Grade 4

Alsumsuti ujit ta'n teli-l'nuimk

Être autochtone, c'est être libre

Topelmosu wen skicinuwit

New Nouveau
Brunswick
CANADA

Office of First Nation Education

Bureau de l'éducation des Premières Nations

Treaty Education – Resources

Welcome to this curriculum resource on Treaty Education. This initiative in Treaty Education was spearheaded by the Three Nations Education Group Inc. to address the recommendations in education of the Federal Government's Truth and Reconciliation Commission and the New Brunswick Department of Education and Early Childhood Development's commitment to have Treaty Education taught throughout the curriculum.

This teaching resource has been created so young people throughout New Brunswick can better understand the treaties that were agreed to by the Indigenous people of New Brunswick with the British Crown. Originally, treaties were struck for the benefit of the British. Initially, they were renewed and ratified during times of British conflict with the French to secure Aboriginal neutrality. Indigenous people had supported the French during their wars with the British. These are called Peace and Friendship Treaties and were signed in the 18th century. Their purpose was to achieve peace between both sides. Unlike other treaties signed in Canada there was no mention, much less surrender, of land at all in any of the treaties. These treaties have stood for a much longer time period than other treaties in Canada. Their intent was to preserve peace and friendship and to allow both English and Indigenous parties to maintain their ways of life. They were signed and sometimes renewed between government leaders of the British crown and **Waponahkey** (**Wabanaki**) Nations – **Wolastoqewiyik**, **Mi'kmaq**, **Passamaquoddy** (**Peskotomuhkati**), Penobscot, and Abenaki. Treaties remain in force and effect today.

For more information on the initiative, please consult the following reference: «*Handbook on Approaches to Teaching about Treaty Education Grades 3-5*» in the Appendix.

Table of Contents

Teaching Notes and Approaches

Welcome to this curriculum resource on Treaty Education.

This unit is part of a Treaty Education resource for Grades 3 – 6 sponsored by the Three Nations Education Initiative Inc. and the New Brunswick Department of Education and Early Childhood Development. It provides opportunities for students, their teachers and the public to explore the following issues:

- A shared history that includes culture, traditions, and beliefs
- The contributions that Indigenous peoples of New Brunswick have made to contemporary society
- The Peace and Friendship Treaties that serve as the foundation of present-day inter-relationships among Indigenous people, New Brunswick and Canada
- An Educational Response to the Truth and Reconciliation Commission's Calls to Action

This teaching resource has been created so that young people throughout New Brunswick can better understand the treaties that were agreed to by the Indigenous people of New Brunswick and the British Crown. These treaties are called Peace and Friendship Treaties and were signed in the 18th century. Representatives of the British Crown and the **Waponahkiyik** (**Wabanaki**) Nations — the **Wolastoqewiyik**, **Mi'kmaq**, **Passamaquoddy**, Penobscot, and Abenaki — signed the treaties. The intent of the representatives who signed them was to maintain peace and friendship between the English and Indigenous parties and allow both to maintain their ways of life. Unlike in other treaties signed in Canada, there was no mention, much less surrender of land in any of the Peace and Friendship Treaties. They were renewed and ratified during times of British conflict with the French — Indigenous people had supported the French during their wars with the British — to secure Indigenous neutrality. Treaties were also renewed at the end of wars that the **Waponahkiyik** fought to prevent the theft of their land. The Peace and Friendship Treaties have endured over the centuries and remain relevant today.

With the benefit of advice from Elders on language, stories, research, selections from previously printed material and photographs, we present content and teaching strategies organised according to three overarching themes:

- **Mi'kmaw**, **Passamaquoddy** and **Wolastoqey** culture and beliefs — ***Ta'n Teli-wlo'ltimk aqq ta'n Kɨpnno'l Ta'n Teleyuksi'kw*** – *Identity* – ***Tan Wetapeksi***

- Past history and how it affects the present — ***Tan Tel-mimajultimk, Mawo'ltimk aqq Kipnno'lewey*** – *Economic, Social and Political Life* – ***Wetawsultiyeqpon, Mawehewakon naka Litposuwakon***
- Contemporary issues and taking positive action — ***Kiskuk Ta'n Teliaq*** – *Contemporary Issues* – ***Tokec Weskuwitasikil Eleyik***.

In this curriculum resource, we have used the **Mi'kmaw** (Smith-Francis writing system) and **Wolastoqey** (formerly Maliseet; Robert M. Leavitt writing system) languages wherever possible. We have also used **Mi'kmaw** and **Wolastoqey** terms alongside English terms. This is, in part, an effort to encourage all young people to try to learn these languages. In each case, **Mi'kmaw** (blue) is above or before the English term and **Wolastoqey Latuwewakon** (red) is below or after it.

The content and strategies are presented in nine lesson plans. There are three lesson plans for each of the themes. Each lesson plan includes:

- Global competencies and Curriculum outcomes matched to appropriate disciplines
- Background notes for the teacher
- Materials to complement the assigned textbook
- A historical quote from or about Indigenous people of the Maritimes
- A range of activities based on the needs of the classroom (like keeping a logbook)
- Vocabulary in **Mi'kmaw** and **Wolastoqey Latuwewakon**
- Additional online resources

It is not necessary that you complete all these activities. Depending on the makeup of your class — Indigenous, non-Indigenous, a blend of both or multicultural — you may select whatever is appropriate. We have designed the material to resemble **Mi'kamawe'l Tan Teli-kinamuemk**, the curriculum material designed by the Confederacy of Mainland **Mi'kmaq** in Nova Scotia, and we have sometimes drawn from this work when creating this curriculum resource. An online copy of this curriculum is available at: www.mikmaweydebert.ca/home/sharing-our-stories/education-and-outreach/school-curriculum. Sharing these resources demonstrates how First Nations' borders extend beyond present-day provincial borders, just as the Peace and Friendship Treaties do. These treaties serve as the terms of the initial relationship between First Nations and the Federal and Provincial Governments and are discussed throughout the units of study for Grades 3-6.

Summary and Themes of Lessons

Alsumsuti Ujit T'an Teli-l'nuimk
To be Indigenous is to be free
Topelomosu Wen Skicinuwit

Ta'n Wenin Identity Tan wen Wetapeksit	Ta'n Tel-mimajultimk, Mawo'ltimk aqq Kɨpnno'lewey Economic, Social, and Political Life Wetawsultiyeqpon, Mawehewakon naka Litposuwakon	Kiskuk Ta'n Teliaq Contemporary Issues Tokec Weskuwitasikil Eleyik
A Ta'n tel-pilu'-nmitoq wen wskwitqamu Different worldviews Piluwamsultuwakonol	D A'tukwagn Our stories have meaning Tatkuhkakonol wolokimqotul	G Ta'n koqowey elwi'tmasimkɨpp Akukumkeweyiktuk What was promised in the Treaties Keq kisi spi-wolamuhusimok
B Msɨt ta'n koqowey etek wskwitqamuk na teluaq ta'n tl-mimajultiten How environment influences life Tan wetawsultiyeq elapetomeq naka eli 'sossenomeq wiciw okamonuhkewiyik	E Kmitkinu aqq Wabanaki Confederacy Homeland and the Wabanaki Confederacy Waponahkewi Mawuhkahticik	H Ikanpukultijik aqq Ankukumkewe'l Leaders and Treaties Kci-skicinuwok naka Lakutuwakonol
C Ta'n mimajuaqn tel-sa'se'wa'sikek ta'n tujiw pejita'titek aqalasie'wk How life changed with the arrival of Europeans Tan Pomawsuwakon ksi-acehrasik tuciw petapasihtit okamonuhkewiyik	F Wejiknemkewe'l Challenges associated with treaty-making Sikeyuwol ahcuwi assihkomeq	I Mawi-espi-mlkiknamk Sovereignty Tpelomosuwakon

The nine lesson plans at each grade level represent a total of about four weeks of work if a teacher were to teach the lessons in a social studies setting. Where possible, we have also related the lessons to outcomes in other disciplines so that the class time for this unit could be expedited. The kits of books containing First Nations Lesson Plans K-5, which were introduced in 2015 by the New Brunswick Department of Education and Early Childhood Development for use at the Grade 4 level, include both books and lesson plans addressing the Social Studies and Language Arts outcomes. We have incorporated some of these in our lesson plans. This Grade 4 program is part of a continuum addressed in Treaty Education Gr.3-5 contained in the *Handbook on Approaches to Teaching about Treaty Education*.

Note to Readers

L'nui'suti 4+
Mi'kmaw Kina'matnewey
★★★★★ 4.6, 14 Ratings
Free

Wolastoqey Latuwewakon
Essential New Media Studios Inc.
★★★★★ 4.4, 5 Ratings
Free

To hear either **Mi'kmaw** or **Wolastoqey** language, you can download one the apps above.

Mi'kmaw text is written using the Smith-Francis orthography. Where place names exist with an alternate spelling, the spelling in brackets is to aid the teacher in the proper pronunciation of each community name (Smith-Francis orthography).

Mi'kmaq is a noun and is always plural — encompassing more than one **Mi'kmaw** person.
Mi'kmaw is a singular noun, and an adjective. It is also the name of the language.

Wolastoqewiyik is the name for the group of Indigenous people who live along the **Wolastoq** (Saint John River). This group was formerly known as Maliseet.
Wolastoqewiyik means people of the beautiful and bountiful river.
Wolastoqey is an adjective.
Wolastoqewiyik are the people.
Wolastoqey Latuwewakon is the language.
Wolastoq is the beautiful and bountiful river.

Passamaquoddy is the name for the entire group of Indigenous people who live alongside or near **Passamaquoddy** Bay in Maine, United States and New Brunswick, Canada.

Peskotomuhkati is the name of the **Passamaquoddy** First Nation that inhabits the New Brunswick side of **Passamaquoddy** Bay.

An app link to a pronunciation guide in these two languages is provided at the top of this page.

