For millennia, the histories and cultural embodiment of our people have been communicated through our oral traditions. Every facet of experience, from our ancient beginnings and complex human relationships to our comprehensive engagement with the land and waterways, has been formally recorded in our hən̓q̓əmin̓əm̓ language through a system of public ceremony. The strength of our oral history is time honoured and its veracity is established both within the context of our cultural traditions and by the Supreme Court of Canada.

A major impact of colonization has been the effects of forced cultural assimilation by the British colonial government and the Canadian government, whereby our native oral traditions were actively discouraged and a system of literacy was imposed on our people. While in reality both oral- and literacy-based traditions are equally sophisticated, the two systems fit within different cultural structures and so serve different cultural needs. At the time of colonization, however, and to serve the agendas of the colonizers, literacy and the English language were aggressively imposed on our people. Consequently, the outcome is that the hən̓q̓əmin̓əm̓ language has a greatly diminished speaker base and only a short history of documentation.

As part of a decades-long effort to reverse the imposed language shift, we have worked diligently to create resources that support learning our ancestral language. These resources include those that you will find in the teaching kit and online: hən̓q̓əmin̓əm̓ Alphabet Cards, the hən̓q̓əmin̓əm̓ Pronunciation Guide, and hən̓q̓əmin̓əm̓ Storybooks.
* To begin, use the quotes by community members to engage the class in discussion about the importance of our language.

“Language is the truest identifier of who you are and where you come from.”

§ʔəyəɬəq — Larry Grant, 2014

“Our language teaches us how to do things, how to hold yourself, and how to carry yourself. It’s not just a language that you speak, it’s a lifestyle that you live.”

sqeqləyaʔ — Christie Charles, 2014

“Learning our language has helped me find strength, and it has challenged me to live my values and become the person I am today.”

Vanessa Campbell, 2015
In the 1970s, the Musqueam community began a journey towards language revitalization and, since then, has invested decades of commitment into documentation, research, and the development of teaching and learning resources. In 1997, our community formally adopted the North American Phonetic Alphabet (NAPA). Unlike the English alphabet, NAPA has specialized symbols designed to document languages accurately and is therefore a more effective language teaching tool for future generations of learners. This tool helps us to express, communicate, and document our histories and contemporary realities. In 1990, the Assembly of First Nations’ Education Secretariat powerfully articulated the fundamental connection of one’s native language to their identity:

“Language is our unique relationship to the Creator, our attitudes, beliefs, values, and fundamental notions of what is truth. Our languages are the cornerstone of who we are as a People. Without our languages, our cultures cannot survive.”


**Big Ideas**

By speaking our language, we engage directly with our rich traditions. Language revitalization is one way we are working to reverse the effects of colonization on our people.

**Understandings**

Students will understand that literacy based tools such as NAPA aid our community as we work to revitalize our language. Students will also develop a better understanding of why revitalization is necessary.

**Suggestions for starting a discussion**

- What does your language say about who you are?
- What is the first language of your grandparents? Does it have a written form?
- How would you feel about being denied the opportunity to learn your ancestral language?
- What do you think you might gain if you learned to speak the language(s) of your ancestors?
Dinner table talk is how I learned who I was. I listened to my grandparents, my granduncles, aunts and uncles, and mother. They would gather, have a sit-down dinner, and you’d hear them talk. You’d hear them reminisce. You’d hear them talk about what it was and how it was.

qilyəplenəxʷ—Howard E. Grant, 2014

Grandpa James used to tell me the names of all the different places, all along from up near around New Westminster out to White Rock, and why they were called this and that, because of certain events that happened there.

mən̓eʔɬ—Johnny Louis, 2014

If there is one thing that I want people to know, it is that there is a foundation of respect in our language.

Vanessa Campbell, 2015
hən̓q̓əmin̓əm Alphabet

The hən̓q̓əmin̓əm Alphabet Cards, included as physical cards in the kit and as hən̓q̓əmin̓əm Alphabet Sound Cards online (www2.moa.ubc.ca/musqueamteachingkit), show the letter symbols that are used to represent the many sounds of hən̓q̓əmin̓əm. The language resources in this kit are meant to encourage an awareness of the revitalization of hən̓q̓əmin̓əm.

The hən̓q̓əmin̓əm alphabet uses the North American Phonetic Alphabet (NAPA), a writing system where each sound is represented by a distinct symbol. Though they may appear unusual at first, symbols like “ə” (which is called “schwa”) are found in the pronunciation guides of most English dictionaries! Other symbols from the NAPA are used in the alphabets of many Native languages of North America, as well as in many languages around the world.

Big Ideas
Different languages have different sounds.
It is important to honour the diversity of languages around the world.

Understandings
Students will be exposed to the complexity and sophistication of the hən̓q̓əmin̓əm language and its relevance to our culture. It is also important that they will have the opportunity to hear our language spoken.

Materials
• hən̓q̓əmin̓əm Alphabet Cards (58)
• hən̓q̓əmin̓əm Alphabet Sound Cards (www2.moa.ubc.ca/musqueamteachingkit)
• hən̓q̓əmin̓əm Pronunciation Guide, p. 69

Activity
• As a class, or in stations, explore the hən̓q̓əmin̓əm alphabet using the hən̓q̓əmin̓əm Alphabet Cards in the kit and/or the hən̓q̓əmin̓əm Alphabet Sound Cards cards online.
• Assign one physical alphabet card per student. As a class work your way through the hən̓q̓əmin̓əm sound cards on the website, listening to the sounds of our language. Students with the matching physical card could model the sounds of that symbol.

