ways.

Each object (such as fish hooks, looms and spindle whorls uncovered in archeological digs) form the centre of a class discussion, including their history and stories from elders of the Snuneymuxw First Nation, whose traditional territory surrounds the Nanaimo River estuary.

The site also includes information about the First Nation's language (Hul'q'umin'um'), the environment they lived in and the band today.

Judging from the reactions of a group of Grade 4 students from Chase River Elementary who were shown the site at the museum Friday morning, the new way of studying the history of the people who populated the area for thousands of years before the Europeans came is a hit.

"It's really cool," said student Griffin Hughes while visiting the site.

"We've studied the Snuneymuxw in school, but this is a lot more fun and interesting and I think I can learn a lot from it."

Williamson said using the Internet as a means to present the history of the Snuneymuxw, and other subjects, is becoming increasingly popular and useful to educators.

"Computers and the Internet are the tools kids use these days to learn, and the museum is now beginning to tap into the technology to present things in a new way," she said. "We've introduced the website at Bayview Elementary School, due to its proximity to the Snuneymuxw's downtown reserve, and we've been sending information brochures to the schools in Nanaimo-Ladysmith encouraging them to visit the site.

Chase River student Tia Jantzen said she found the website a more interesting way to study the Snuneymuxw than instruction in a classroom. "Maybe I'll visit the site again when I get home today," she said.

The site can be found at [www.snuneymuxwvoices.ca](http://www.snuneymuxwvoices.ca)

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Bcma-l mailing list [Bcma-l@museumsassn.bc.ca](mailto:Bcma-l@museumsassn.bc.ca)  
<http://hp.bccna.bc.ca/mailman/listinfo/bcma-l>

2009-04-27