Sometimes, materials are referred to as being of **Wabanaki** origin (**Waponahkiyik** — Wabanaki People). The **Wabanaki** Confederacy refers to the Nations of Penobscot (Maine), **Passamaquoddy** (Maine and New Brunswick), **Wolastoqewiyik** (New Brunswick, Maine and Québec) and **Mi'kmaq** (New Brunswick, Nova Scotia, Prince Edward Island, and the island of Newfoundland. There are no **Mi'kmaq** in Labrador). There are six individual **Wolastoqey** (Maliseet) communities in New Brunswick, one in Houlton, Maine, and two in Quebec (Viger and Cacouna). There are nine individual communities of **Mi'kmaq** in New Brunswick, thirteen in Nova Scotia, two in Prince Edward Island, two in Newfoundland and Labrador, and three in Gaspé, Québec. There are no **Passamaquoddy** communities in New Brunswick; however, there are **Peskotomuhkati** people living along the west coast in southern New Brunswick. There are two **Passamaquoddy** communities situated along **Passamaquoddy** Bay in eastern Maine.

In this document the term First Nation applies to the entire **Wolastoqey**, **Mi'kmaw** or **Passamaquoddy** Nations and NOT to individual communities.

The Three Nations Education Group Inc. and the New Brunswick Department of Education and Early Childhood Development welcome suggestions for improvements to this curriculum resource. Readers are invited to propose activities or any other suggestions for change that may provide support for this document.

We hope you enjoy the unit of study and we welcome your feedback.

Jason Barnaby, Tim Borlase, Ron Tremblay, August 2021
tim_borlase@hotmail.com

Grade 4: Lesson A

Ta'n tel-pilu'-nmitoq wen wskwitqamu
Different Worldviews
Piluwamsultuwakonol

Theme:

Ta'n Wenin
Identity
Tan Wen Wetapeksit

Global Competencies

Critical Thinking and Problem Solving

1. Learners engage in an inquiry process to solve problems as well as acquire, process, interpret, synthesize, and critically analyse information to make informed decisions. (Activity 1 and 2)
2. Learners see patterns, make connections, and transfer their learning from one situation to another, including real-world applications. (Activity 2)
3. Learners analyse the functions and interconnections of social and ecological systems. (Activity 3)

Innovation, Creativity, and Entrepreneurship

1. Learners enhance concepts, ideas, or products through a creative process. (Activity 3)
2. Learners test hypotheses and experiment with new strategies or techniques. (Activity 2)

Global Citizenship and Sustainability

1. Learners understand the ecological, economic, and social forces, their interconnectedness, and how they affect individuals and societies. (Activity 2)
2. Learners understand Indigenous traditions and knowledge and develop cross-cultural understanding. (Activity 1 and 3)

Curriculum Outcomes

Visual Arts

1. Choose from a variety of art media to express a feeling, to communicate a message and represent people, places, and objects. (Activity 2 and 3)
2. Recognize that a response to art involves feelings, understanding, and knowledge of medium, subject matter, and composition. (Activity 2 and 3)

English Language Arts

1. Students will explore and discuss their thoughts, ideas, and experiences and consider those of their peers. (Activity 1, 2, and 3)
2. Students will explain personal opinions and respond to the questions and opinions of others. (Activity 2 and 3)
10. In writing, students will compare their own thoughts and beliefs to those of others. (Activity 1 and 2)

Math

3. Represent and describe patterns and relationships using charts and tables to solve problems. (Activity 2)

Science

302-1. Identify a variety of local and regional habitats and their associated populations of plants and animals. (Activity 2)

302-2. Describe how various animals are able to meet their basic needs in their habitat. (Activity 1 and 2)

Health

1.1 Benefits of healthy eating. (Activity 1)

Social Studies

4.2.2. Analyze factors that motivate exploration. (Activity 1 and 2)

4.4.2. Examine the human landscape of Canada. (Activity 1, 2, and 3)

Associated Text Materials

Grade 4 – Explorations

- p. 4 – Create a primary source
- p. 12(2) – Create a collage
- p. 16 – Using Symbols
- p.50 – What are the consequences of exploration?

Lesson A – Background Notes for the Teacher

Mi'kmaw Man. McCord Museum MP-000.2027.4-180209-P1

Student Learning

I will:

- make a list of elements of **Ta'n tel-pilu'-nmitoq wen wskwitqamu** — Different Worldviews — **Piluwamsultuwakonol** from videos I watch, by using an inquiry process to question and investigate differences (Activity 2)
- create a class mural showing my relationship to the environment and how it is meaningful and relevant to my life (Activity 3)

- design an individual chart showing what can be gained by exploring my environment (Activity 2)
- use a chart to analyse how senses are impacted by the environment (Activity 2)
- understand some of the cultural beliefs and values of Indigenous people in New Brunswick and how the environment has had a significant impact on these (Activity 1, 2, and 3)

Some Indigenous people have special relationships with animals and can communicate with them. Peter Wilmot, Chief of **Saqamaw** (Millbrook) was one of these people:

> *"One day Peter went to the woods where the moose were yarding to smoke his pipe. Sitting down against a moose that was asleep, Peter lit up his pipe. As the story goes, some time later the moose woke up.* ***'Eh, Pieolo****,' (Oh, Peter-it's you) he said, and then promptly went back to sleep."*
>
> Kenny Martin and Denny Gloade, Millbrook, N.S.

This first lesson on treaty education deals with the idea of worldviews. Although the main reason to design treaties was always to establish peace at the end of each war, differing worldviews made this very difficult between Indigenous people and Europeans. For example, anchored in Indigenous belief was the view that Mother Earth is mysterious and always in flux. Another fundamental Indigenous view was that humans are equal to or are of less importance than all other creations on Mother Earth. Europeans did not think this way: for them, nature was settled, and humans were its owners. Thus, the oral traditions of First Nations people and the written traditions of the British Crown collided. Because of the differences in understanding, the treaties solved very little, and their meaning continues to be interpreted today even though they were written almost three hundred years ago. This lesson attempts to deal with how Indigenous people feel about their world and their relationship to it. It also discusses why Indigenous people believe there are benefits to both a European education and traditional ways of learning. Today, Indigenous people also acknowledge that language and cultural barriers contributed to misunderstandings during treaty negotiations. Much of the spirit and intent of treaties was lost or misrepresented.

What is a worldview? What is culture? Usually, a worldview contains a distinct set of values and beliefs that create an identity and provides a feeling of belonging to a group and a connection to one's ancestry. A worldview gives meaning to a society and illustrates the ways in which it continues to exist.

To help students understand this, have them create a graffiti wall with principles that they live by, what they believe in, sayings or poetry that are important to them, the nature of their elationships to others. Then with a marker of the same colour circle all the things that are the same or come from the same set of ideas. Circle the ideas that are different — each with a different coloured marker. Point out that many people believe the same basic things — things that are shared in common. Discuss the ideas that seem to apply to everyone. Then point out that it is also okay to believe in things or have ideas that are different. Encourage the students to explain their own ideas that are different. Finally, explain to the class that groups throughout the world are made up of people with ideas that are often the same but can also be very different.

KMIMAJUAGNMINAL — ALL LIVING THINGS ARE RELATED — **PSONAKUTOMUWAKON i**s one of the most complex and all-encompassing **Mi'kmaw**, **Wolastoqey** and **Passamaquoddy** concepts. It explains their way of life, tying together social and economic practices with systems of governance through time. It starts with the interrelatedness of life with and on the earth. Based in thousands of years of history, continuing to the present day, it is grounded in interdependence, reciprocity, and gratitude. It says as much about how something is done as it does about what is done. It is not static — there are many ways of life that would be considered part of **Kmimajuagnminal** or **Psonakutomuwakon**. It is all the ways of life and emphasizes living in such a way that respects and honours these core values and principles. These include:

- The interconnectedness of all things — land, animals, water, human beings, plants, customs, and laws;
- Change and fluidity of life and practice;
- Sustainability and cycles of life.

Thus, everything from traditional hunting to fishing to basket-making to contemporary livelihoods are a part of **Kmimajuagnminal** or **Psonakutomuwakon**. The key to understanding the concept is in how these activities are undertaken — for what purpose and with what attitude. Traditional Indigenous governance of resources has honoured the principles of interconnectedness, reciprocity, and fluidity of life that are at the heart of **Kmimajuagnminal** or **Psonakutomuwakon**. This includes how you live your life and how you think about it — your consciousness as a person. It also includes how you practice your life — the customs and codes of conduct you go by. In this lesson, the students will develop a code of conduct that shows the interrelatedness of each student with the environment.

Activity 1 – How Eeling Is Part of Kmimajuagnminal – All Living Things Are Related – Psonakutomuwakon

Materials required: whiteboard, projector, journal or logbook

Drawing on the teacher introduction, start a discussion about: *What is **Kmimajuagnminal** or **Psonakutomuwakon***?

It **Mi'kmaw**, **Wolastoqey** and **Passamoquody** ways of life, tying together social and economic practices with systems of governance through time.

List the following questions:

- *How do you live your life and what do you think about it?*
- *How do you practice living and what customs and beliefs do you go by?*

Have students consider what they eat, how they treat others, deal with garbage, etc.

Alex Marshall. Chief of the **Mi'kmaq** at St. Anne Restigouche Mission holding large hook for gaffing salmon, ca 1906, New Brunswick Public Archives P590-33

Then view the **Kate'kemk** video, found online
at: https://www.youtube.com/watch?v=Haw22f6P0ZY
OR
any of the Eeling videos at the Unama'ki Institute of Natural Resources: http://www.uinr.ca/?s=eels
OR
read the book **Kataq: Journey of the Eels** found at:
http://www.uinr.ca/news-articles/kataq-journey-of-our-eels/

Discuss how the videos or the book reflect the core concepts and themes presented in the teacher notes. Have students write in their journals or logbook:

- Why is eeling important?
- Who does it?
- What tools are used? Can you buy these tools?
- Where do the eels come from?
- How big are they?
- What uses does the eel have?
- How does eeling help community life?
- Do young people still eat them?

Look at the pictures below: one is preparing eels to eat and the other is smelt fishing. If you haven't eaten eels, have you tried eating smelts? Are they good for you?

