

# šx<sup>w</sup>q<sup>w</sup>əlwánmæt

## Speaking Out: Voices of the Community

**\* 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. ”

čaləx<sup>w</sup>əlenəx<sup>w</sup> — Wade Grant, 2014

“ I really want you to know that it’s okay to learn about who we are, and it’s okay to ask questions. Just be respectful when you come to learn about us. We would be respectful if we were going to your home. ”

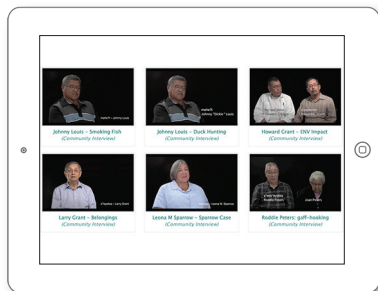
čəmq<sup>w</sup>a:t — Larissa Grant, 2014

“ Our goal as leadership of the Musqueam community is to protect our traditional territory, our resources for our future generations. Listening to our past elders, everybody’s goal was the same. They wanted to protect the resources, protect our territory, and look after our future generations. ”

yəx<sup>w</sup>yaχ<sup>w</sup>ələq — Chief Wayne Sparrow, 2014

“ Too many people get their education about Musqueam from third parties. I think it’s important for Musqueam people to teach our history in our own words. Only then will people really understand and connect to Musqueam culture, to Musqueam history. ”

čaləx<sup>w</sup>əlenəx<sup>w</sup> — Wade Grant, 2014



## šx<sup>w</sup>q<sup>w</sup>əlwánmæt — Speaking Out: Voices of the Community

We are happy to share our teachings with you. It is important to our community that people learn about us directly from us. Too often, the information about Musqueam, our history, our culture, and our rights are from outsiders. In this chapter and throughout this teaching kit, our community members offer their knowledge and experience in their own words.

The accompanying website ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)) hosts many digital resources. In addition to contemporary community interviews, the digital video gallery includes films and sɣ<sup>w</sup>əyem̓ ʔiʔ syəθ — Ancient Traditional Histories and Teachings. Watching the video resources is a great way to learn more about our people and our culture.

### Big Ideas

It is important that you learn about Musqueam from us. We are happy to be sharing our teachings. We expect you to honour and respect these teachings.

### Understandings

Students will understand the importance of hearing stories from our knowledge holders and of learning directly from respected members of our community.

### Suggestions for starting a discussion

- Think about the value of listening to histories and stories.
- What are some characteristics that respected members of communities have?
- As a class, discuss ways to show respect when watching these videos. Our community members are honouring you by sharing their knowledge and information about themselves.





## Writing the Land

This film features one of our respected elders, sʔəyətəq — Larry Grant, speaking about his own relationship to the hə́nqəmihəm language, the language of this land.

### Short Biography

sʔəyətəq — Larry Grant is of mixed Chinese and Musqueam ancestry. sʔəyətəq — Larry Grant was raised in Musqueam traditional territory. His ancestors, qiyəplənəx<sup>w</sup> and x<sup>w</sup>əlciməltx<sup>w</sup>, met the first non-Aboriginal visitors to Musqueam territory in the early 1800s.

After retiring as a longshoreman, sʔəyətəq — Larry Grant joined the First Nations Languages Program (now called the First Nations and Endangered Languages Program) at the University of British Columbia to reconnect with his mother’s ancestral language of hə́nqəmihəm. Through this transformational process, sʔəyətəq — Larry Grant developed a passion for revitalizing the hə́nqəmihəm language.

Today, sʔəyətəq — Larry Grant works for our community in the Language and Culture Department. At the University of British Columbia, sʔəyətəq — Grant plays a key role in educating others about First Nations peoples. He is the Elder-in-Residence at the UBC First Nations House of Learning where he welcomes and connects with an array of visitors, students, and staff from around the world. He is also an adjunct professor in the UBC First Nations and Endangered Languages Program, helping to teach the first-year hə́nqəmihəm language course, which is held at the Musqueam reserve.

