* To begin, use the quotes by community members to engage the class in discussion.

“Musqueam history and Musqueam culture is not only ours anymore: it’s the entire city’s. I think it’s important for Vancouver and other cities to embrace First Nations culture.” — Wade Grant, 2014

“Seven thousand years of development of the language, our culture and our ceremonies, our spiritual beliefs. To me, that’s absolutely awesome.” — Te Ta–In — Shane Pointe, 2014
We have been here, on this land, since the beginning, since time immemorial. Our history and our place in this land are integral to who we are as Musqueam people. Our oral history carries knowledge of geological changes that took place thousands of years ago. This is evidence that we have always been here. We have created timelines that are visual representations of both our ancient and recent history.

**Big Ideas**
We have been here since time immemorial. It is important to be exposed to our history.

**Understandings**
Students will understand how long Musqueam has been on this land and the history of interaction between our people and settlers.

**Suggestions for starting a discussion**
- What does it mean to have been here since time immemorial?
- How is history recorded? How are different histories represented?
- Who determines what is written in history books? What happens if your history doesn’t get into the history books?
- Why is it important to know your own family’s history? Your own city’s history? Your own country’s history?
String Timeline

* To begin, use the quotes by community members to engage the class in discussion.

“The newcomers have only been here for a very short period of time, less than 200 years. That’s only a blink of an eye in comparison to the 9,000 years we’ve been here.”

qiyəplenəxʷ — Howard E. Grant, 2014

“In the short space of a hundred years, the city of Vancouver has grown up to a huge monster which has almost swallowed our land.”

sx̱əlcləm — Chief Delbert Guerin, 1977
Chapter 6 Our History

String Timeline

The String Timeline is designed to help students visualize how long we have been on this land. Our oral histories speak of a time over 9,000 years ago when the Fraser River delta was only water and Point Roberts was an island. These histories accurately describe the landscape as it once was. The words of our elders are also bolstered by archaeological evidence that confirms we have been here for over 9,000 years. Our village of saw̓q̓ʷeq̓san dates to approximately 9,000 years ago. Our village and burial site of čəsnaʔəm was an active village 5,000 years ago. From 2,500 years ago to 1,500 years ago it was one of our major villages. We have lived in xʷməθkʷəy̓əm continuously for over 4,000 years and continue to thrive here.

Big Idea
We have been here since time immemorial.

Understandings
Students will understand the difference between the length of our history on this land and that of the settlers.

Materials
• String Timeline
• String Timeline Activity Cards

Activity
• The String Timeline has a range of dates affixed to it. Accompanying the timeline is a series of 14 activity cards with descriptions of dates that illustrate both our history and the impact of settlers on our people and lands. Ask the students to read the cards and attempt to organize them in chronological order. Encourage critical questioning and analysis. Once everyone agrees, students can then affix the card to the appropriate knots on the timeline. Depending on their success, students may need to try again to match the dates and cards correctly.
• The String Timeline is 45 metres long (1 cm for 2 years), so you will need to find a location with enough space to unravel the timeline.
### String Timeline Dates