Howard Augustine cooking eel
– **Metepanagiag** (**Metepna'kiaq**) Heritage Park

Young people smelt fishing on Miramichi Bay, 2016
– Jason Barnaby

Activity 2 – Kmimajuagnminal – All Living Things Are Related – Psonakutomuwakon

Materials required: paper, coloured markers or crayons

As an introduction to this lesson, read the story by Rita Joe below, while the children are looking at the Creek at Wilson Road photo below.

Creek at Wilson Road, Parkindale NB Oct. 2016 – Kathleen Borlase

At the end of the story, ask students to first discuss Rita Joe's emotions:

- Why was she lonely?
- Was this story based on Rita Joe's own experience?
- Why did she believe that there is life everywhere?
- How does this story make you feel?
- Have you experienced anything like Rita experienced?

Ask them to say the title of this activity aloud and explain that this is what Rita Joe is describing.

There is Life Everywhere

Introduction

The ever-moving leaves of a poplar tree lessened my anxiety as I walked through the woods trying to make my mind work on a particular task I was worried about. The ever-moving leaves I touched with care, all the while talking to the tree. 'Help me,' I said. There is no help from anywhere.

This moving story I want to share. There is a belief that all trees, rocks, anything that grows is alive, helps us in a way that no man can ever perceive, let alone even imagine. I am a **Mi'kmaw** woman who has lived a long time and know which is true and not true — you only try if you do not believe — I did, that is why my belief is so convincing to myself.

Story

> *There was a time when I was a little girl, my mother and father had both died. I was living at yet another foster home which was far away from a native community. The nearest neighbours were non-native, and their children never went near our house, though I went to their school and got along with everybody, they still did not go near our home. It was at this time I was so lonely and wanted to play with other children my age which was twelve at the time. I began to experience unusual happiness when I lay on the ground near a brook just a few metres from our yard. At first, I lay listening to the water: it seemed to be speaking to me with a comforting tone, a lullaby at times. Finally, I moved my playhouse near to it to be sure I never missed the comfort from it. Then I developed a friendship with a tree near the brook. The tree was just there.*

I touched the outside bark, the leaves I did not tear but caressed. A comfortable feeling spread over me like warmth, a feeling you cannot experience unless you believe. That belief came when I was saddest. The sadness did not return after I knew that comfortable unity I shared with all loving animals, birds, even the well I drew the water from. I talked to every bird I saw; the trees received the most hugs. Even today, others do not know the unconditional freedom I have received from the knowledge of knowing that this is possible. Try it and see. There is life everywhere, treat it as it is, it will not let you down.

Rita Joe, **Eskasoni**

1. Ask students if they have any questions about this story. What does it mean to them and have they ever felt this way?

2. Have students create an individual chart of the following. Using simple drawings, have students make a 'picture-web' (symbols) of the responses around the concept **KMIMAJUAGNMINAL** — **ALL LIVING THINGS ARE RELATED** — **PSONAKUTOMUWAKON**.

Have students use a lot of arrows to show how things relate back to one another. While drawing, have students use a variety of colours and markers to emphasize their students' reactions to the questions below.

- Have you ever walked through the woods along a river, stream or lake with a friend, parent, or grandparent?
- What is your favourite memory of walking there?
- Did you collect anything to bring home? What did you do with it?
- Can you remember if there were things to eat along the way? Or things to make other things from?
- Have you ever caught a snake? Tadpoles? Minnows?
- Did you: Go fishing? Pick wild berries? Collect rocks? Pick flowers?
- Did it matter what season it was? Why?
- What sounds do you remember? Smells? What feelings did you have?
- What was the most beautiful part of your time in nature?
- Were you happy? Confused? Curious? Excited? Afraid?
- Did you have permission to be there? Were there rules about how you were supposed to act?

- Are the places that you walked still there, or have they changed? Why?
- Is there anything special that you remember about your experience?

Math – Create a chart/grid/table as a model and ask students to identify and explain the patterns that can be found on their own chart/grid/table. Include on the chart the students' responses regarding the senses: see, hear, smell, touch, taste.

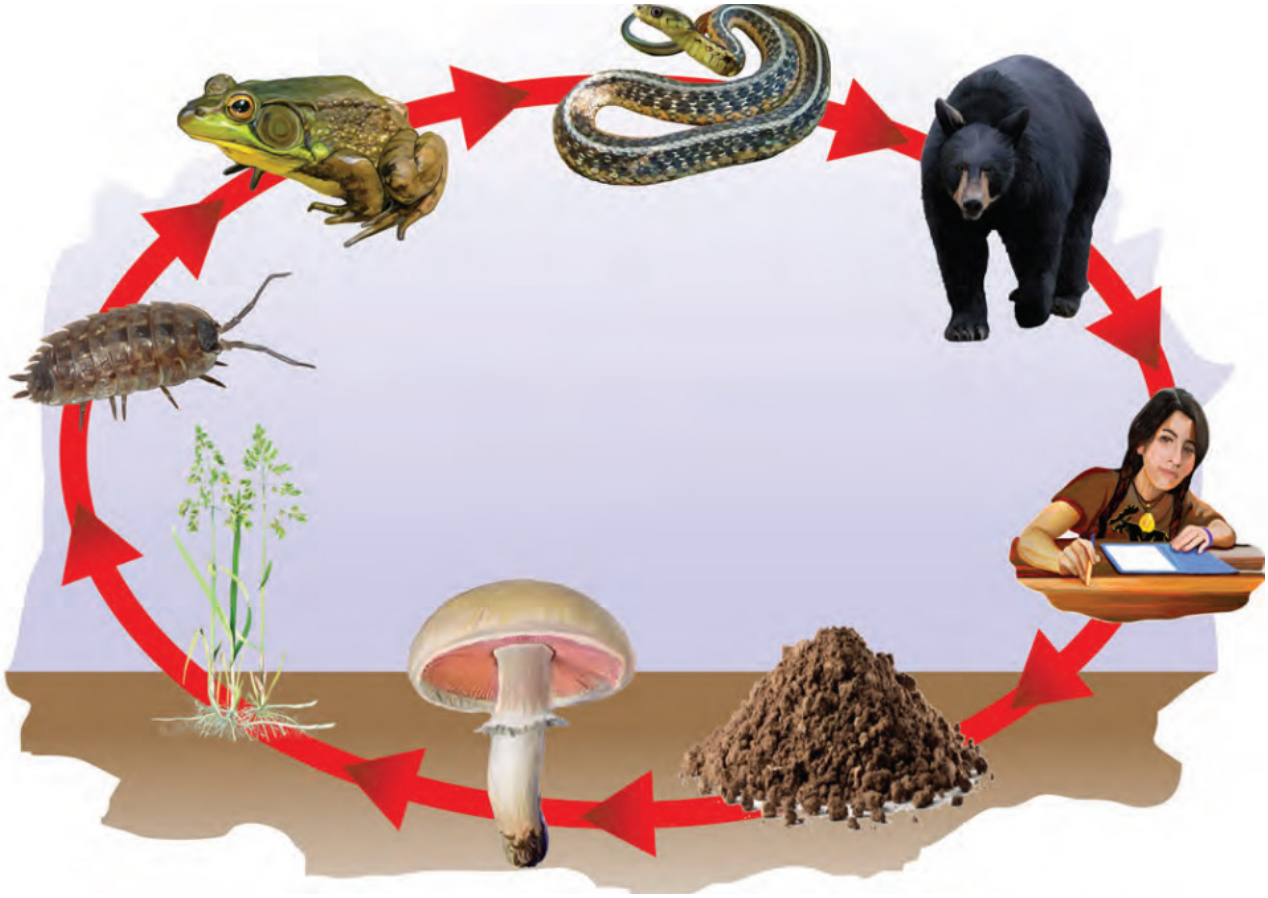
Science and Language Arts – While exploring and discussing plants and animals that live in their local habitats, students should realize the impact they can have on the environment. Summarize by asking the following questions:

- How do you treat the organisms (animals and plants) you encounter?
- Do you make sure you do not leave behind any garbage?
- What small steps can you take near your home to see that habitats are preserved and protected?

Or demonstrate with popsicle sticks (5 per student). Label them: shelter, food, habitat, protection of all things, and clean water. Then have students connect them together to form a WEB OF LIFE by placing 3 popsicle sticks in a V shape and weaving a popsicle stick from left to right at midpoint. With the last one, weave it around the top. It should self-support in a wigwam shape until one stick is removed. Then the structure will fall apart. Close the lesson with a discussion on the impact of climate change on the WEB OF LIFE.

Photo by Kathleen Borlase, 2021

Then have the students summarize their feelings about these senses and write a code or a rule to follow about their reactions to living things. Post this on the wall and call it **KMIMAJUAGNMINAL** — **ALL LIVING THINGS ARE RELATED** — **PSONAKUTOMUWAKON**.



Mi'kmawe'l Tan Teli-Kinemuemk p.182

Activity 3 –Creating a Calendar Collage

Have students study a calendar that has the moon cycles marked. Now as a class create an Indigenous Peoples' moon calendar.

Materials required: visuals or photos from magazines, found objects, a monthly calendar

Students will need to prepare some items before the lesson begins: for example, finding visuals or photos from magazines of the seasons, illustrations of things which occur in nature, pieces of coloured cloth that depict the seasons (found objects), acorns or coloured leaves. Using a variety of items, have each student choose a month and create a collage for an Indigenous lunar calendar that shows examples of activities or events that illustrate Indigenous relationships to the environment, or the student's own ideas about a response to the moon cycles and the changing seasons. You can have the students use keywords, pieces of material, maps, quotations, photos and illustrations. Have each student share their found objects with their classmates and ask if they can identify the lunar month to which each object belongs.

Indigenous people counted time using thirteen months in every year. The moons are generally named after activities or occurrences that happen during each particular month.

Míkmawey Calendar

The **Míkmawey** Calendar begins on Spring Equinox, either March 20 or March 21 on the Gregorian Calendar. It follows the cycle of the 13 Moons, with each Moon having 28 days. There is an "intercalary day", an extra day that does not appear on the calendar, between **Apunknajit** 28 and **Kjikús** 1, known as the Year End Day, which is a day of rest and celebration. Every four years there is a Leap Day, which follows after Year End Day.