Suggestions for starting a discussion
• What is the purpose of an alphabet or orthography?
• Imagine that your family history was recorded in a language that you did not speak. How would you access the information in a way you could understand? What might be lost if it was not translated accurately?
Connections

- Vanessa Campbell Community Profile, p. 33
- Writing the Land (Film, www2.moa.ubc.ca/musqueamteachingkit), p. 94
- hən̓q̓əmin̓əm Storybooks (www2.moa.ubc.ca/musqueamteachingkit), p. 46

hən̓q̓əmin̓əm Alphabet Extension

As a class, discuss the notion of ‘phonetic’ and ‘phonetic spelling’. Compare the symbols of both the hən̓q̓əmin̓əm and English alphabets and their suitability for representing language sounds accurately, i.e. consistency of symbolic representation.

Choose a selection of letters from the hən̓q̓əmin̓əm alphabet on the website. As a class, ask students to listen to the word associated with each hən̓q̓əmin̓əm letter. Next, students will attempt to write the words phonetically using the English alphabet. Afterwards as a group, discuss how different students decided to spell a word a particular way. You can also use the digital storybook yəhəwal̕əmtəl̕ ct mək̓ʷ sweyəl — We Play Together Every Day which includes audio for the hən̓q̓əmin̓əm alphabet.

Extension Questions

- What do you think are some of the challenges of writing words with the English writing system?
- How did you decide to spell your words? How many different spellings do you think could be used to represent one word?
- Consider areas of the English language that can be very confusing and that might be easier with a phonetic alphabet.

hən̓q̓əmin̓əm Alphabet Extension

As a class or in groups, explore the hən̓q̓əmin̓əm Alphabet Cards with the purpose of furthering students’ understandings of phonetic writing systems. Focus on learning the symbols and how they are designed to capture the hən̓q̓əmin̓əm sounds that they represent.

Research the North American Phonetic Alphabet (NAPA) and discuss why we chose to use this tool to write and teach our language. NAPA is also known as the American Phonetic Alphabet (APA) and was developed from the International Phonetic Alphabet (IPA).

Extension Questions

- What are diacritics? What do you think is their purpose?
- What elements of the NAPA help its consistency and accuracy? How might these features help a language learner?
- Why might diacritics be used to aid in pronunciation in English dictionaries, but not be used in everyday spelling?
Resources

- Americanist phonetic notation
  https://en.wikipedia.org/wiki/Americanist_phonetic_notation
- History of the International Phonetic Alphabet
- Language Revitalization Strategies
- The Breath of Life Archival Institute for Indigenous Languages
- Settling the Language: Dictionaries and Language Change, 1490 to Today
  http://rbsc.sites.olt.ubc.ca/files/2015/06/Catalogue.pdf (Musqueam is discussed in Case D: iyå:qt [to change]: Indigenous Languages in North America page 19)
- Article: “The nâčaʔmat ct Strathcona library branch is first Vancouver civic building with indigenous name”

Connections

- Vanessa Campbell Community Profile, p. 33
- Writing the Land (Film, www2.moa.ubc.ca/musqueamteachingkit), p. 94
- Musqueam Through Time (Film, www2.moa.ubc.ca/musqueamteachingkit), p. 97
Chapter 3  Teaching Language

Stories are tools that our community uses to share important events, happenings, values, and teachings. The Musqueam Language and Culture Department developed a series of storybooks in order to encourage language use and revitalization within the Musqueam community. These storybooks were developed in collaboration with many Musqueam community members who contributed their time and expertise to the success of the series.

These storybooks capture contemporary stories written for the purpose of language learning. We call these stories xʷʔəw̓yaθənəq because they are used to help teach hən̓q̓əmin̓əm. The teaching kit contains both physical and digital copies of each storybook in addition to corresponding activity guides. Embrace our teachings with an open heart and mind.

**Synopsis**

<table>
<thead>
<tr>
<th>Title</th>
<th>The story of the origin of the Big Bear (Big Dipper/Ursa Major).</th>
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</thead>
<tbody>
<tr>
<td>tə speʔəθ ?iʔ kʷθə kʷasən</td>
<td>The Bear and the Star</td>
</tr>
<tr>
<td>xpeyəɬp</td>
<td>Cedar Tree</td>
</tr>
<tr>
<td>ctamət tə sweyəl?</td>
<td>How’s The Weather?</td>
</tr>
<tr>
<td>kʷθə sƛ̓ənəq ?ə xʔálməxʷ</td>
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<tr>
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<tr>
<td>yənáxʷəɬaːɬ stəʔe ?ə kʷθə syəwənəɬ ct</td>
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</tr>
<tr>
<td>spəhels ?iʔ ɬiɬqelc</td>
<td>Wind &amp; Little Moon</td>
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<table>
<thead>
<tr>
<th>Title</th>
<th>Basic elements of weather and the hən̓q̓əmin̓əm names associated with weather phenomena.</th>
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<tbody>
<tr>
<td>xʷʔəw̓yaθənəq - Teaching Language</td>
<td></td>
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<table>
<thead>
<tr>
<th>Title</th>
<th>Based on historical fact, this is a story of Musqueam people getting ready for a potlatch. In preparation, they travel to several locations within our traditional territory.</th>
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**Title**

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<tr>
<th>Title</th>
<th>An introduction to the components and rules that make up the Slahal game.</th>
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<th>Background on Musqueam’s use of the Gregorian calendar and an introduction to the hən̓q̓əmin̓əm words for the days of the week and to the hən̓q̓əmin̓əm alphabet.</th>
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This original story was first developed with guidance from the First Nations and Endangered Languages (FNEL), formerly First Nations Languages (FNLG), Program at UBC and later developed into a book by the Musqueam Language and Culture Department. The purpose of efforts like this is to encourage hən̓q̓əmin̓əm̓ revitalization.