At the Museum of Anthropology, sʔəyətəq — Larry Grant is called upon to bring official words of welcome from Musqueam to visitors at exhibition openings and special events. He also plays an important role in teaching museum staff and volunteers. His teachings focus on recognition and respect for our people, our language and culture, and our priority of self-governance.

### Big Ideas

Our hə́nqəmihəm language is incredibly important to our culture and our community members. Language shapes and describes our experiences.

### Understandings

Students will learn that we are working to revitalize our hə́nqəmihəm language. Students will understand that language is an important way to connect to our culture and personal histories.

## Materials

- *Writing the Land* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))

## Activity

s7əyəʔəq — Larry Grant is an elder in our community. We respect and honour all of our elders and the knowledge that they have to share. s7əyəʔəq — Larry Grant has worked to retain our community’s history through his own work and through his role in the Language and Culture Department. As a class, research s7əyəʔəq — Larry Grant and discuss how he has contributed to our community and the revitalization of our language.

Reach out to the Musqueam Cultural Education Resource Centre to see if s7əyəʔəq — Larry Grant or another Musqueam community member is available to speak to your students.

## Suggestions for starting a discussion

- What do you think the title “*Writing the Land*” means?
- What do you know of your grandparents’ native language(s)?
- Why do you think the həńqəmińəń language is endangered?
- What does it mean to be a knowledge holder within a community?

## Connections

- Community Voices Video: 7əyəʔəq — Larry Grant talks about belongings ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 102
- Vanessa Campbell Community Profile, p. 33
- həńqəmińəń Alphabet, p. 42

## Writing the Land Extension

In this film, s7əyəʔəq — Larry Grant speaks of his choice to stop speaking both həńqəmińəń and Cantonese. Others did not have that choice. Many First Nations children were either forced to give up their language or prevented from ever learning it. Methods of forced assimilation included Indian Residential Schools, the Sixties Scoop, and the prevention of language programs in schools on reserves. Discuss these issues and their implications with your class.

## Extension Questions

- Have you ever willingly or unwillingly given up something?
- 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?
- How does the trauma caused by Indian Residential Schools affect people across generations?

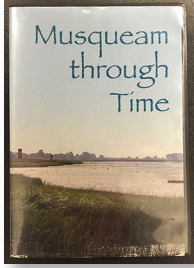
## Resources

### 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”  
<http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>
- Truth and Reconciliation Commission of Canada  
<http://www.trc.ca/websites/trcinstitution/index.php?p=3>
- Article: “Sixties Scoop adoptees share emotional stories, seek apology”  
<http://www.cbc.ca/news/aboriginal/sixties-scoop-adoptees-share-emotional-stories-seek-apology-1.2584456>

## Connections

- Righting History: A Historical Timeline, p. 119
- yəhəwəfəmtəf ct mək<sup>w</sup> sweyəl — *We Play Together Every Day* storybook Extension, p. 64
- stem tə ʔi ? — *What is This?* storybook Extension, p. 66



## Musqueam Through Time

*Musqueam Through Time* is a short, 20-minute film on Musqueam culture. The film provides an overview of Musqueam history, traditions, and contemporary community.

From the beginning, through contact to the present, we have practiced and continue to maintain strong and proud traditions. Archaeological evidence at villages such as čəsnaʔəm dates back in excess of 5,000 years and to over 9,000 years at səwq̓ʷeqsən (Glenrose) along the Fraser River. Our enduring traditions have allowed us to set legal precedents with regard to important issues, including Canadian Supreme Court decisions on the Guerin case (R. v Guerin, 1984) and the Sparrow case (R. v Sparrow, 1990).

### Big Idea

This has been our home since time immemorial and it continues to be our home today.

### Understandings

Students will understand that we are the first people of this land and continue to practice our traditional culture today.

### Materials

- *Musqueam Through Time* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))
- tə šxʷʔaməts tə šxʷməθkʷəy̓əm — Musqueam’s Ancestral Territory map (large)
- Online Musqueam Place Names Map  
<http://www.musqueam.bc.ca/applications/map/index.html>
- String Timeline

### Suggestions for starting a discussion

- How long has your family resided in Canada?
- Is there a place you consider home? Briefly describe or draw what you love about this place.
- Why do you think that many successful civilizations are founded near river deltas?
- Do you have ancient belongings from your ancestors? If someone found something that belonged to your great-great-grandmother, what would you want them to do with it?
- How has the growth of the city of Vancouver affected the Musqueam people?