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immemorial</td>
<td>χेːfs travels</td>
</tr>
<tr>
<td>9,000</td>
<td>səw̓qʷeq̓ən was our village near what became the Glenrose St. Mungo Cannery and now is near the Alex Fraser Bridge.</td>
</tr>
<tr>
<td>5,000</td>
<td>čəsnaʔəm village was established 2,500 years ago. It became one of our major villages and we thrived here for over 1,000 years.</td>
</tr>
<tr>
<td>4,000</td>
<td>We moved as the river changed and have been here at xʷməθkʷəy̓əm ever since.</td>
</tr>
<tr>
<td>1791</td>
<td>Newcomers began to arrive—first to look, then to trade, and then to stay.</td>
</tr>
<tr>
<td>1808</td>
<td>Simon Fraser landed at Musqueam and was turned away by Musqueam warriors.</td>
</tr>
<tr>
<td>1858</td>
<td>The mainland became a British colony and the gold rush began.</td>
</tr>
<tr>
<td>1884</td>
<td>Our cultural ceremonies were banned by Canadian law.</td>
</tr>
<tr>
<td>1886</td>
<td>The city of Vancouver was established in our territory without our consent.</td>
</tr>
<tr>
<td>1951</td>
<td>The ban on First Nations’ ceremonies was lifted.</td>
</tr>
<tr>
<td>1976</td>
<td>The Musqueam Declaration was written and signed by our community leaders.</td>
</tr>
<tr>
<td>1984</td>
<td>We won the Guerin Case (R. v. Guerin) at the Supreme Court of Canada.</td>
</tr>
<tr>
<td>1990</td>
<td>We won the Sparrow Case (R. v. Sparrow) at the Supreme Court of Canada.</td>
</tr>
<tr>
<td>2010</td>
<td>Musqueam was one of the Four Host Nations of the 2010 Winter Olympic Games.</td>
</tr>
<tr>
<td>2012</td>
<td>Our community stood vigil over čəsnaʔəm for over 200 days.</td>
</tr>
<tr>
<td>2013</td>
<td>We purchased part of the ancient village site to protect čəsnaʔəm.</td>
</tr>
<tr>
<td>2016</td>
<td>The teaching kit xʷməθkʷəy̓əm: qʷi:l̕qʷəl̕ʔə kʷθə snəw̓eyəɬ ct—Musqueam: giving information about our teachings was created for schools.</td>
</tr>
</tbody>
</table>
Suggestions for starting a discussion

• What is a timeline?
• How long has your family resided in Canada?
• Where on this timeline do other important dates fall? How do they compare to the length of time our people have been on this land?
• Consider how our people protected this land for so many years and the impact on our lands by generations of settlers.

Connections

• təʔi ʔa léq̓əməx—Animation History of the Fraser River Delta (www2.moa.ubc.ca/musqueamteachingkit), p. 87
• Musqueam Through Time (Film, www2.moa.ubc.ca/musqueamteachingkit), p. 97
• Vigil at čəsnaʔəm: Critical Media Analysis, p. 122

String Timeline Extension

In groups or as individuals, research topics mentioned or referenced in the String Timeline Activity Cards. For example, students can learn about the Sparrow Case (R. v. Sparrow, 1990), the banning of the potlatch, the vigil at čəsnaʔəm, or the implementation of Indian Residential Schools and other methods of forced assimilation. Focus on the impacts such events, policies, and organizations have had on our people.

Extension Questions

• Why do you think the Sparrow Case (R. v. Sparrow, 1990) went all the way to the Supreme Court?
• Why do you think these dates and events were included on the String Timeline? Consider the number of the events that have not been included but are still important.
• What do you think are the government’s responsibilities to our communities?

Resources


Connections

• Righting History: A Historical Timeline, p. 119
• Klaw–law–we–leth—Trudi Harris–Cornick Community Profile, p. 27
• čəsnaʔəm Vigil Panels
Righting History: A Historical Timeline

* To begin, use the quotes by community members to engage the class in discussion.

“Europeans took this land over and over and over, until we were cornered in this little spot. It’s been decimating in terms of access to territory. A lot of restrictions were enforced through the Indian Act and through being a part of the City of Vancouver without choice, without consultation. That’s been pretty traumatic for the community.”

səlləsəye—Leona M. Sparrow, 2014

“Unfortunately, the province is still issuing development permits for our burial sites.”

Cecilia Point, 2014

“So much of our traditional territory is paved over, and we don’t have very many sites like časnaʔam left. We need to fight to protect and recognize these important places in history.”

Aaron Wilson, 2014

“časnaʔam is one of our ancient village sites and sacred burial grounds. It’s 5,000 years old. It’s been disturbed partially before. But just because it’s been done before, doesn’t give you the right to continue to do it.”

təčəwχenəm – Chief Ernest Campbell, 2012
Righting History: A Historical Timeline

This timeline of historical events focuses on social and political forces that have affected and continue to affect Musqueam as a community. It draws attention to a selection of events that impacted our abilities to live in our ancestral territory and documents actions we have undertaken to right these historical wrongs.