Mi'kmaw Name	English translation
Kesikewiku's	Chief moon time
Punamuiku's	Tom cod spawning time
Apiknajit	bright sun time
Si'ko'ku's	Maple sugar time

Pnatmuiku's	Birds laying eggs time
Sqoljuiku's	Frogs croaking time
Nipniku's	Trees fully leafed time
Pe'skewiku's	Birds shedding feathers time
Kisikewiku's	Berry ripening time
Wikumkewiku's	Mate calling time
Wikewiku's	Animals fattening time
Keptewiku's	Rivers starting to freeze time
Kjikús	Great Moon

Mi'kmaq Indians. 1839, watercolour. Library and Archives Canada/Millicent Mary Chaplin Fonds/c000810K

Using the **Mi'kmaw** calendar, what month would you say this picture shows?

Lesson A – References

Canadian Wildlife Federation, **Project Wild** ISBN 1-55029-072-X, 1993

Confederacy of Mainland Mi'kmaq and Robert S. Peabody Museum of Archaeology **Mikwite'lmanej Mikmaqi'k – Let us Remember the old Mi'kmaq** Nimbus Publishing, 2001

Department of Education and Early Childhood Development New Brunswick, Grade 4- Lesson 6 Office of First Nations Perspective **First Nations K-5 Lesson Plans**

Joe, Rita **For the Children** Breton Books, 2008 p. 7 and 8

Mi'kmaw Calendars www.bigorrin.org/archive96.htm

Mi'kmawey Debert Cultural Centre, **Mi'kmawe'l Tan Teli-Kina'muemk**, 2015 p. 151, 167

Office of the Treaty Commissioner (Saskatchewan), **Teaching Treaties in the Classroom** www.otc.ca/resource/purchase/teaching_treaties_in_the_classroom.html

Wolastoqiyik and Mi'kmaq Culture Studies Instructional DVD Package – **Teachings of the Talking Stick** www.wabanakicollection.com

Full moon and iceberg – Glass Slide – Labrador coast – Labrador Moravian Church

Grade 4: Lesson B

Msɨt ta'n koqowey etek wskwitqamuk na teluaq ta'n tl-mimajultiten
How Environment Influences Life
Tan wetawsultiyeq elapetomeq naka eli 'sossenomeq wiciw okamonuhkewiyik

Theme:

Ta'n Wenin
Identity
Tan Wen Wetapeksit

Global Competencies

Critical Thinking and Problem Solving

1. Learner solves meaningful, real-life, complex problems. (Activity 1 and 3)
2. Learner sees patterns, makes connections, and transfers learning from one situation to another, including real-world applications. (Activity 1 and 3)

3. Learner connects, constructs, relates, and applies knowledge to life including work, friends, and community. (Activity 2 and 3)

Innovation, Creativity, and Entrepreneurship

1. Learner contributes solutions to complex social and environmental problems. (Activity 3)
2. Learner formulates and expresses insightful questions and opinions to generate novel ideas. (Activity 3)

Learning to Learn/Self-Aware & Self-Directed

1. Learner reflects on thinking, experience, values, and critical feedback to enhance learning. (Activity 3)

Collaboration

1. Learner participates in groups, establishes positive and respectful relationships, develops trust, acts co-operatively, and with integrity. (Activity 1 and 3)
2. Learner learns from, and contributes to, the learning of others. (Activity 1 and 3)
3. Learner reflects a diversity of perspectives. (Activity 2)

Communication

1. Learner communicates using a variety of media. (Activity 1 and 3)
2. Learner communicates effectively and respectfully in oral and written form in French, **Passamaquoddy**, **Mi'kmaw** and **Wolastoqey Latuwewakon**. (Activity 2 and 3)

Global Citizenship and Sustainability

1. Learner understands ecological and social forces, their interconnectedness, and how they affect individuals and societies. (Activity 1, 2 and 3)
2. Learner acts responsibly and ethically in building sustainable communities. (Activity 3)

3. Learner understands Indigenous traditions and knowledge. (Activity 2)
4. Learner learns from and with diverse people and develops cross-cultural understanding. (Activity 2)

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

1. Ask and respond to questions to clarify information and explore solutions to problems. (Activity 1, 2, and 3)
2. Give and follow instructions and respond to questions and directions. (Activity 1 and 3)
3. Use pictures and illustrations to locate topics and obtain or verify understandings of new information. (Activity 2 and 3)
8. Discover and express personal attitudes, feelings, and opinions. (Activity 1, 2, and 3)

Health

1.3. Identify changes that occur during puberty – emotional (excitement, embarrassment, confusion, fear) and social impact (changes in relationships, attraction to each other) resulting from these changes. (Activity 2)

Physical Education

1. Select and combine non-locomotor skills into complex movement sequences with others and with objects. (Activity 1)

Science

108-6. Identify their own and their family's impact on natural resources. (Activity 1 and 3)

206-1. Classify according to several attributes and create a chart or diagram that shows the method of classification. (Activity 3)

302-1. Identify a variety of local and regional habitats and their associated populations of plants and animals. (Activity 1 and 3)

302-2. Describe how various animals are able to meet their basic needs in their habitat. (Activity 1 and 3)

Social Studies

Students will be able to:

4.1.1. Explore the concept of exploration. (Activity 2 and 3)

4.2.3. Evaluate the impact of exploration over time. (Activity 2)

Associated Text Materials

Grade 4 – Explorations

- p.4 – Create a Primary Source
- p.10 – Exploring the lives of other people
- p.25 – Mina Hubbard's entry into her journal
- p.50 – What are the consequences of exploration?
- p.92 – How Do Humans and Earth Interact?
- p.108 – Pulling It Together Question 1

Lesson B – Background Notes for the Teacher

Student Learning

I will:

- Identify the consequences of exploring habitat and relationships (Activity 1, 2 and 3)
- See how consequences can be both positive or negative (Activity 2 and 3)
- Identify patterns that show the interdependence of all living things (Activity 1 and 3)

> *"…it was a religious act among our people to gather up all bones very carefully, and either to throw them in the fire or into a river where beaver lived. I only know that our ancestors used to tell us that we must throw all the bones of the beaver we ate into rivers where we could see beaver lodges, so that the lodges would always be there. All the bones we got from the sea had to be thrown in the sea, so that the species would always exist."*
>
> Arguimaut to Abbé Maillard, Prince Edward Island ca. 1740

This lesson focuses on understanding the connection and interaction between Indigenous people and the natural environment. Before they encountered the first European explorers over 400 years ago, the **Passamaquoddy**, **Mi'kmaq** and **Wolastoqewiyik** were seasonally-mobile people. They moved with the seasons, traveling to locations that could provide for their basic needs. They depended entirely on Mother Earth for their survival. Food, clothing, shelter and medicine — all came from the forest and the sea. This bonded Indigenous people to their surroundings. Their approach to nature was place-based. Recognizing the importance and generosity of Mother Earth, her bounty was used sparingly and with great reverence. Wildlife was taken for clothing and food. The forest, sea and plant life offered food.

This lesson focuses on how traditional knowledge was always in a process of adapting itself to new situations. Traditional knowledge was known at an intellectual level but also needed to be actively incorporated into daily life to strengthen relationships between people and nature. It expressed a web of relationships in all creation. Traditional knowledge promoted strong social values and provided people with the tools and guidance to support healthy and successful lives.

Europeans, both explorers and settlers, did not appreciate the strong social fabric of resource-based Indigenous people and their relationships with their environment. When they encountered each other, for both groups the relationships were new and strange.

Here is an example — verbs that are used to describe trees:

> *"In the **Mi'kmaq** language, trees are called by the sounds they make as the wind passes through their branches, in the autumn, during the special period before dusk. Trees are known and talked about in terms of how they interact with certain aspects of their surroundings — and in terms of how the individual person perceives them."*
>
> Kevin Reed, Aboriginal People Building for the Future,
> Oxford University Press 1998, p.12

In this lesson students will create a log of their exploration of something that they know little about. It could be an animal in their environment they know nothing of, an Indigenous invention, an interaction between Indigenous people and newcomers. It might be something that the student wants to learn more about. Use the logbook to record at least three entries and two different visuals.

Activity 1 –What's That: "habitat"?

Materials required: a logbook or notebook, drawing paper, ball of yarn, projector, whiteboard

1. List the following words on a board: **food**, **water**, **shelter**, **space** and ask students to repeat the words after you.
2. Ask the students what shelter and space are. Make sure all four words are understood before you proceed.
3. Give students drawing paper and ask them to draw a picture of where they live, including where they find water, shelter, space, and food. Ask the students to label the parts of their drawings.
4. Tell students that when food, water, shelter and space go together in a way so that animals (including people) can live, we call that place a **habitat**. The food, water, space and shelter are in an **arrangement** that makes it possible for animals and humans to live. The arrangement is different for each animal or human, but all have similar basic needs. Write a sentence on the whiteboard for all to see defining habitat, for example: **Habitat is a place. It has food, water, shelter, and space. These are things that animals, including humans, need to live**.
5. Take a brightly coloured ball of yarn. In groups of four, each child wears a label that says either food, water, space or shelter. Connect the "food", "water", "space", and "shelter" by having each child take hold of one long string of the yarn. The children all connected by yarn represent a suitable arrangement of food, water, shelter and space to meet an animal's needs. Explain that this is an **arrangement** that will allow animals and humans to live. Have the groups expand the yarn to its biggest size or shorten the yarn and move in closer. In this way, the yarn can represent some large animals' need for a **large habitat** — like a bear or a moose. For a short distance standing close to one another, this will represent some animals' **smaller habitat**, like that of an insect. Would Indigenous people need a large or a small habitat? Why?
6. Look at the photograph below. This photo was taken about 120 years ago. It shows **Passamaquoddy** and was taken at Grand Manan Island. What animal are they drying? What does it show you about their habitat? Would the men in this picture be able to live here year-round?
7. In your logbook make a note of something you have learned about habitat or some more questions that you would like answered about the habitat in which you live.