### Activity

- Locate the places that were mentioned in the film. Use the map, tə ʃxʷaməts tə ʃxʷməθkʷəyəm — Musqueam’s Ancestral Territory, in the teaching kit or the online Musqueam Place Names Map.  
<http://www.musqueam.bc.ca/applications/map/index.html>
- As a class, make family timelines based on when students’ immediate or extended family members arrived in Canada. For Indigenous students, the timelines can reflect their ancient connections to their homelands. Compare the students’ timelines with the String Timeline in the kit.

### Connections

- String Timeline, p. 115
- yənəxʷəfə:ʔ stəʔe ʔə kʷθə syəwəhəʔ ct — *Travelling Along by Canoe, Like Our Ancestors* storybook, p. 60
- Righting History: A Historical Timeline, p. 119

### Musqueam Through Time Extension

The R. v. Sparrow case (1990) is an important Supreme Court of Canada decision concerning Aboriginal rights under the Constitution of Canada. The Court held that Aboriginal rights, such as fishing, are protected under the Constitution and cannot be infringed upon without justification. Discuss this court case and its implications with your class.

The R. v. Guerin case (1984) is a landmark Supreme Court of Canada decision that affirmed Musqueam’s rights and stated that the federal government has the obligation to act in the best interests of Musqueam. Discuss this court case and its implications with your class.

### Resources

- Indigenous Foundations website
  - Sparrow Case  
[http://indigenousfoundations.arts.ubc.ca/sparrow\\_case/](http://indigenousfoundations.arts.ubc.ca/sparrow_case/)
  - Guerin Case  
[http://indigenousfoundations.arts.ubc.ca/guerin\\_case/](http://indigenousfoundations.arts.ubc.ca/guerin_case/)

### Connections

- Community Voices Video: səlisəye — Leona M. Sparrow talks about the Sparrow Case ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 103
- Righting History: A Historical Timeline, p. 119
- tə ʃxʷaməts tə ʃxʷməθkʷəyəm — Musqueam’s Ancestral Territory map, p. 76

## Community Voices

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

“ There was always time for telling stories. And without me even knowing, I was learning. I would sit at the table—just sit and listen. If you have the opportunity to sit and listen to somebody that has knowledge to pass on, don’t ever pass up that opportunity, because you never know when that opportunity will be gone. ”

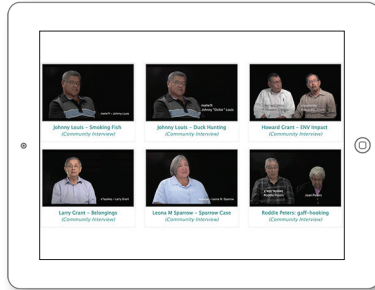
čəmq<sup>w</sup>a:t—Larissa Grant, 2014

“ 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. ”

qiyəplenəx<sup>w</sup>—Howard E. Grant, 2014

“ I really want you to know that it’s okay to learn about who we are, and it’s okay to ask questions. Just be respectful when you come to learn about us. I want you to think about how I would be if I came to learn about you. ”

čəmq<sup>w</sup>a:t—Larissa Grant, 2014



## Community Voices

Online, at [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit), you will find a range of short video interviews with Musqueam community members on topics including duck hunting, weaving, and the environmental impact of urban development on our territory. Each short video offers insights, teachings, and experiences from members of our community. Included in this section are discussion questions to help get you started and suggested connections to other resources in the kit.

### Big Idea

It is important to learn about us from us.

### Understandings

Students will learn about issues critical to our community directly from Musqueam community members.

### Materials

- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))



## məheʔt — Johnny Louis talks about smoking fish

### Suggestions for starting a discussion

- What lessons might məheʔt—Johnny Louis have learned from this event?
- Why do you think məheʔt—Johnny Louis chose to share this particular story?
- Smoking salmon is brought up by two of the interviewees. Why do you think that is?