Big Idea
Our histories and experiences need to be part of Canadian history.

Understandings
Students will understand the unfair treatment and forced assimilation practices that our people have survived. Students will understand our efforts in righting these historical wrongs.

Materials
- Righting History: A Historical Timeline
- Righting History: A Historical Timeline (www2.moa.ubc.ca/musqueamteachingkit)

Activity
In groups, students can learn about the three main periods on the historic timeline. Students can then share their knowledge with the rest of the class as a presentation or creative project.

1. Time Immemorial (9,000 years ago – 1791)
2. Arrival of Settlers (1791 – 1913)
3. Actions and Impacts (1927 – 2012)

Suggestions for starting a discussion
- What do you think the term “cultural genocide” means? How does it apply to Musqueam’s history?
- Discuss the phrase “forced assimilation.”
- Engage students in a discussion about how we have resisted assimilation and how we have fought back using the legal system, activism, and education.
Connections

- tə šxʷʔəməqəts tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory map, p. 76
- Online Musqueam Place Names Map
  [http://www.musqueam.bc.ca/applications/map/index.html](http://www.musqueam.bc.ca/applications/map/index.html)
- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www.moa.ubc.ca/musqueamteachingkit)), p. 99
  - qiyaplenəxʷ — Howard E. Grant talks about environmental impact
  - salisaye — Leona M. Sparrow talks about the Sparrow Case
  - taχʷtənaːt — Wendy Grant-John talks about sharing cultural knowledge

Righting History: A Historical Timeline Extension

“We, the Musqueam people openly and publicly declare and affirm 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 the territory occupied and used by our ancestors…”

Excerpt from the Musqueam Declaration, June 10, 1976

Extension Questions

- What do you know about the Musqueam Declaration (in kit)? Why would we publish a Declaration?
- What do you know about the Truth and Reconciliation Commission?
- What does the term “reconciliation” mean?
- Do people of the present bear responsibility for things that have happened in the past? If so, how do they make restitution?

Resources

- Musqueam website – Educational Materials
  [http://www.musqueam.bc.ca/educational-materials](http://www.musqueam.bc.ca/educational-materials)
- Truth and Reconciliation Commission of Canada
- Musqueam website – Educational Materials
  [http://www.musqueam.bc.ca/applications/map/index.html](http://www.musqueam.bc.ca/applications/map/index.html)
- Online Musqueam Place Names Map
  [http://www.musqueam.bc.ca/applications/map/index.html](http://www.musqueam.bc.ca/applications/map/index.html)
- Community Voices Video: xʷən yəʔe:y̓ tə šxʷtəhiniks kʷθə syawənəɬ ct — Our ancestors’ ways continue ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 108
Vigil at cəsnaʔəm: Critical Media Analysis

* To begin, use the quotes by community members to engage the class in discussion.

"cəsnaʔəm, to me, speaks to our strength and our perseverance as a community."

Rhiannon Bennett, 2014

"The community really asserted their rights through the vigil at cəsnaʔəm. The vigil gained a lot of public attention and support. It eventually stopped the construction of the condo development and led to negotiations between Musqueam, the Provincial Heritage Branch, the city, the developer, and the property owner. In terms of getting a settlement it’s not necessarily the best for everybody, but it’s what could be worked out. As a result we own another section of cəsnaʔəm."

səlisəye—Leona M. Sparrow, 2014

"cəsnaʔəm is one of our ancient village sites and sacred burial grounds. It’s 5,000 years old. It’s been disturbed partially before. But just because it’s been done before doesn’t give you the right to continue to do it."

təčəwχenəm—Chief Ernest Campbell, 2012

"Every time someone walked down the street and introduced themselves and said, “I heard about your story,” “I saw you on the news” or “I read an article,” and, “I just wanted to come and say, is there anything I can do? We support you”—that made me feel really happy, that our history and our burial site was recognized and respected by the wider public."

Aaron Wilson, 2014
It was a way to let the world know that we’re still here and we’re not going anywhere. It was huge to see young ones and elders and our youth all gathered in one area, standing up and saying that we had had enough with all the injustices.