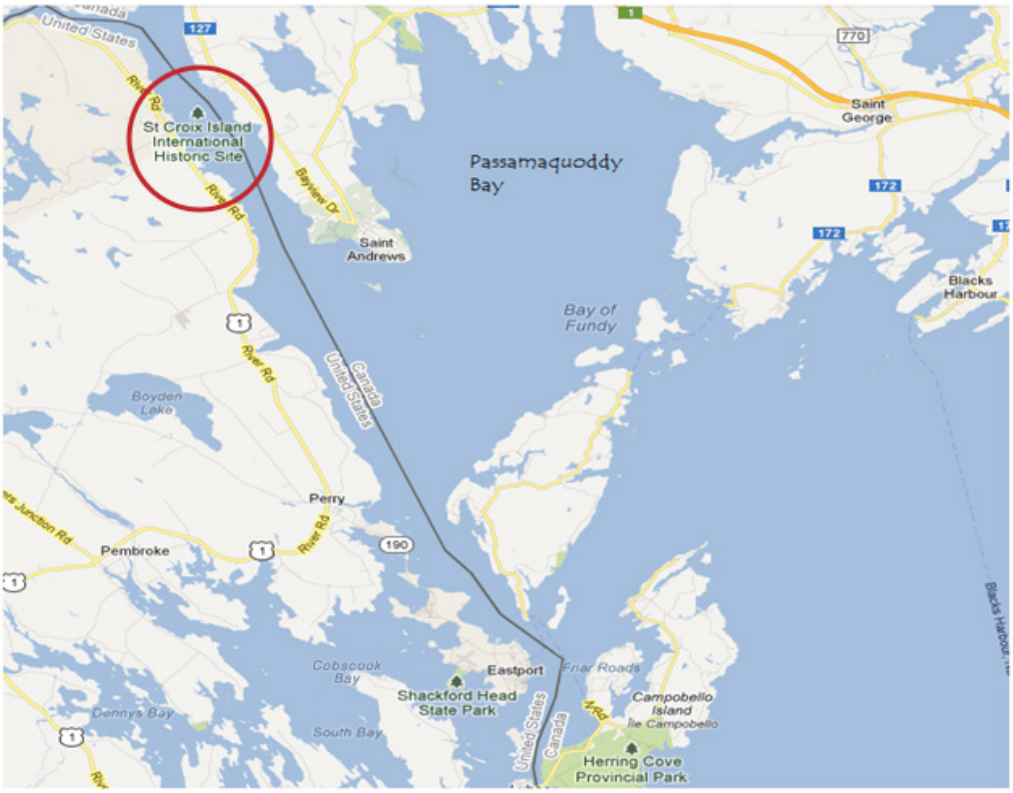
Indigenous people (**Passamaquoddy**) drying porpoise skins at Grand Manan ca. 1900 – Grand Manan Collection Provincial Archives of New Brunswick – P40-7

Activity 2 –Tihtiyas and Jean

Materials required: book ***Tihtiyas*** *and Jean*, projector, whiteboard, logbook

1. As an introduction to the arrival of the Europeans and the first interaction with Indigenous people, read the book ***Tihtiyas*** *and Jean*. If possible, read sections of it in **Passamaquoddy** and French. Ideally, if it was read in these languages when **Tihtiyas** and Jean interact, it would demonstrate how difficult it would have been for **Tihtiyas** and Jean to communicate (pp. 22, 26, 28). As you read, have the students make the sound of the wind to indicate the Wind Blower and then to indicate the difference between the sound of a tin flute and a wooden flute which sounds like the wind in the trees. What does the first part of the story tell you about the **Passamaquoddy**'s relationship to their environment and their habitat?

2. Look at the map. Find St. Croix Island where Jean lived. Where do you think **Tihtiyas** might have lived? Were there roads when this story took place? Provincial or State parks? How did **Tihtiyas** and Jean travel? Today, what does the dividing line on this map signify for most people travelling? The **Passamaquoddy**, however, have dual citizenship — their nation was split in two by the settlers' borders, but it is recognized in both countries.



St Croix Island 2013. Source.

3. In the second part of the story, discuss how **Tihtiyas** and Jean felt about each other. Were they friends? How did they communicate? How did they help each other out? Did they borrow things or ideas from each other? If there are no Indigenous students in your class, ask a recent immigrant if they would mind saying something to the class in their mother tongue. Then ask the students what they understood. Have them list some of the challenges that come from not knowing what someone else is saying.

4. Make a graph with the words that indicate a **habitat — food, water, shelter, space**. Under each heading write down how **Tihtiyas**'s and Jean's habitat differed (where they chose to live). Which habitat proved to be the easiest one to live in? How do you know?

Isle de sainte Croix – Samuel de Champlain – Les Voyages du sieur de Champlain Xaintongeois,: Iean Berjon, 1613. New Brunswick Museum – Musée du Nouveau-Brunswick

5. What does this map drawn by Champlain in 1604 tell you about the community that Jean lived in? Think of the seasons in New Brunswick. Is this location a wise choice?

6. Think about the ending of this story. Will **Tihtiyas** and Jean meet again? Write a new ending where they do meet again. In the new ending include: how old are they now, what has happened in their lives that changes the way they feel about each other. Make sure you use the environment (like the Wind Blower) in your new ending. Are the consequences of their lives together in North America good or bad?

7. Now write down in your logbook any questions that you may have about habitats or beliefs that the **Passamaquoddy** had about their environment.

St. Croix Island National Historic Site-
United States National Park Service. Source.

Activity 3 –Cycles of Life

Materials required: element cards, logbook

This activity uses element cards (animals, plants, fish, molluscs, water and soil) and allows students to create a cycle of life with each other. The purpose is to explore the concept of **Msɨt No'kmaq** — **We are all related** — **Psiw Ntulnapemok**.

The activity proceeds as follows:

1. Ensure students understand the following concepts: interdependence, predator, and prey. Other helpful terms include habitat, seasons, and migration.
2. Distribute the element cards and review them with students. Ask each student to share who they are with the class. Learn and say the name of the element in **Mi'kmaw** or **Wolastoqey Latuwewakon**.
3. Students should then research their element to figure out what they eat and who eats them. This can be done with the teacher using the key, or on the web as independent work. Useful websites follow at the end of the activity.
4. When they are finished with their own element, ask the students to link an arm with another element that they are related to or that they affect. Who do they eat? Who eats them? Who do they live nearby? Share food with? Share a habitat with?
5. When the students believe they have made all the linkages they can, try to identify more linkages. In the end, students should be virtually on top of each other, demonstrating the degree of interdependence of the world. They should be able to see that each cycle is a part of numerous other cycles, directly and indirectly.
6. Then ask them who or what either helps them live, or damages them? What governs the behaviour of each element? Does it matter? Is it different for a person than it is for a coyote than it is for a tree? Who or what decides? Why does this matter?
7. Finally, how is this element changed? What happens to it after it dies? Where did it go? Did it become a part of a new life? And new death? And a different new life? Did human life have an impact on it?

When students are finished understanding the relationships among the elements, they can draw or otherwise record their cycles of life. One of the important concepts within **Msɨt No'kmaq** – **Psiw Ntulnapemok** is that every element in our world is a part of every other element.

This activity helps students see that if these cycles are extended over many generations and thousands of years — through various events of death, decomposition, predation and preyed upon — that we really are all part of one another.

Key to Elements

*This information is provided to get students started. It is not comprehensive; sources for additional research are included at the end of the key. (To maintain consistency, the following list is arranged in alphabetical order of the **Mi'kmaw** term. Readers will find the list arranged in order of the English term at the end of the lesson.)*

Alanj/**Herring**/**Pelkaqsit** *Eats*: phytoplankton, baby clams, oysters, lobsters and other crustaceans. *Eaten by*: bear, cod, birds including eagles, osprey and seagulls, whales, other fish including salmon, and people.

Amu/**Bumblebee**/**Amuwes** *Eats*: nectar and pollen. *Eaten by*: birds, bears, insects (including wasps), spiders, toads, skunks, and small mammals. *Other*: bees produce honey for a range of animals including people and bears.

Apli'kmuj/**Snowshoe hare**/**Mahtoqehs** *Eats*: plants including green grasses, vetches, strawberry, dandelion, clovers, daisies, birch, willow, aspen, and carrion. *Eaten by*: foxes, coyotes, owls, wolves, lynx, bobcat, people, and mink. *Other*: an important animal in Indigenous stories as well as for food and fur. Historically, the leg bone was used for teething babies.

Apuksikn/**Lynx**/**Apiqosikon** or **Posu** *Eats*: Snowshoe hare, rodents, porcupine, red squirrels, deer, large ground birds like partridge or pheasant, sometimes reptiles. *Eaten by*: as kits: foxes and coyotes, and large owls.

Atoqwa'su/**Brook trout**/**Skuhtom** *Eats*: (anything and everything) aquatic insects, terrestrial insects, small fish (including their own), mayflies, salamanders, worms, crustaceans, spiders, frogs, snakes, small rodents. *Eaten by*: brook and other trout species, heron, eagles, and people. *Other*: called trout, but are actually a char species, and are highly sensitive to water temperature and acidity.

E's/**Soft-shell clam**/**Ess** *Eats*: plankton and organic detritus. *Eaten by*: sharks, sculpin, shorebirds, particularly gulls, cormorants, ducks, green crabs, snails, and people.

Jakej/**Lobster**/**Sak** bottom feeder. *Eats*: decayed organic matter on the bottom of the ocean, crab, clams, mussels, starfish, sea urchins and flounder. *Eaten by*: as young: cod, flounder, monkfish, sculpin, and as older: gulls and people. *Other*: lobster is now an important part of First Nation fisheries.

Jijawe'j/**Cricket**/**Sikiliyem** *Eats*: grasses, ragweed, butterflies (eggs), grasshoppers (eggs), other insects and crickets. *Eaten by*: various birds, beetles, frogs, toads, turtles, salamanders, people, and small rodents. *Other*: indicator species for harvesting birch bark in the spring (coming out of hibernation) and for drying skins and meat in the fall (when chirping stops).