### Connections

- Chapter 2: snəweyəʔs tə xʷəlməxʷ — Teachings of the Community, p. 14
- Community Voices Video: yəxʷyaχʷələq — Chief Wayne Sparrow talks about smoking fish ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 106
- *Writing the Land* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 94



## məheʔt — Johnny Louis talks about duck hunting

### Suggestions for starting a discussion

- Why do you think məheʔt—Johnny Louis chose to share this particular story?
- At the beginning, məheʔt—Johnny Louis mentions that there are other types of canoes. What other activities might require a specially designed canoe?
- How do you think this special technique for luring ducks towards the canoe was developed?
- How do you think urbanization affects migratory birds?

### Connections

- səwqʔefəm — Hunting and Fishing, p. 11
- Community Voices Video: Te Ta-in — Shane Pointe talks about canoes ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 103



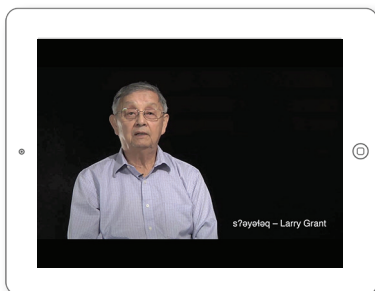
## qiyəplənəxʷ — Howard E. Grant talks about environmental impact

### Suggestions for starting a discussion

- Why do you think qiyəplənəxʷ — Howard E. Grant chose to discuss this particular topic?
- What does the term “sustainable living” mean?
- Consider society’s impact on our local environment.
- Discuss as a class that the city of Vancouver was once a huge forest.
- How do you think the change from forest to city contributes to global warming?

### Connections

- səwqʰəfəm — Hunting and Fishing, p. 11
- tə ʃxʷʔaməts tə ʃxʷməθkʷəyəm — Musqueam’s Ancestral Territory map, p. 76
- təxʷtəna:t — Wendy Grant–John Community Profile, p. 21



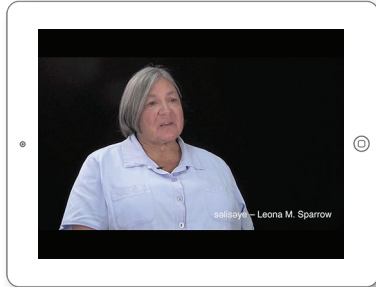
## sʔəyətəq — Larry Grant talks about belongings

### Suggestions for starting a discussion

- Why do you think sʔəyətəq — Larry Grant chose to discuss this particular topic?
- sʔəyətəq — Larry Grant makes a comparison between archaeologists and grave robbers. Discuss this comparison.

### Connections

- Chapter 7: ʔeləwʰkʷ — Belongings, p. 129
- Our Community, p. 8
- *Writing the Land* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 94



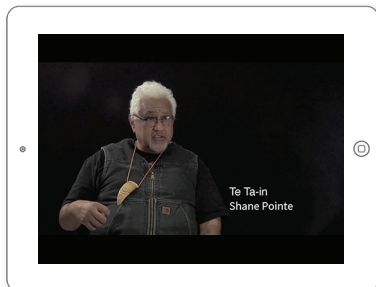
## səlisəye — Leona M. Sparrow talks about the Sparrow Case

### Suggestions for starting a discussion

- Why do you think səlisəye — Leona M. Sparrow chose to discuss this particular topic?
- səlisəye — Leona M. Sparrow says, “They can’t regulate our rights out of existence.” What do you think this phrase means?
- Canada is known as a cultural mosaic. Consider this national identity in connection with Musqueam land rights.

### Connections

- səwǫtəfəm — Hunting and Fishing, p. 11
- *Musqueam Through Time* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 97
- secəlenəx<sup>w</sup> — Morgan Guerin Community Profile, p. 30



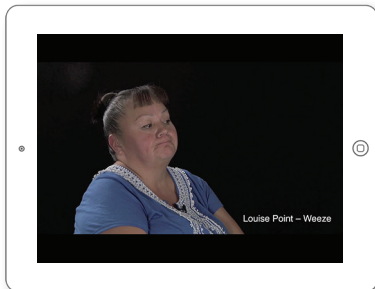
## Te Ta-in — Shane Pointe talks about canoes

### Suggestions for starting a discussion

- Why do you think Te Ta-in — Shane Pointe chose to share this particular story?
- What lessons might Te Ta-in — Shane Pointe have learned from this event?