Bronson Charles, 2014

Some of our folks made a big mock rezoning permit and we took it to Mountain View Cemetery, and it still did not really garner attention.

Mary Point, 2014

On Day 100, it was amazing to see the support from all of the nations and the non-Natives supporting us as we walked the bridge.

Louise Point (Weeze), 2014
Vigil at c̓əsnaʔəm: Critical Media Analysis

Making connections between historical and contemporary events is critical to begin understanding our history. Our community is currently actively engaged in resisting the taking of our land and the outside control of our community. Many people are not aware of the actions we have undertaken to resist these forces and what efforts we have made to revitalize our culture and language.

We invite you to use this critical media analysis as a case study to learn about our work to save c̓əsnaʔəm, an ancient village site and burial ground. We have focused on c̓əsnaʔəm because it is a relevant and timely example of the media’s portrayal of our community. Our activism surrounding c̓əsnaʔəm demonstrates our solidarity as a community and shows the work we did to protect our traditional territory and the work we continue to do to uphold the values of our ancestors.

Big Idea

The media plays an important role in shaping public views on Aboriginal issues.

Understanding

Students will understand how vocabulary and other literary tools are used to persuade and argue.

Students will be exposed to various perspectives and begin to understand the impact of our community’s effort to protect our heritage.

Materials

• Vigil at c̓əsnaʔəm – Background Information (included)
• Newspaper articles and online publication links (included at the back of the teacher’s resource)
• c̓əsnaʔəm Vigil Panels

Activity

• As a class, consider the active role the media plays in telling our history and in communicating our interests. Students can examine media texts as individuals or in pairs, presenting different perspectives on the c̓əsnaʔəm vigil.
• Students can choose one article to read and respond to. Each student can then write a “Letter to the Editor” from the perspective of a Musqueam ally or supporter.
• As a creative project, students can design and create protest posters. Use images and slogans to capture the issues surrounding this political movement. Discuss the difficulty of limited word choice.
**Suggestions for starting a discussion**

- How did different media sources represent the ċəsnaʔəm vigil?
- What tools does the media use to convey their perspectives?
  - Consider – is it active or passive voice?
  - Who was chosen to be interviewed?
  - What role does the headline play?

**Resources**

- Musqueam websites
  - ċəsnaʔəm
  - ċəsnaʔəm Media and Information
    https://www.musqueam.bc.ca/our-story/musqueam-territory/media-info-exhibition/

**Connections**

- Community Profiles, p. 18
  - Klaw-law-we-leth — Trudi Harris-Cornick
  - Jordan Wilson
- Community Voices Video: Louise Point (Weeze) talks about plants (www2.moa.ubc.ca/musqueamteachingkit), p. 104

**Background Information**

It is not common knowledge among those living in what is now referred to as the Lower Mainland area that our ancestors had many permanent and seasonal villages across this land and that we moved throughout our territory. Our main winter village was always located at the mouth of the Fraser River. Nine thousand years ago, that village was səw̓eq̓əqsən. As the river delta grew and the mouth of the river moved, many of our ancestors moved with it. By 2,500 years ago, ċəsnaʔəm was one of our largest villages. It remained a major village until about 1,500 years ago, when, with the changing delta, most of our ancestors moved to join those already at xʷməθkʷəy̓əm (Musqueam). ċəsnaʔəm was part of a network of villages in our territory and a larger regional network of family relations, intergovernmental relations, and trade. Our ancestors lived, raised families, and were buried at ċəsnaʔəm.

ċəsnaʔəm, located within Musqueam’s traditional and unceded territory in what is now the Marpole neighbourhood, is an important, ancient Musqueam village and burial site. Over the past 125 years, archaeologists, collectors, and treasure hunters have mined the ċəsnaʔəm village and burial ground for artifacts and ancestral remains, many of which are now in museums and private collections locally and abroad. Sometimes only parts of human remains were collected—a troubling practice for us and disrespectful to our ancestors.
Chapter 6  Our History

The land has been given various names since colonization, including Great Fraser Midden, Eburne Midden, DhRs–1, and Marpole Midden—a name under which it would receive designation as a National Historic Site in 1933. Today, intersecting railway lines, roads, and bridges to Richmond and YVR Airport obscure the heart of Musqueam’s traditional territory, yet čəsnaʔəm’s importance to the Musqueam community remains undiminished.