Jipjawej/**American robin**/**Ankuwiposehehs** *Eats*: wild and cultivated fruits and especially berries, worms, beetles, caterpillars, small snakes, fish, and various other insects. *Eaten by*: owls, hawks, raccoons, snakes, squirrels, crows, and blue jays.

Kataw/**American eel**/**Kat** *Eats*: aquatic insects, small crustaceans, clams, worms, fish and frogs, carrion. *Eaten by*: eagles, seabirds (gulls, cormorants, herons), larger fish including sharks, and people. *Other*: eel have been an important food source for Indigenous people and are culturally significant as well.
See www.uinr.ca.

Kjimsiku/**Sweetgrass**/**Welimahaskil** *Eats*: water and nutrients from the soil. *Eaten by*: waterfowl. *Other*: sweetgrass is one of the most culturally and spiritually significant plants; used in ceremonies as well as in baskets, quill boxes and other art forms.

Klmuej/**Mosquito**/**Cossu** *Eats*: plant nectar. *Eaten by*: bats, birds, spiders, frogs, dragonflies, and fish. *Other*: female mosquitoes require blood for reproduction, and will drink the blood from various mammals, birds, reptiles and amphibians.

Kitpu/**Bald eagle**/**Cihpolakon** *Eats*: cod, eels, flounder, salmon, ducks, and carrion. *Eaten by*: the Bald eagle has no known predators, although human activities have major consequences for them. *Other*: the Bald eagle is one of the most culturally and spiritually significant animals, a messenger from the people to the Creator.

Kopit/**Beaver**/**Qapit** *Eats*: bark of willow, maple, poplar, beech, birch, alder and aspen trees. *Eaten by*: bears, wolves, lynx, fishers, river otters, and people. *Other*: beavers figure prominently in **Mi'kmaw** stories and have been valued as a fur and food source.

Kop-itej/**Sow beetle**/**Mihkonaqoss** *Eats*: any decaying plant and animal material as well as algae, fungus, moss, and bark. *Eaten by*: spiders, ants, birds, and amphibians. *Other*: the **Mi'kmaw** name is a derivation of "beaver" — because it looks like a beaver tail!

Ku'ku'kwes/**Barred owl**/**Kuhkukhahs** *Eats*: mostly voles and shrews, but also frogs, snakes, slugs, rabbits, salamanders, fish, insects, and earthworms. *Eaten by*: Great Horned owl. *Other*: the **Mi'kmaw** name "Googoo" is a derivation of "**ku'ku'kwes**."

Ku'ku'kwesji'j/**Laurel Sphinx moth**/**Kuhkukhahsis** *Eats*: as a caterpillar, the leaves of laurel, lilac, fringe tree, ash tree, poplar, mountain holly and northern bush honeysuckle. *Eaten by*: spiders and many bird species. *Other*: it means little owl — reflecting that some moths look like miniature owls.

L'ketu/**Mushroom**/**Asukulapet** *Eats*: dead organic matter from the soil and water (decomposer). *Eaten by*: deer, bears, slugs, snails, insects, rabbits, crows and other birds, and people, among others. *Other*: mushrooms are more an animal than a plant, but they are distinct from both animals and plants.

L'pa'tuj (L'nu)/Young boy (people)/Skinuhsossis *Eats*: Human beings eat a wide variety of foods including mammals, fish, plants, insects, amphibians, and birds. *Eaten by*: coyotes, bears, and cougars. *Other*: while humans are in the middle of the food chain in terms of trophic levels, they have enormous consequences on habitats across the world — terrestrial and aquatic.

Maskwi/White birch/Masqemus *Eats*: water, nutrients from the soil. *Eaten by*: beaver, insects, moose, deer, porcupine, sapsuckers. *Other*: birch bark is lightweight, waterproof and pest resistant; due to these properties it has been used widely for everything from wigwams, to canoes, to birch bark containers. The inner bark can also be used for an orange dye.

Matues/Porcupine/Matuwehs *Eats*: diet varies by season, but preference is for bark of young conifers and particularly spruce and fir, but also sugar maple, poplar, birch, hemlock, and ash trees as well as some seeds, nuts, and fruits. *Eaten by*: lynx, bobcat, coyotes, fishers, wolves, Great Horned owls, and people. *Other*: porcupines have been known to eat wood products such as axe handles, etc., for the salt. Porcupine quills are used extensively by the **Mi'kmaq** and **Wolastoqewiyik**. The quills are used for quill boxes as well as to adorn a wide variety of household items such as chairs, wall pockets and picture frames.

Mikekne'j/Little Brown bat/Motekoniyehs *Eats*: small moths, wasps, small beetles, gnats, mosquitoes and other insects. *Eaten by*: rarely preyed upon in the wild, mice during hibernation is possible. *Other*: bats have been affected dramatically by a fungus called White Nose Syndrome, with a 90% decline between 2011 and 2014 according to the Nova Scotia and New Brunswick Departments of Natural Resources.

Mikjikj/Painted turtle/Lapskahasit Cihkonaqc *Eats*: crustaceans, insects, snails, small fish, berries, worms, frogs, some plants including leaves and algae. *Eaten by*: raccoons, skunks, otters, mink, people, and foxes. *Other*: turtles are a symbol of knowledge and wisdom because of the knowledge they gain over their very long lives — in fact, the longest of any animal in the Maritimes, even longer than humans' lives.

Mimikes/Butterflies/Amakehs *Eats*: adults feed on nectar with juveniles feeding on a wide variety of leaves of plants. *Eaten by*: birds, dragonflies, snakes, frogs and toads.

Mntmu/Oyster/Pahsapsq *Eats*: phytoplankton and zooplankton. *Eaten by*: comb jellies, crustaceans, starfish, fishers, river otters, people and some fish as young oysters.

Mte'skm/Garter snake/Athusoss *Eats*: worms, salamanders, frogs, small fish, crickets, caterpillars, beetles, spiders, snails, and slugs. *Eaten by*: crows, foxes, raccoons, hawks, and eagles.

Muin/Black bear/Muwin *Eats*: berries, insects, grasses, deer, moose, grubs, honey, many fish including salmon and trout, snakes, and small mammals. *Eaten by*: wolves, lynx, bobcat, coyote, and people. *Other*: a symbol of family and maternal care as young cubs stay with their mothers for 3-5 years after birth; one of the longest periods known for non-human animals.

Peju/**Cod**/**Nuhkomeq** *Eats*: most small aquatic organisms, but mainly zooplankton, phytoplankton, shrimp, crustaceans including mussels, clams, sand dollars, squid, and other fish including cod. *Eaten by*: seals (harp and harbour), sharks, other fish including other cod, and people.

Pkumann/**Blueberry**/**Saht** *Eats*: water and nutrients in the soil. *Eaten by*: bears, bees, various birds including partridge, butterflies, deer, insects, robins, foxes, rabbits, and people. *Other*: blueberries were used for dyes, tea and medicines.

Plamu/**Salmon**/**Polam** *Eats*: aquatic insect larvae, terrestrial insects, herring, alewife, smelt, capelin, trout, mackerel and cod. *Eaten by*: seabirds including mergansers, cormorants, and gulls, other fish including cod, pollock, and pike, bears, sharks, seals, otters, and people.

Plawej/**Partridge**/**Mociyehs** *Eats*: insects as young, berries and fruit including partridgeberries, apples, blueberries, and strawberries, sunflower seeds, and birch, poplar and willow buds. *Eaten by*: foxes, bobcat, fishers, weasels, ermine, coyotes, owls, hawks, falcons, and people. *Other*: Also called ruffed grouse.

Plawejuimanaqsi/**Partridgeberry**/**Kahkakuhsuwimin** *Eats*: water and nutrients in the soil. *Eaten by*: moose, bear, deer, people, skunks, partridge (also called ruffed grouse), and spruce grouse as well as many other mammals and birds. *Other*: used for medicines (to reduce fevers and swelling and to ease childbirth), and as a tea.

Pukunmawel/**Quahog**/**Qahaks** *Eats*: plankton. *Eaten by*: starfish, whelks, crabs, snails, shorebirds, some fish and people. *Other*: wampum beads were made from the quahog shell.

Putup/**Minke whale**/**Putep** *Eats*: plankton, cod, eels, herring, salmon (can eat any small fish). *Eaten by*: people, orca whales, large sharks. *Other*: there has been no commercial whaling since 1986.

Samqwan/**Water**/**Samaqan**: All plants and animals need water to survive; understood as the essence of life.

Sqolj/**Bullfrog**/**Kci-coqols** or **Amtokolam** *Eats*: worms, insects, crustaceans, young birds, and eggs of fish, frogs, salamanders and snakes. *Eaten by*: herons, egrets, turtles, water snakes, raccoons, kingfishers, and people.

Su'n/**Cranberry**/**Suwon** *Eats*: water and nutrients from soil. *Eaten by*: bees, deer, black bears, rodents including woodchucks and voles, blue jays, red-winged blackbirds, woodpeckers, and people. *Other*: used as a dye and as medicine.

Tapatat/**Wild potato**/**Tahkitom** *Eats*: nutrients from the soil and aquatic environment. *Eaten by*: beavers, porcupine, muskrats, ducks, geese, and people. *Other*: this was an important food source historically and is still harvested today.

Taqtaloq/**Salamander**/**Akotalaqsis** *Eats*: insects, worms, beetles, snails, spiders and slugs. *Eaten by*: brook trout, turtles, frogs, beetles and owls.

Tia'm/**Moose**/**Mus** *Eats*: herbivore: grasses, young trees, lichens, woody plants, water plants. *Eaten by*: wolves, coyotes, bears, and people. *Other*: a culturally important animal to the **Mi'kmaq** and **Wolastoqewiyik**. Lots of information at www.uinr.ca.

Tities/**Blue jay**/**Tihtiyas** *Eats*: berries, nuts, seeds (rarely insects, mice, frogs, and other birds). *Eaten by*: hawks, falcons, raccoons, snakes, owls, and crows.

Tupkwan/**Soil**/**Tupqan**: While soil does not eat plants or animals, it does contain nutrients, bacteria, and minerals, among much else that is essential to plants and to some animals.