**Big Ideas**

Stories support the learning and speaking of hən̓q̓əmin̓əm. Stories help us learn and remember our history, culture, and language.

**Understandings**

Students will have the opportunity to hear our words. They will also understand that stories help us to understand the things around us.

**Materials**

- tə speʔəθ ?ił kʷθə kʷasən — The Bear and the Star storybook
- tə speʔəθ ?ił kʷθə kʷasən — The Bear and the Star digital storybook (www2.moa.ubc.ca/musqueamteachingkit)

**Activity**

- Using the storybook or the digital storybook (online), read through the story as a class.
- Discuss the power that stories have to convey information and aid our memory.

**Suggestions for starting a discussion**

- Why might it be important to have a story about the constellations? When can you see the Big Bear (Big Dipper/Ursa Major) in the night sky?
- What are some stories that share important morals, information, or events?
- What stories are important to your family?

**Connections**

- Chapter 2: snəw̓eyəɬs tə xʷəɬməxʷ—Teachings of the Community, p. 14
- Community Voices Videos (www2.moa.ubc.ca/musqueamteachingkit), p. 99
The Bear and the Star Extension

Stories are one way that our community shares and learns. Listening to knowledge holders is another way to learn. As a class, listen to the Community Voices Videos (online) and read through the Community Profiles to learn, from a Musqueam perspective, what is important to know about our community. Invite someone from the Musqueam Education Resource Centre to speak to your class.

Extension Questions

- Why is it important to learn about Musqueam from a first-person perspective?
- What do you think is different between learning from a book and learning directly from people?

Resources

- Musqueam website
  - Our Story
    http://www.musqueam.bc.ca/our-story
  - Education
    http://www.musqueam.bc.ca/education
  - “One Heart One Mind” Community Plan
    http://www.musqueam.bc.ca/one-heart-one-mind

Connections

- Chapter 2: snəw̓eyəɬs tə xʷəlməxʷ — Teachings of the Community, p. 14
- Community Voices Videos (www2.moa.ubc.ca/musqueamteachingkit), p. 99
- Community Profiles, p. 18
Cedar Tree

Developed by the Musqueam Language and Culture Department
Story and illustrations by Audrey Siegl
Narrated by qiyəplenəxʷ — Howard E. Grant

This original story was first developed with guidance from the First Nations and Endangered Languages (FNEL), formerly First Nations Languages (FNLG), Program at UBC and later developed into a book by the Musqueam Language and Culture Department. The purpose of efforts like this is to encourage hən̓q̓əmin̓əm̓ revitalization.

χpey̓əɬp — Cedar Tree is about the life cycle of the cedar tree and its connection to our community. The cedar tree is culturally and spiritually important to our people. It provides us with the raw materials for creating a broad array of ceremonial and practical items.

Big Ideas
Stories help us learn and remember our history, culture, and language. The cedar tree is very important to our people and culture.

Understandings
Students will understand the versatility of the cedar tree and its continued value to our people. Students will also have an opportunity to hear hən̓q̓əmin̓əm̓ being spoken.

Materials
• χpey̓əɬp — Cedar Tree storybook
• χpey̓əɬp — Cedar Tree digital storybook (www2.moa.ubc.ca/musqueamteachingkit)

Activity
• Using the storybook or the digital storybook online, read through the story as a class.
• Using the map, tə šxʷʔam̓əts tə šxʷməθkʷəy̓əɬ — Musqueam’s Ancestral Territory, consider where cedar trees once grew and where they currently grow.
• Listen to Louise Point (Weeze) talk about the restrictions we currently face in order to harvest cedar
  • Community Voices Video, Louise Point (Weeze) talks about plants (www2.moa.ubc.ca/musqueamteachingkit), p. 104
Chapter 3 Teaching Language

Suggestions for starting a discussion
• List as many things as you can that can be made of cedar.
• Why is the cone important and included in this story?
• If we want to continue making the belongings listed in the book, what do we need? Are these still available to us?
• How does a clear-cut forest affect climate change and the environment?

Connections
• Community Voices Videos (www2.moa.ubc.ca/musqueamteachingkit), p. 99
  • Te Ta-in—Shane Pointe talks about canoes
  • Louise Point (Weeze) talks about plants
• Plants, p. 10

χpey̓əɬp — Cedar Tree Extension
We encourage you to take a field trip to the Museum of Anthropology and book the program Cedar: The Tree of Life. This school program highlights the continuing importance of the cedar tree among First Peoples of the Northwest Coast. Students learn about First People’s culture through hands-on learning activities with objects made from cedar. Students actively question how objects are made, how they are used, and what contemporary significance they have (Grades 3–5).

Unfortunately, due to the logging industry and growing urbanization, the cedar tree population in Canada has drastically declined. The giant trees we once used to make house posts are harder and harder to find, as are the trees that are big enough to make canoes. Consider how you can help to preserve our land and resources.

Extension Questions
• What do you think it means to be a steward?
• Think of the ways trees are being used today and the products that are made from them. Compare and contrast these to the ways our ancestors have used trees and how we continue to do so today.