### Connections

- Chapter 2: snəweyətʰ tə x<sup>w</sup>əlməx<sup>w</sup> — Teachings of the Community, p. 14
- yənəx<sup>w</sup>ətʰa:ʰ stəʔe ʔə k<sup>w</sup>θə syəwəhənəʰ ct — *Travelling Along by Canoe, Like Our Ancestors* storybook, p. 60
- xpeʔəp — *Cedar Tree* storybook, p. 49
- Community Voices Video: məhəʔʰ — Johnny Louis talks about duck hunting ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 101



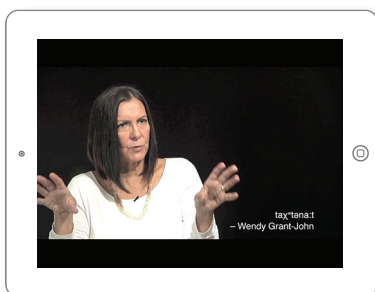
## Louise Point (Weeze) talks about plants

### Suggestions for starting a discussion

- Why do you think Louise Point (Weeze) chose to discuss these particular topics?
- Our community is very limited with regard to where we can harvest our traditional resources, like cedar bark. Discuss how this might impact our cultural practices.
- How do you think the clear cutting of local forests and the growth of the city affect Musqueam's ability to harvest plants?

### Connections

- $\chi\text{pe}'\text{ə}\text{t}\text{p}$  — *Cedar Tree* storybook, p. 49
- Community Voices Video:  $\text{qiy}\text{ə}\text{p}\text{len}\text{ə}\text{x}^{\text{w}}$  — Howard E. Grant talks about environmental impact ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 102
- $\text{ta}\chi^{\text{w}}\text{t}\text{əna:t}$  — Wendy Grant-John Community Profile, p. 21



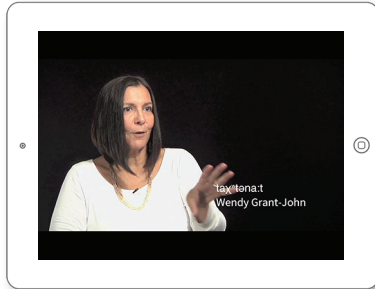
## $\text{ta}\chi^{\text{w}}\text{t}\text{əna:t}$ — Wendy Grant-John talks about weaving

### Suggestions for starting a discussion

- Why do you think  $\text{ta}\chi^{\text{w}}\text{t}\text{əna:t}$  — Wendy Grant-John chose to discuss this particular topic?
- $\text{ta}\chi^{\text{w}}\text{t}\text{əna:t}$  — Wendy Grant-John mentioned having to research our community's weavings. Why do you think she had to conduct outside research rather than learning from community members?
- $\text{ta}\chi^{\text{w}}\text{t}\text{əna:t}$  — Wendy Grant-John learned to work with wool from a young age. Since then, she has learned how to weave in the traditional way. Why is it important to learn these skills in the 21st century?

### Connections

- Plants, p. 10
- xpey'ap — *Cedar Tree* storybook, p. 49
- Community Profiles, p. 18
  - tax<sup>w</sup>təna:t — Wendy Grant-John
  - Wayne Point (Smokey)



## tax<sup>w</sup>təna:t — Wendy Grant-John talks about sharing cultural knowledge

### Suggestions for starting a discussion

- Why do you think tax<sup>w</sup>təna:t — Wendy Grant-John chose to discuss this particular topic?
- Discuss the phrase “Once burned, twice shy.”
- Discuss how you, as a class, can show respect for the teachings we are sharing with you through this kit.