Tupsi/**Alder**/**Tuhp** *Eats*: water and nutrients from the soil. *Eaten by*: butterflies, moths, partridge, snowshoe hare, beaver, deer, moose and people, among many others. *Other*: tea and medicine; also, an indicator species. When **tupsi** pollen covers water bodies, the brook trout have reached the upstream habitats and can be harvested.

Wasoqɨli'j/**Firefly**/**Pitiyahtuwessossit** *Eats*: larvae are predators of other insects, snails, earthworms. Adults feed on nectar and may consume their mates. *Eaten by*: frogs, toads, other fireflies, bats, and mice. *Other*: they contain a chemical that can make mammals and birds vomit. Also, an indicator species: when they emerge from winter hibernation, thick birch bark can be harvested, and when they begin to mate (their rear ends light up), thin bark can be harvested.

Weti/**Earthworm**/**Wet** or **Wetehsis** *Eats*: organic matter, leaves, and humus. *Eaten by*: birds and particularly robins and gulls, snakes, turtles, frogs, toads, porcupines, raccoons, hedgehogs, foxes, and skunks.

Click here *to download, print and cut out the elements cards to do an activity with your students.*

Note that in some cases the translations may reflect only the species of the animal rather than the sub-species chosen to describe. Primary sources of information include the Animal Diversity Web at animaldiversity.org, the Nova Scotia Wildlife and Biodiversity inventory at www.novascotia.ca/natr/wildlife, and the Nova Scotia Museum at www.museum.novascotia.ca. Special thanks to Andrew Hebda of the Nova Scotia Museum for content review.

Lesson B – References

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Metepenagiag (Metepna'kiaq) Heritage Park
What plant is beaded onto this moccasin? Why would it be important?

Elements in English Alphabetical

Tupsi/**Alder**/**Tuhp** *Eats*: water and nutrients from the soil. *Eaten by*: butterflies, moths, partridge, snowshoe hare, beaver, deer, moose and people, among many others. *Other*: tea and medicine; also, an indicator species. When **tupsi** pollen covers water bodies, the brook trout have reached the upstream habitats and can be harvested.

Kataw/**American eel**/**Kat** *Eats*: aquatic insects, small crustaceans, clams, worms, fish and frogs, carrion. *Eaten by*: eagles, seabirds (gulls, cormorants, herons), larger fish including sharks, and people. *Other*: eel have been an important food source for Indigenous people and are culturally significant as well. See www.uinr.ca.

Jipjawej/**American robin**/**Ankuwiposehehs** *Eats*: wild and cultivated fruits and especially berries, worms, beetles, caterpillars, small snakes, fish, and various other insects. *Eaten by*: owls, hawks, raccoons, snakes, squirrels, crows, and blue jays.

Kitpu/**Bald eagle**/**Cihpolakon** *Eats*: cod, eels, flounder, salmon, ducks, and carrion. *Eaten by*: the Bald eagle has no known predators, although human activities have major consequences for them. *Other*: the Bald eagle is one of the most culturally and spiritually significant animals, a messenger from the people to the Creator.

Ku'ku'kwes/**Barred owl**/**Kuhkukhahs** *Eats*: mostly voles and shrews, but also frogs, snakes, slugs, rabbits, salamanders, fish, insects, and earthworms. *Eaten by*: Great Horned owl. *Other*: the **Mi'kmaw** name "Googoo" is a derivation of "**ku'ku'kwes**."

Kopit/**Beaver**/**Qapit** *Eats*: bark of willow, maple, poplar, beech, birch, alder and aspen trees. *Eaten by*: bears, wolves, lynx, fishers, river otters, and people. *Other*: beavers figure prominently in **Mi'kmaw** stories and have been valued as a fur and food source.

Muin/**Black bear**/**Muwin** *Eats*: berries, insects, grasses, deer, moose, grubs, honey, many fish including salmon and trout, snakes, and small mammals. *Eaten by*: wolves, lynx, bobcat, coyote, and people. *Other*: a symbol of family and maternal care as young cubs stay with their mothers for 3-5 years after birth; one of the longest periods known for non-human animals.

Pkumann/**Blueberry**/**Saht** *Eats*: water and nutrients in the soil. *Eaten by*: bears, bees, various birds including partridge, butterflies, deer, insects, robins, foxes, rabbits, and people. *Other*: blueberries were used for dyes, tea and medicines.

Tities/**Blue jay**/**Tihtiyas** *Eats*: berries, nuts, seeds (rarely insects, mice, frogs, and other birds). *Eaten by*: hawks, falcons, raccoons, snakes, owls, and crows.

Atoqwa'su/**Brook trout**/**Skuhtom** *Eats*: (anything and everything) aquatic insects, terrestrial insects, small fish (including their own), mayflies, salamanders, worms, crustaceans, spiders, frogs, snakes, small rodents. *Eaten by*: brook and other trout species, heron, eagles, and people. *Other*: called trout, but are actually a char species, and are highly sensitive to water temperature and acidity.

Sqolj/**Bullfrog**/**Kci-coqols** or **Amtokolam** *Eats*: worms, insects, crustaceans, young birds, and eggs of fish, frogs, salamanders and snakes. *Eaten by*: herons, egrets, turtles, water snakes, raccoons, kingfishers, and people.

Amu/**Bumblebee**/**Amuwes** *Eats*: nectar and pollen. *Eaten by*: birds, bears, insects (including wasps), spiders, toads, skunks, and small mammals. *Other*: bees produce honey for a range of animals including people and bears.

Mimikes/**Butterflies**/**Amakehs** *Eats*: adults feed on nectar with juveniles feeding on a wide variety of leaves of plants. *Eaten by*: birds, dragonflies, snakes, frogs and toads.

Peju/**Cod**/**Nuhkomeq** *Eats*: most small aquatic organisms, but mainly zooplankton, phytoplankton, shrimp, crustaceans including mussels, clams, sand dollars, squid, and other fish including cod. *Eaten by*: seals (harp and harbour), sharks, other fish including other cod, and people.

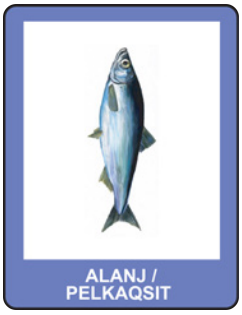
Su'n/**Cranberry**/**Suwon** *Eats*: water and nutrients from soil. *Eaten by*: bees, deer, black bears, rodents including woodchucks and voles, blue jays, red-winged blackbirds, woodpeckers, and people. *Other*: used as a dye and as medicine.

Jijawe'j/**Cricket**/**Sikiliyem** *Eats*: grasses, ragweed, butterflies (eggs), grasshoppers (eggs), other insects and crickets. *Eaten by*: various birds, beetles, frogs, toads, turtles, salamanders, people, and small rodents. *Other*: indicator species for harvesting birch bark in the spring (coming out of hibernation) and for drying skins and meat in the fall (when chirping stops).

Weti/**Earthworm**/**Wet** or **Wetehsis** *Eats*: organic matter, leaves, and humus. *Eaten by*: birds and particularly robins and gulls, snakes, turtles, frogs, toads, porcupines, raccoons, hedgehogs, foxes, and skunks.

Wasoqɨli'j/**Firefly**/**Pitiyahtuwessossit** *Eats*: larvae are predators of other insects, snails, earthworms. Adults feed on nectar and may consume their mates. *Eaten by*: frogs, toads, other fireflies, bats, and mice. *Other*: they contain a chemical that can make mammals and birds vomit. Also, an indicator species: when they emerge from winter hibernation, thick birch bark can be harvested, and when they begin to mate (their rear ends light up), thin bark can be harvested.

Mte'skm/**Garter snake**/**Athusoss** *Eats*: worms, salamanders, frogs, small fish, crickets, caterpillars, beetles, spiders, snails, and slugs. *Eaten by*: crows, foxes, raccoons, hawks, and eagles.



Alanj/**Herring**/**Pelkaqsit** *Eats*: phytoplankton, baby clams, oysters, lobsters and other crustaceans. *Eaten by*: bear, cod, birds including eagles, osprey and seagulls, whales, other fish including salmon, and people.

Ku'ku'kwesji'j/**Laurel Sphinx moth**/**Kuhkukhahsis** *Eats*: as a caterpillar, the leaves of laurel, lilac, fringe tree, ash tree, poplar, mountain holly and northern bush honeysuckle. *Eaten by*: spiders and many bird species. *Other*: it means little owl — reflecting that some moths look like miniature owls.

Mikekne'j/**Little Brown bat**/**Motekoniyehs** *Eats*: small moths, wasps, small beetles, gnats, mosquitoes and other insects. *Eaten by*: rarely preyed upon in the wild, mice during hibernation is possible. *Other*: bats have been affected dramatically by a fungus called White Nose Syndrome, with a 90% decline between 2011 and 2014 according to the Nova Scotia and New Brunswick Departments of Natural Resources.

Jakej/**Lobster**/**Sak** *Eats*: bottom feeder: decayed organic matter on the bottom of the ocean, crab, clams, mussels, starfish, sea urchins and flounder. *Eaten by*: as young: cod, flounder, monkfish, sculpin, and as older: gulls and people. *Other*: lobster is now an important part of First Nation fisheries.

Apuksikn/**Lynx**/**Apiqosikon** or **Posu** *Eats*: Snowshoe hare, rodents, porcupine, red squirrels, deer, large ground birds like partridge or pheasant, sometimes reptiles. *Eaten by*: as kits: foxes and coyotes, and large owls.

Putup/**Minke whale**/**Putep** *Eats*: plankton, cod, eels, herring, salmon (can eat any small fish). *Eaten by*: people, orca whales, large sharks. *Other*: there has been no commercial whaling since 1986.

Tia'm/**Moose**/**Mus** *Eats*: herbivore: grasses, young trees, lichens, woody plants, water plants. *Eaten by*: wolves, coyotes, bears, and people. *Other*: a culturally important animal to the **Mi'kmaq** and **Wolastoqewiyik**. Lots of information at www.uinr.ca.