Resources
• “Voices of the Canoe” Educational Resource
  http://www2.moa.ubc.ca/voicesofthecanoe/
• Overview of Canada’s forest industry
  http://www.nrcan.gc.ca/forests/industry/13311
• Article: “Canada Largest Contributor to Deforestation Worldwide: Study”
  http://www.huffingtonpost.ca/2014/09/05/canada-deforestation-worst-in-world_n_5773142.html
• Indigenous Foundations website – Cedar
  http://indigenousfoundations.arts.ubc.ca/cedar/
• Western redcedar

Connections
• taχʷtəna:t — Wendy Grant-John Community Profile, p. 21
• Community Voices Videos (www2.moa.ubc.ca/musqueamteachingkit), p. 99
  - Te Ta–in — Shane Pointe talks about canoes
  - Louise Point (Weeze) talks about plants
  - taχʷtəna:t — Wendy Grant-John talks about weaving
• Plants, p. 10
This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm̓ revitalization. ctamət tə sweyəl? — *How’s the Weather?* covers the hən̓q̓əmin̓əm̓ names associated with weather phenomena.

**Big Ideas**

Stories support the learning and speaking of hən̓q̓əmin̓əm. Weather is a fundamental aspect of life.

**Understandings**

Students will be exposed to a small set of hən̓q̓əmin̓əm weather terms.

**Materials**

- ctamət tə sweyəl? — *How’s the Weather?* storybook
- ctamət tə sweyəl? — *How’s the Weather?* digital storybook ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))

**Activity**

- Using the storybook or the digital storybook (online), read through the story as a class.
- Listen to our words then try to pronounce some of the hən̓q̓əmin̓əm names associated with weather.
- You can use this book to introduce basic weather terms in hən̓q̓əmin̓əm and as springboard for discussing the impact weather has on our daily lives.

**Suggestions for starting a discussion**

- Consider the traditional livelihoods of our ancestors which involved fishing, hunting, and harvesting food and other resources from the land. Why do you think weather words are important?
- Weather terms were important for our ancestors and continue to be used in our daily vocabulary. Brainstorm other sets of words that are just as necessary to contemporary society as they were thousands of years ago.
- Which one of these words do you think was most essential to our ancestors? Why?
Connections

- Community Voices Videos (www2.moa.ubc.ca/musqueamteachingkit), p. 99
  - qiyəplenəxʷ—Howard E. Grant talks about environmental impact
  - xʷən yaʔe:y̓ tə šxʷtəhinis kʷθə syəw̓enəɬ ct—Our ancestors’ ways continue

ctamət tə sweyəl? — How’s the Weather Extension

We are stewards of this land—caretakers who help maintain and preserve our home for future generations. As a class, research climate change and the effects it has had and will continue to have on those of us living in what is now known as the Lower Mainland.

Extension Questions

- What does it mean to be a steward of the land?
- What does it mean to own land?
- What roles can you play in preserving our land?

Resources

- Climate Change Impacts
  http://www2.gov.bc.ca/gov/topic.page?id=BE3D1E436EE14ADE8255FA0AD060659C
- Impacts of Climate Change in British Columbia
  https://www2.gov.bc.ca/gov/content/environment/climate-change/adaptation/impacts
- Article: “Climate change to impact B.C. agriculture: study”
  http://www.vancouversun.com/technology/Climate+change+impact+agriculture+study/8455586/story.html
- Article: “Climate change looms as major threat to key B.C. industries”
  https://www.biv.com/article/2015/2/climate-change-looms-major-threat-key-bc-industrie/

Connections

- taχʷtəna:t—Wendy Grant-John Community Profile, p. 21
- Community Voices Video: qiyəplenəxʷ—Howard E. Grant talks about environmental impact (www2.moa.ubc.ca/musqueamteachingkit), p. 102
* To begin this lesson, use the quotes by community members to engage the class in discussion about the importance of our territory.

"Musqueam traditional territory is the area that we’ve lived off of, we’ve fished, we’ve hunted, we gathered, and it’s something that we’ve never given away. It’s something that we still hold and we still believe is our right. We still hold title over the lands, which encompass what is now called Greater Vancouver."

—Wade Grant

"Our traditional territory has been taken from us according to European settlement and colonization. Part of the teachings people need to know is how vast our territory was. It’s not this little 450 acres that we have now. It’s much, much larger and it meant so much more to us."

—Jeri Sparrow
This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm̓ revitalization. kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village is a story, based in historical fact, following Musqueam people as they travel to several locations within our traditional territory in order to prepare for a potlatch.

**Big Ideas**
Stories tell histories.
Stories support the learning and speaking of hən̓q̓əmin̓əm̓.

**Understandings**
Students will understand that the Musqueam people have always utilized all of our territory. Students will also learn that our histories are shared through our stories.

**Materials**
- tə šxʷʔam̓əts tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory map
- Potlatch at Jericho Village Activity Cards
- kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village storybook
- kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village digital storybook (online)
- Online Musqueam Place Names Map
  [http://www.musqueam.bc.ca/applications/map/index.html](http://www.musqueam.bc.ca/applications/map/index.html)

**Activity**
As a class, read and/or listen to the audio of kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village. Read through the story once and focus on the story and plotline. Now, you can use the activity cards. Each card matches a page in the book. As you read through the story for a second time, ask the student with the activity card that matches the current page to stand up. The student can then find the corresponding place name on the map, tə šxʷʔam̓əts tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory. Lay the activity card over the place name (you can use magnets if you hang the map over a magnetic board).

You can also use the online Musqueam Place Names Map to follow along with the story. This resource allows you to cross-reference the storybook place names with both historical and contemporary photographs and it provides audio clips of the place names.
  [http://www.musqueam.bc.ca/applications/map/index.html](http://www.musqueam.bc.ca/applications/map/index.html)
Suggestions for starting a discussion

- How do you learn about your own family history?
- Consider the phrase “it’s not about the destination, it’s about the journey.”
- Consider our saying, “When the tide is out, the table is set.”
- Today, could you gather the resources in the story from the locations identified? If so, how? If not, why not?