In January, 2011, Musqueam discovered that a 108-unit residential condo development was being planned for the site without prior consultation with the Band. Despite the site’s protection by the Heritage Conservation Act, permits were issued under the Heritage Conservation Act in December 2011. In early 2012, the discovery and immanent removal of an intact burial of an adult ancestor and two partially-uncovered infant burials prompted Band members to take action to halt construction and protect their ancestors.

On May 3, 2012, in response to this development, over 100 Musqueam members and supporters marched to čəsnaʔəm to demonstrate our commitment to the appropriate and respectful care of our ancestors and to demand action. Musqueam protestors and supporters maintained an around-the-clock vigil for over 200 days.

As a result of the tireless efforts of our community, Musqueam engaged in negotiations between the Provincial Heritage Branch, the city, the developer, and the property owner. Musqueam took charge and ended up purchasing this small part of our traditional territory in order to further protect it from harm.

Media

1. “Musqueam Band Protests Condo Development on Ancestral Burial Site,”
   First Nations Drum (only accessible online)

2. “Private property rights at stake in development,”
   Victoria Times Colonist (only accessible online)

3. “Musqueam protesters demand protection of ancient village site,”
   Indian Country Today Media (only accessible online)

4. “Celia Brauer: What the Musqueam Protest in Marpole should tell us about re-evaluating land ethics,” Georgia Straight (only accessible online)

5. “Musqueam Protest in Vancouver covers same old ground: Despite Misleading media narrative, no one knows who owns the browns,” Vancouver Courier

6. “Musqueam seek alternative to condos on old burial site,”
   Vancouver Sun (included at back of Teacher’s Resource)
7. “Musqueam set up camp at condo site after infant graves desecrated,” Vancouver Media Co-op
   http://vancouver.mediacoop.ca/photo/musqueam-set-camp-condo-site-after-infant-graves-desecrated/10757 (included at back of Teacher’s Resource)

8. “Guatemalan activist stands in solidarity with Musqueam protest at Marpole Midden,”
   Georgia Straight

9. “12th and Cambie: Land and See,” Vancouver Courier

10. “Fight over Marpole Midden Heads to City Hall,” News 1130
    http://www.news1130.com/2012/06/12/fight-over-marpole-midden-heads-to-city-hall/ (included at back of Teacher’s Resource)

11. “Update: Province weights in on Musqueam graves,” Vancouver Media Co-op
    http://vancouver.mediacoop.ca/story/update-province-weighs-musqueam-graves/11268 (included at back of Teacher’s Resource)

12. “Developer blasts province, Vancouver city hall over land dispute”, Vancouver Courier
    http://www.vancourier.com/Developer+blasts+province+Vancouver+city+hall+over+land+dispute/6734194/story.html (included at back of Teacher’s Resource)

13. “Grand Chief Stewart Phillip blasts province over Musqueam land dispute”,
    Vancouver Courier
    http://www.vancourier.com/opinion/blogs/12th-and-cambie-1.391144/grand-chief-stewart-phillip-blasts-province-over-musqueam-land-dispute-1.754042 (included at back of Teacher’s Resource)

14. “Class Notes,” Vancouver Courier
    http://www.vancourier.com/business/Class+Notes/6749845/story.html (included at back of Teacher’s Resource)

15. “Musqueam Offered $4.8 Million for to buy Marpole Midden Site,”
    Vancouver Sun (included at back of Teacher’s Resource)

    https://www.biv.com/article/2012/6/musqueam-condo-protests-could-damage-future-projec/ (included at back of Teacher's Resource)

17. “Musqueam block airport bridge,” Vancouver Media Co–op
    http://vancouver.mediacoop.ca/photo/musqueam-block-airport-bridge/11133 (included at back of Teacher’s Resource)
Chapter 6  Our History

Musqueam: giving information about our teachings