### Connections

- Chapter 1: x<sup>w</sup>məθk<sup>w</sup>əy'am — Musqueam: An Introduction, p. 7
- tax<sup>w</sup>təna:t — Wendy Grant-John Community Profile, p. 21
- sləhef — *Slahal* storybook, p. 58
- Chapter 2: snəwey'əts tə x<sup>w</sup>əlməx<sup>w</sup> — Teachings of the Community, p. 14



## yəχʷyaxʷələq — Chief Wayne Sparrow talks about smoking fish

### Suggestions for starting a discussion

- Why do you think yəχʷyaxʷələq — Chief Wayne Sparrow chose to tell this particular story?
- Why is it important for Musqueam youth to learn how to smoke fish in the traditional way in the 21st century?
- Discuss the parable, “If you give a man a fish, you feed him for a day. If you teach a man to fish, you feed him for life.”
- What does the term “revitalization” mean?

### Connections

- səwǫʔələm — Hunting and Fishing, p. 11
- sləhəl — *Slahal* storybook, p. 58
- Wayne Point (Smokey) Community Profile, p. 24
- Chapter 2: snəwəyətʰ tə xʷəlməxʷ — Teachings of the Community, p. 13



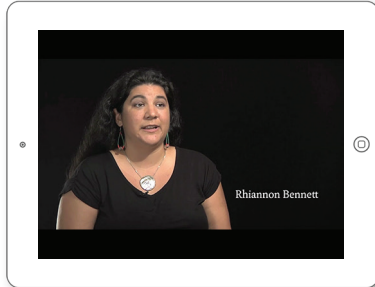
## tə stələw — The river

### Suggestions for starting a discussion

- Why do you think these community members chose to discuss this topic?
- How do you think the Fraser River has helped Musqueam to develop a rich culture?
- Discuss the phrase, “When the tide went out, our table was set.” What do you think it means?
- Consider what you have learned. Why do you think Musqueam places a great deal of importance on protecting the environment?

### Connections

- Ancestral Territory, p. 10
- sec̓alenəx<sup>w</sup> — Morgan Guerin Community Profile, p. 30
- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 99
  - səlisəye — Leona M. Sparrow talks about the Sparrow Case
  - mə́heʔt — Johnny Louis talks about duck hunting



## snə́weyət — Teachings received since childhood

### Suggestions for starting a discussion

- Why do you think our community members chose to discuss this topic?
- Locate cəsnaʔəm using the map, tə šx<sup>w</sup>ʔaməts tə šx<sup>w</sup>məθk<sup>w</sup>əyəm — Musqueam's Ancestral Territory.
- Have you ever been a part of a group or team that is all working towards the same goal? What did it feel like?

### Connections

- Our Community, p. 8
- Community Profiles, p. 18
  - Klaw-law-we-leth — Trudi Harris Cornick
  - Jordan Wilson
- Learning from Community, p. 15
- Vigil at cəsnaʔəm: Critical Media Analysis, p. 122
- Community Voices Video: sʔəyətəq — Larry Grant talks about belongings ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 102



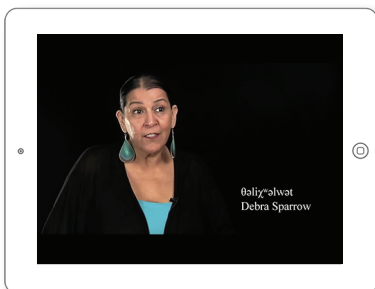
## x<sup>w</sup>ən yəʔe:ý tə šx<sup>w</sup>təhimís k<sup>w</sup>θə syəwəhəʔ ct — Our ancestors' ways continue

### Suggestions for starting a discussion

- Why do you think these community members chose to discuss this topic?
- What is a longhouse? Do you think the community members are talking about the physical building or about something more?
- Consider what it means to represent your family, community, and people in front of others.
- Consider the phrase, “Open heart and open mind.” What do you think it might mean? Why might it be used when starting a new project?

### Connections

- Governance, p. 9
- Chapter 2: snəwəyəʔs tə x<sup>w</sup>əlməx<sup>w</sup> — Teachings of the Community, p. 14
- Learning from Community, p. 15



## tə há ʔeləw<sup>k</sup> — These belongings

### Suggestions for starting a discussion

- Why do you think community members chose to discuss this topic?
- Research and discuss the controversial role of museums regarding First Nations’ belongings.
- Consider θəlix<sup>w</sup>əlwət — Debra Sparrow’s question: “What is it in us as human beings that wants to take things and put them on display, when they were put in the ground for a reason?”