Connections

- yənáłə:ɬ stəʔeʔə kʷθə syəw̓en̓əɬ ct — Travelling Along by Canoe, Like Our Ancestors storybook, p. 60
- Community Voices Videos (www2.moa.ubc.ca/musqueamteachingkit), p. 99
  - Te Ta–in — Shane Pointe talks about canoes
  - sχt̕ek̓" — Carving

kʷθə sƛ̓ənəq ʔə ƛ̓ ʔəy̓alməxʷ — Potlatch at Jericho Village Extension

Our cultural practices are an integral part of our legal, historical, and social lives, like those of other Canadian First Nations. The Canadian government, over the last 150 years, has tried to abolish these practices and force us as Musqueam people to assimilate. The government did so in several ways: by passing legislation and laws, such as the Indian Act, that banned our ceremonies; by creating a reserve system where our territories were taken and our living areas restricted; and by creating and implementing Indian Residential Schools. Forced assimilation practices have negatively affected our community in tangible and intangible ways.

In groups or as individuals, students can research one of these practices of forced assimilation and consider the effects on us as Musqueam people. Remember that we are still strong and we assert our Aboriginal rights daily. Even today we fight against efforts of assimilation and control.

Materials

- Musqueam Declaration
- UN Declaration on the Rights of Indigenous Peoples
- Canadian Charter of Rights & Freedoms

Extension Questions

- What is assimilation?
- What are your rights as a student? Create a class Charter of Rights.
- Using the Musqueam Declaration, identify the rights of Musqueam. Discuss what it means to be visitors on our traditional and unceded territory.
Resources

- Musqueam website
  http://www.musqueam.bc.ca
- Canadian Charter of Rights & Freedoms
- Indigenous Foundations website
  - The Indian Act
    http://indigenousfoundations.arts.ubc.ca/the_indian_act/
  - Reserves
    http://indigenousfoundations.arts.ubc.ca/reserves/
- Background of the Indian Act

Connections

- Righting History: A Historical Timeline, p. 119
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
- stem tə ?i ?— What is This? storybook extension, p. 66
- Community Voices Video: salisəye—Leona M. Sparrow talks about the Sparrow Case
  (www2.moa.ubc.ca/musqueamteachingkit), p. 103
This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm revitalization. sləhel — Slahal gives an introduction to the components and rules that make up the game of sləhel.

**Big Ideas**
Stories help us learn and remember our history, culture, and language
Our community continues to practice traditional elements of our culture.

**Understandings**
Students will gain a better understanding of the game sləhel.

**Materials**
- sləhel — Slahal storybook
- sləhel — Slahal digital storybook (online)

**Activity**
- Using the storybook or the digital storybook (online), read through the story as a class.
- Listen to our words. Then, try to pronounce the hən̓q̓əmin̓əm words for the sləhel game pieces: female bone, male bone, and marker.
- After reading the book, divide the class in half or in smaller groups and play sləhel!

**Suggestions for starting a discussion**
- sləhel was played as a way to resolve conflicts. Discuss how you might use a game to resolve conflicts.
- Games help you hone skills. What skills do you think sləhel helps players to develop?
- Playing sləhel reminds us that with our community, our people, and our family around us we are strong, and that as a group we can succeed where an individual might struggle.

**Connections**
- Community Voices Videos (www2.moa.ubc.ca/musqueamteachingkit), p. 99
  - ʔəχʷəłəq — Chief Wayne Sparrow talks about smoking fish
  - xʷən yəʔe:y̓ tə šxʷtəhim̓s kʷθə syəwεn̓əɬ ct — Our ancestors' ways continue
sləhel̓ — Slahal Extension
sləhel̓ and other games and community gatherings are chances for our young people to learn our ways—our songs, dances, teachings, and values. Today, a lot of these events take place at our Community Centre. Schedule a trip for your class to come visit us at the Musqueam Cultural Education Resource Centre.

Extension Questions
- Why is it important to learn about Musqueam from a first-person perspective?
- What are some things that you like to do with your family or community?

Resources
- Musqueam website
  - Musqueam Facilities
    http://www.musqueam.bc.ca/facilities#Musqueam Community Centre
  - Contact Us
    http://www.musqueam.bc.ca/contact-us

Connections
- Community Profiles, p. 18
- spəhels ʔiʔ ɬiɬqelc̓ — Wind & Little Moon storybook, p. 67
- Musqueam Through Time (Film, www2.moa.ubc.ca/musqueamteachingkit), p. 97
Chapter 3 Teaching Language

Developed by the Musqueam Language and Culture Department
Story by Jill Campbell
Illustrations by Diamond Point
Narrated by Grace Point

This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm̓ revitalization. It is a contemporary story that originated as a project for a First Nations Language class. Ɂən̓əxʷəʔəɬ stəʔə ʔə kʷθə syəwəŋəɬ ct — Travelling Along by Canoe, Like Our Ancestors shares some of the terms used when travelling by canoe. This book covers these phrases through a story of a group of Musqueam travellers weathering the stormy water of the Salish Sea.

**Big Ideas**

Stories help us learn and remember our history, culture, and language.
The water is the heartbeat of our community.

**Understandings**

Students will understand that our people are water-faring people who use the river and ocean as a means of transportation and as a source of food.

**Materials**

- Ɂən̓əxʷəʔəɬ stəʔə ʔə kʷθə syəwəŋəɬ ct — Travelling Along by Canoe, Like Our Ancestors
  - storybook
- Ɂən̓əxʷəʔəɬ stəʔə ʔə kʷθə syəwəŋəɬ ct — Travelling Along by Canoe, Like Our Ancestors
  - digital storybook (www2.moa.ubc.ca/musqueamteachingkit)
- ɬə šxʷʔam̓əts tə šxʷməθkʷəy̓əɬ — Musqueam’s Ancestral Territory map
- Online Musqueam Place Names Map
  - http://www.musqueam.bc.ca/applications/map/index.html

**Activity**

- Using the storybook or the digital storybook (online), read through the story as a class.
- Using the map, ɬə šxʷʔəməts tə šxʷməθkʷəy̓əɬ — Musqueam’s Ancestral Territory, or the online Musqueam Place Names Map, consider the routes that our ancestors might have taken to traverse our entire traditional territory.
  - http://www.musqueam.bc.ca/applications/map/index.html
Suggestions for starting a discussion

- Cardinal directions—north, south, east, and west—are not universally used. Our directions are in relation to the water and land. How would you use the water or land features to indicate where you are?

- Have you ever kayaked or canoed in the ocean? Describe the feeling of paddling against the tide and waves. How far do you think you would be able to paddle before getting tired?

- The title of this book is *Travelling Along by Canoe, Like Our Ancestors*. Why do you think it is important that the Musqueam people in the book are travelling like our ancestors?

Connections

- tə šxʷʔəmts tə šxʷməθkʷəy̓əm—Musqueam’s Ancestral Territory map, p. 76
- Finding Your Way: Directionality Cards, p. 84
- kʷə sƛ̓ənəq ?ə ḥəʔalmaxʷ—*Potlatch at Jericho Village* storybook, p. 54 & p. 80
- χpeyəp—*Cedar Tree* storybook, p. 49
- Community Voices Videos (www2.moa.ubc.ca/musqueamteachingkit), p. 99
  - məneʔ̓—Johnny Louis talks about duck hunting
  - sx̱tekw̓—Carving
Chapter 3 Teaching Language

�ənə́xʷəɬəɬ ʃtaʔə ʔə kʷθə snəw̓eyəɬ ct

Travelling Along by Canoe, Like Our Ancestors Extension

Traditionally, our villages were the site of canoe races, slahal games, and many other recreational activities. These traditions continue today and have expanded to include many contemporary activities.

Extension Questions

• Discuss why canoe races might have originally been started.
• Why is it important to continue passing on the knowledge of canoe making, paddling, and racing?

Resources

• Musqueam Place Names Map
  http://www.musqueam.bc.ca/applications/map/index.html
• Northwest Coast Canoes*
  http://www.sfu.ca/brc/art_architecture/canoes.html
• “Voices of the Canoe” Educational Resource*
  http://www2.moa.ubc.ca/voicesofthecanoe/

* Please note that these resources were developed with the purpose of exploring the importance of canoes to Indigenous communities. The content does not reference Musqueam culture or canoe practices, but is a good extension resource to learn more about Indigenous canoes.

Connections

• Wayne Point (Smokey) Community Profile, p. 24
• χpey̓əɬp — Cedar Tree storybook, p. 49
• Community Voices Videos (www2.moa.ubc.ca/musqueamteachingkit), p. 99
  • Te Ta–in — Shane Point talks about canoes
  • sx̱t̕ełkʷ — Carving
This book was developed by the Musqueam Language and Culture Department to encourage həńqəmīn̓əm̓ revitalization. yəhəwəłamtał ct məkı̓w sweyəł — *We Play Together Every Day* serves as an introduction to the həńqəmīn̓əm̓ words for the days of the week.

A closer look at the meaning of the həńqəmīn̓əm̓ words reveals the impact of colonization and Christianity on our people and language. The həńqəmīn̓əm̓ language incorporated the notion of Sunday as a sacred day, and developed a system of counting the other days of the week in reference to Sunday.

**Big Ideas**

Stories support the learning and speaking of həńqəmīn̓əm̓.

Language reflects culture.

**Understandings**

Students will have the opportunity to hear our words for the days of the week.

**Materials**

- yəhəwəłamtał ct məkı̓w sweyəł — *We Play Together Every Day* storybook
- yəhəwəłamtał ct məkı̓w sweyəł — *We Play Together Every Day* digital storybook (www2.moa.ubc.ca/musqueamteachingkit)

**Activity**

- Using the storybook or the digital storybook (online), read through the story as a class.
- Listen to our words then try to pronounce some of the həńqəmīn̓əm̓ names associated with the days of the week.
- After reading the book, start each day by writing the həńqəmīn̓əm̓ name for that day on the board and practicing saying the name for that day out loud.

**Suggestions for starting a discussion**

- Weeks, months, and years as we think of them today have not always been used as measurements of time. The Musqueam people had our own system of tracking the passage of time. Our seasons were divided by harvest and drying periods, weather, and spiritual practices.
Connections

- hə̀q̓əminəm Alphabet Cards or hə̀q̓əminəm Alphabet Sound Cards (www2.moa.ubc.ca/musqueamteachingkit), p. 42
- hə̀q̓əminəm Pronunciation Guide, p. 69

yəhəwəl̓əmtəl̓ ct məkʷ sweyəl — We Play Together Every Day Extension

These words were not the words originally used to delineate between days. As mentioned at the beginning of the book, the Gregorian calendar was introduced with Christianity in the 19th century. Discuss the widespread efforts of many Christian churches to convert and assimilate the Musqueam and other First Nations peoples.