### Connections

- Community Profiles, p. 18
  - Klaw-law-we-leth — Trudi Harris Cornick
  - Jordan Wilson Community Profile
- Belongings Activity Cards, p. 133



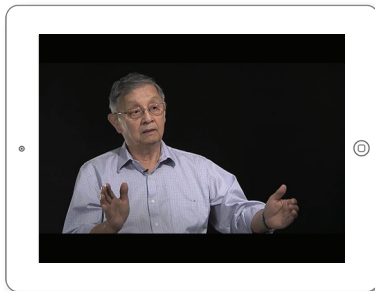
## st̓əlməx<sup>w</sup> — Medicine

### Suggestions for starting a discussion

- Why do you think these community members chose to discuss this topic?
- Discuss the importance of respectful terminology. For example, what does the phrase “home remedy” insinuate?
- Consider that many medicines were and continue to be developed from plants.

### Connections

- Plants, p. 10
- χρεῖαῖρ — *Cedar Tree* storybook, p. 49



## s̓x̓tək<sup>w</sup> — Carving

### Suggestions for starting a discussion

- Why do you think our community members chose to discuss this topic?
- Consider the term “marine architect.” Why do you think s̓ʔəyəῖʔəq — Larry Grant chose to use this term in this video?
- Discuss how Alec Dan shows respect for his ancestors by continuing to build and renew canoes in the traditional way.

### Connections

- Chapter 2: sn̓əwəyəῖs tə x̓<sup>w</sup>əlməx<sup>w</sup> — Teachings of the Community, p. 14
- Wayne Point (Smokey) Community Profile, p. 24
- Belongings Activity Cards, p. 133
- χρεῖαῖρ — *Cedar Tree* storybook, p. 49
- yənəḵ<sup>w</sup>əῖa:ῖ st̓əʔe ʔə k<sup>w</sup>θə syəwəhənəῖ ct — *Travelling Along by Canoe, Like Our Ancestors* storybook, p. 60

## sx<sup>w</sup>əyəm' ʔiʔ syəθ — Ancient Traditional Histories and Teachings

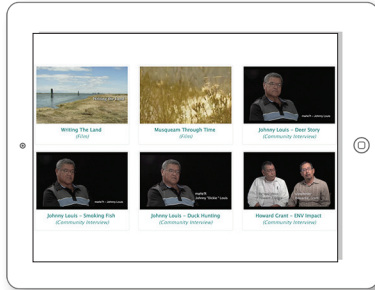
**\* To begin, use the quotes by community members to engage the class in discussion about the importance of our language.**

“ 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. ”

məh'eʔt — 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 xe:ʔs 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. ”

məh'eʔt — James Point, ca. 1963



## sxʷəyəm̓ ʔiʔ 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 sxʷəyəm̓. Stories that tell us of historic events are called syəθ. We have provided one story in the teaching kit. We have many, many more.

sʔi:ʔqəy̓ — The Origin of the Name Musqueam is a sxʷəyəm̓ and is an example of the ancient wisdoms of our ancestors.

### Big Idea

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

### Understandings

Students will learn about the role of stories in an oral culture. They will also have the opportunity to hear our language spoken by a young member of our community.

### Materials

- sxʷəyəm̓ ʔiʔ syəθ — Ancient Traditional Histories and Teachings ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)).

### Activity

- As a class, listen to our Ancient Traditional Histories and Teachings online.

## **sx<sup>w</sup>əyem̓ ?i? syəθ — Ancient Traditional Histories and Teachings**

### **s?i:ɬqəy̓ — The Origin of the Name Musqueam**

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

Length: 7 minutes, 10 seconds

Recorded by Gerry Lawson; videography and editing by Elle-Máijá Tailfeathers, 2105.  
Courtesy of Musqueam Indian Band and məneʔt —Johnny Louis.