Extension Questions

- Discuss the following phrase from the United Church’s Apology to First Nations Peoples: “We tried to make you be like us and in so doing we helped destroy the vision that made you what you were.”
- What does the term “freedom of religion” mean? Why is it important to Canada?
- What do you know about the Truth and Reconciliation Commission? How can you learn more?

Resources

- The United Church of Canada Statement to the Truth and Reconciliation Commission of Canada
- Article: “A history of residential schools in Canada”
- Truth and Reconciliation Commission of Canada

Connections

- Writing the Land (Film, www2.moa.ubc.ca/musqueamteachingkit), p. 94
- Righting History: A Historical Timeline, p. 119
- stem təʔi? — What Is This? Extension, p. 66
stem ṭəʔi?

What is This?

Developed by the Musqueam Language and Culture Department
Illustrations by Ena Point.
Borders and Body Parts Chart by Debra Sparrow

This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm revitalization. stem ṭəʔi? — What is This? introduces the hən̓q̓əmin̓əm names for various body parts.

Big Ideas
Stories support the learning and speaking of hən̓q̓əmin̓əm.
This book was created to encourage the revitalization of hən̓q̓əmin̓əm.

Understandings
Students will have the opportunity to hear our words for various body parts.

Materials
• stem ṭəʔi? — What is This? storybook
• stem ṭəʔi? — What is This? digital storybook (www2.moa.ubc.ca/musqueamteachingkit)

Activity
• Using the storybook or the digital storybook (online), read through the story as a class.
• Listen to our words then try to pronounce some of the hən̓q̓əmin̓əm names associated with various body parts.

Suggestions for starting a discussion
• What does the term “revitalization” mean?
• List reasons why a person might want to learn a language.
• It is very difficult to learn a language. What are some of the challenges you have experienced or you anticipate would be difficult?
• Imagine that your entire school decided to learn a new language together. What resources might be required to support this goal? Be creative!

Connections
• hən̓q̓əmin̓əm Pronunciation Guide, p. 69
• Vanessa Campbell Community Profile, p. 33
stem ʔaʔiʔ — *What is This?* Extension

Words for body parts are some of the first words children learn. Unfortunately, many Musqueam children didn’t learn to speak these or other hən̓q̓əmin̓əm̓ words due to methods of forced assimilation including Indian Residential Schools, the Sixties Scoop, and the suppression of language programs in schools on reserves. Discuss these issues and their implications with your class.

**Extension Questions**

- Have you ever had to give something up even though you didn’t want to? How did that feel?
- Imagine if your grandparents spoke one language and you spoke another, with neither able to understand the other’s language. How would you communicate? What might be lost?

**Resources**

- Indian Residential School Survivor Society
  [http://irsss.ca/](http://irsss.ca/)
- Indigenous Foundations website
  - The Residential School System
    [http://indigenousfoundations.arts.ubc.ca/the_residential_school_system/](http://indigenousfoundations.arts.ubc.ca/the_residential_school_system/)
  - Sixties Scoop
    [http://indigenousfoundations.arts.ubc.ca/sixties_scoop/](http://indigenousfoundations.arts.ubc.ca/sixties_scoop/)
- Article: “A history of residential schools in Canada”
- Truth and Reconciliation Commission of Canada
- Article: “Sixties School adoptees share emotional stories, seek apology”

**Connections**

- hən̓q̓əmin̓əm̓ Alphabet, p. 42
- *Writing the Land* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 94
- Righting History: A Historical Timeline, p. 119
spəhels ?iʔ ʔiʔqelc

Wind & Little Moon

Developed by the Musqueam Language and Culture Department
Story and illustrations by Audrey Siegl
Narrated by qiyaplenaxʷ—Howard E. Grant

This original story was first developed with guidance from the First Nations and Endangered Languages (FNEL), formerly First Nations Languages (FNLG), Program at UBC and later developed into a book by the Musqueam Language and Culture Department. The purpose of efforts like these is to encourage hən̓q̓əmin̓əm̓ revitalization. spəhels ?iʔ ʔiʔqelc—Wind & Little Moon tells of the adventures of a little lost dog who is befriended by the wind.

Big Ideas
Stories support the learning and speaking of hən̓q̓əmin̓əm̓.
Stories help us learn and remember our history, culture, and language.

Understandings
Students will have the opportunity to hear our ancestral language of hən̓q̓əmin̓əm̓.

Materials
- spəhels ?iʔ ʔiʔqelc—Wind & Little Moon storybook
- spəhels ?iʔ ʔiʔqelc—Wind & Little Moon digital storybook
  (www2.moa.ubc.ca/musqueamteachingkit)

Activity
- Using the storybook or the digital storybook (online), read through the story as a class.
- Listen to our words and then try to pronounce the hən̓q̓əmin̓əm̓ words for “thank you.” Practice saying hay čxʷ qə as a class.
  - hay čxʷ qə is used when thanking one person. hay čeːp qə (not included in the storybook) is used when thanking more than one person.

Suggestions for starting a discussion
- This is a fictional story. What does that mean?
- Many cultures value storytelling as part of the learning process. What are some stories your parents or family members told or read to you growing up?
- Look at the first two pages of the book (including the cover). What do you notice about the words on these pages? Who do they mention and why?
Connections

- hən̓q̓əmin̓əm Pronunciation Guide, p. 69
- Learning from Community, p. 15

spəhels ?iʔ ᖈqelʔ— Wind & Little Moon Extension

Contact the Musqueam Cultural Education Resource Centre and arrange for someone to come to your class to share stories. Storytelling is very important in our community and culture and it is something we would be honoured to share with you. In keeping with Musqueam traditions, consider presenting your guest with a small gift as a symbol of your appreciation for their time and knowledge.

Extension Questions

- It is important to learn about Musqueam from our community. Consider what might be lost when hearing a story told second-hand.
- Stories that are shared are often shared for a reason. List as many reasons as you can for why information might be shared.

Resources

- Musqueam website
  - Community Centre
    [http://www.musqueam.bc.ca/facilities#Musqueam Community Centre](http://www.musqueam.bc.ca/facilities#Musqueam Community Centre)
  - Contact Us
    [http://www.musqueam.bc.ca/contact-us](http://www.musqueam.bc.ca/contact-us)

Connections

- Learning from Community, p. 15
- čəsnəʔam Vigil Panels
- Community Voices Video: snəwəyəɬ—Teachings received since childhood ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 107
The orthographic system.

Hən̓q̓əmin̓əm has 36 consonants, 22 of which are not found in English! Some, like t̕, are very special sounds as they appear in only a handful of languages around the world. Since the majority of hən̓q̓əmin̓əm sounds are different from those of English, the English alphabet (orthography) is not an adequate nor a straightforward system for writing hən̓q̓əmin̓əm words. Instead, Musqueam uses the North American Phonetic Alphabet (NAPA), where each sound is represented by a single distinct symbol. This is a significant advantage for learning how to read, as the hən̓q̓əmin̓əm alphabet creates consistency of interpretation and predictability of pronunciation. Though they may appear foreign at first, symbols like “ə,” called “schwa,” are found in the pronunciation guides of most English dictionaries. Other symbols are used in the alphabets of many Native languages of North America, as well as in several languages from countries around the world.

Vowels

i = the i in “pizza”
e = the e in “bet”
a = the a in “father”
u = the u in “flute”
a = the u in “but”

Sometimes vowels will be followed by a colon “:”. This means the vowel is lengthened.

Consonants

Some sounds that are the same in both hən̓q̓əmin̓əm and English are:
h, k, l, m, n, p, s, t, w, and y.

Other consonants include

c = “ts” sound as in “cats”
č = “ch” sound as in “cheese”
+
= Place your tongue as though you were going to pronounce an “l” sound and then simply blow a steady stream of air past the sides of your tongue where it rests against the inside surface of your molars.
ƛ = This sound starts like a t̕ and then releases into the + sound described above.
q = Similar to “k” only with your tongue pulled farther back.
Chapter 3 Teaching Language

ś = “sh” sound as in “shirt”
θ = Called theta, it makes a “th” sound as in “think”
tʰ = This sound starts like a t̕ and then releases into the theta θ sound.
x = Like the “h” in “huge”.
χ = This is a sort of raspy sound made at the back of the mouth.
ʔ = The stop you hear in the middle of the word “uh–oh”

What does that little comma above or next to a letter mean?

Some hən̓q̓əmin̓əm consonants, such as č, k̓, ƛ̓, p̓, q̓, or t̕, are categorized as glottalized or ejective stops. They are distinguished from their non-glottalized counterparts by an audible popping sound upon their release.

I, m, n, w, and y represent the group of consonants known as resonants, characterized as such because of the reverberating or “resonant” quality of their sound. Their glottalized counterparts l̕, m̓, n̓, w̓, and y̓, like the glottalized stops, are also represented with an apostrophe, but are distinguished from the stops by the creaky quality of their sound which is achieved by constricting the vocal cords during the articulation of a particular resonant.

What does that little “w” (ʷ) next to a letter mean?
The little “w” next to a letter means that the particular sound is made with your lips rounded.
A lot of stories have significance about people that were in sorrow, people that were hungry, about good people and bad people. They all had meanings to them, and if you look at the moral of the story, then it becomes a teaching.

—Johnny Louis, 2014

People were made in the very beginning but they were not altogether right. Only some were right. But then the one called χe:l̕s arrived, and he took pity on the people. After that, people everywhere became right. Those who were not right were fixed, but those who were impossible he changed. Many were turned to stone. Many were turned into some kind of animal or bird. There were those who became fishes.

—James Point, ca. 1963
sχʷəy̓em̓ ᵗᵢʔ syəθ
Ancient Traditional Histories and Teachings

Our stories hold the ancient wisdoms of our ancestors and are used to pass on our ancient traditional histories and teachings from generation to generation.

Stories that tell us of our history and of our connections and responsibilities to the land, water, and others are called sχʷəy̓em̓. Stories that tell us of historic events are called syəθ. We have provided one story in the teaching kit. We have many, many more.

sʔiːɬqəy̓ — The Origin of the Name Musqueam is a sχʷəy̓em̓ and is an example of the ancient wisdoms of from our ancestors.

Big Idea
Stories are tools used to pass on knowledge and traditions from generation to generation.

Understandings
Students will have the opportunity to hear our ancestral language of hən̓q̓əmin̓əm̓.

Materials

• sχʷəy̓em̓ ᵗᵢʔ syəθ — Ancient Traditional Histories and Teachings (www2.moa.ubc.ca/musqueamteachingkit)

Activity

• As a class, listen to our Ancient Traditional Histories and Teachings online at www2.moa.ubc.ca/musqueamteachingkit.
sʔi:ɬqəy̓ — The Origin of the Name Musqueam

Originally told by məneʔɬ — James Point (1963), narrated by Vanessa Campbell, 2015.

Length: 7 minutes, 10 seconds

Recorded by Gerry Lawson; videography and editing by Elle-Máijá Tailfeathers, 2015. Courtesy of Musqueam Indian Band and məneʔɬ — Johnny Louis
Chapter 3  Teaching Language

Musqueam: giving information about our teachings