Klmuej/**Mosquito**/**Cossu** *Eats*: plant nectar. *Eaten by*: bats, birds, spiders, frogs, dragonflies, and fish. *Other*: female mosquitoes require blood for reproduction

L'ketu/**Mushroom**/**Asukulapet** *Eats*: dead organic matter from the soil and water (decomposer). *Eaten by*: deer, bears, slugs, snails, insects, rabbits, crows and other birds, and people, among others. *Other*: mushrooms are more an animal than a plant, but they are distinct from both animals and plants.

Mntmu/**Oyster**/**Pahsapsq** *Eats*: phytoplankton and zooplankton. *Eaten by*: comb jellies, crustaceans, starfish, fishers, river otters, people and some fish as young oysters.

Mikjikj/Painted turtle/Lapskahasit Cihkonaqc *Eats*: crustaceans, insects, snails, small fish, berries, worms, frogs, some plants including leaves and algae. *Eaten by*: raccoons, skunks, otters, mink, people, and foxes. *Other*: turtles are a symbol of knowledge and wisdom because of the knowledge they gain over their very long lives — in fact, the longest of any animal in the Maritimes, even longer than humans' lives.

Plawej/Partridge/Mociyehs *Eats*: insects as young, berries and fruit including partridgeberries, apples, blueberries, and strawberries, sunflower seeds, and birch, poplar and willow buds. *Eaten by*: foxes, bobcat, fishers, weasels, ermine, coyotes, owls, hawks, falcons, and people. *Other*: Also called ruffed grouse.

Plawejuimanaqsi/Partridgeberry/Kahkakuhsuwimin *Eats*: water and nutrients in the soil. *Eaten by*: moose, bear, deer, people, skunks, partridge (also called ruffed grouse), and spruce grouse as well as many other mammals and birds. *Other*: used for medicines (to reduce fevers and swelling and to ease childbirth), and as a tea.

Matues/Porcupine/Matuwehs *Eats*: diet varies by season, but preference is for bark of young conifers and particularly spruce and fir, but also sugar maple, poplar, birch, hemlock, and ash trees as well as some seeds, nuts, and fruits. *Eaten by*: lynx, bobcat, coyotes, fishers, wolves, Great Horned owls, and people. *Other*: porcupines have been known to eat wood products such as axe handles, etc., for the salt. Porcupine quills are used extensively by the **Mi'kmaq** and **Wolastoqewiyik**. The quills are used for quill boxes as well as to adorn a wide variety of household items such as chairs, wall pockets and picture frames.

Pukunmawel/**Quahog**/**Qahaks** *Eats*: plankton. *Eaten by*: starfish, whelks, crabs, snails, shorebirds, some fish and people. *Other*: wampum beads were made from the quahog shell.

Taqtaloq/**Salamander**/**Akotalaqsis** *Eats*: insects, worms, beetles, snails, spiders and slugs. *Eaten by*: brook trout, turtles, frogs, beetles and owls.

Plamu/**Salmon**/**Polam** *Eats*: aquatic insect larvae, terrestrial insects, herring, alewife, smelt, capelin, trout, mackerel and cod. *Eaten by*: seabirds including mergansers, cormorants, and gulls, other fish including cod, pollock, and pike, bears, sharks, seals, otters, and people.

Apli'kmuj/**Snowshoe hare**/**Mahtoqehs** *Eats*: plants including green grasses, vetches, strawberry, dandelion, clovers, daisies, birch, willow, aspen, and carrion. *Eaten by*: foxes, coyotes, owls, wolves, lynx, bobcat, people, and mink. *Other*: an important animal in Indigenous stories as well as for food and fur. Historically, the leg bone was used for teething babies.

E's/**Soft-shell clam**/**Ess** *Eats*: plankton and organic detritus. *Eaten by*: sharks, sculpin, shorebirds, particularly gulls, cormorants, ducks, green crabs, snails, and people.

Tupkwan/**Soil**/**Tupqan**: While soil does not eat plants or animals, it does contain nutrients, bacteria, and minerals, among much else that is essential to plants and to some animals.

Kop-itej/**Sow beetle**/**Mihkonaqoss** *Eats*: any decaying plant and animal material as well as algae, fungus, moss, and bark. *Eaten by*: spiders, ants, birds, and amphibians. *Other*: the **Mi'kmaw** name is a derivation of "beaver" — because it looks like a beaver tail!

Kjimsiku/**Sweetgrass**/**Welimahaskil** *Eats*: water and nutrients from the soil. *Eaten by*: waterfowl. *Other*: sweetgrass is one of the most culturally and spiritually significant plants; used in ceremonies as well as in baskets, quill boxes and other art forms.

Samqwan/**Water**/**Samaqan**: All plants and animals need water to survive; understood as the essence of life.

Maskwi/**White birch**/**Masqemus** *Eats*: water, nutrients from the soil. *Eaten by*: beaver, insects, moose, deer, porcupine, sapsuckers. *Other*: birch bark is lightweight, waterproof and pest resistant; due to these properties it has been used widely for everything from wigwams, to canoes, to birch bark containers. The inner bark can also be used for an orange dye.

Tapatat/Wild potato/Tahkitom *Eats*: nutrients from the soil and aquatic environment. *Eaten by*: beavers, porcupine, muskrats, ducks, geese, and people. *Other*: this was an important food source historically and is still harvested today.

L'pa'tuj (L'nu)/Young boy (people)/Skinuhsossis *Eats*: Human beings eat a wide variety of foods including mammals, fish, plants, insects, amphibians, and birds. *Eaten by*: coyotes, bears, and cougars. *Other*: while humans are in the middle of the food chain in terms of trophic levels, they have enormous consequences on habitats across the world — terrestrial and aquatic.

Grade 4: Lesson C

Ta’n mimajuaqn tel-sa’se’wa’sikek ta’n tujiw pejita’titek aqalasie’wk
How life changed with the arrival of Europeans
Tan Pomawsuwakon ksi-acehrasik tuciw petapasihtit okamonuhkewiyik

Theme:

Ta’n Wenin
Identity
Tan Wen Wetapeksit

Global Competencies

Critical Thinking and Problem Solving

1. Learners connect, construct, relate and apply knowledge to work, family and community. (Activity 1)
2. Learners analyze the function and interconnections of social, economic and ecological systems. (Activity 1 and 2)

Collaboration

1. Learners take on various roles. (Activity 2)

Communication

1. Learners communicate using a variety of media, listen and show empathy to understand all points of view. (Activity 2)

Global Citizenship and Sustainability

1. Learners recognize discrimination and promote principles of equity, human rights and democratic participation. (Activity 2)
2. Learners understand Indigenous traditions and knowledge, learn from diverse people and develop cross-cultural understanding. (Activity 3)

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

1. Explain personal opinions and respond to the questions and opinions of others. (Activity 1 and 2)

1. Listen critically to others' ideas or opinions expressed. (Activity 1 and 2)

2. Engage in and respond to oral presentations (retell a story, write a play). (Activity 1 and 2)

7. Identify examples of prejudice and stereotyping in oral language and use language that shows respect for all people. (Activity 2)

4. Use pictures and illustrations to locate topics and to obtain or verify understandings of information. (Activity 3)

5. Use an electronic search to facilitate the selection process. (Activity 3)

7. Discuss text from the perspectives of their own experience. (Activity 1)

9. Create written texts in different modes (expressive, transactional, and poetic). (Activity 2)

Health
Specific Curriculum Outcomes

1.1. Examine the benefits of healthy eating (in a historical context). (Activity 3)

Science
Specific Curriculum Outcomes

204-6. Identify various methods for finding answers to given questions as well as solutions to given problems, and ultimately select one that is appropriate. (Activity 1 and 2)

206-1. Classify according to several attributes and create a chart or diagram that shows the method of classifying. (Activity 3)

Social Studies
Specific Curriculum Outcomes

4.2.3. Evaluate the impact of exploration over time. (Activity 1 and 2)

4.3.3. Examine the relationship between humans and the physical environment. (Activity 1 and 3)

Associated Text Materials

Grade 4 – Explorations

- p.130 – What influences where people live?
- p.166 – What other symbols could represent Canada?

Lesson C – Background Notes for the Teacher

Student Learning

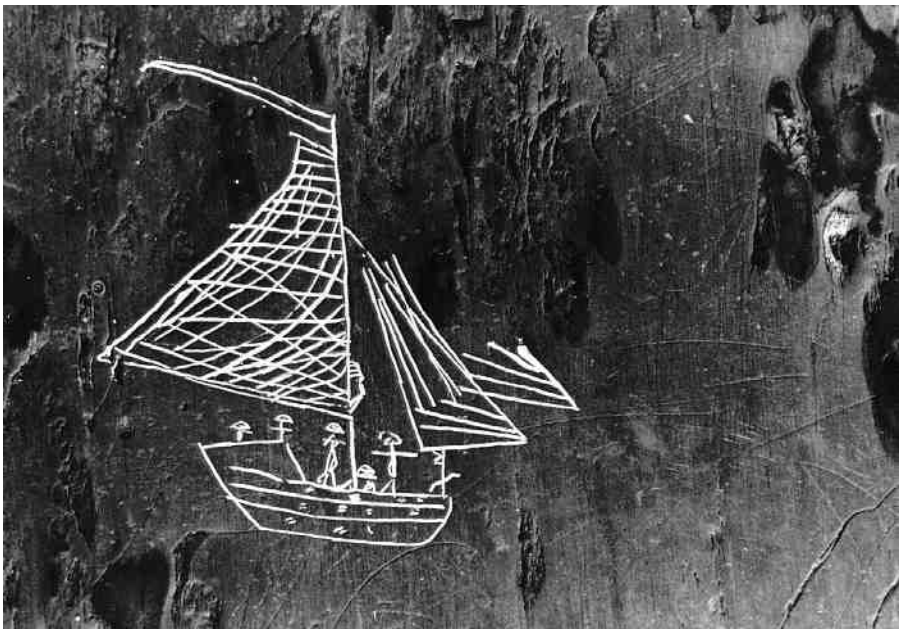
I will:

- Understand first contact between Indigenous peoples and Europeans (Activity 2 and 3)
- Understand the changes in lifestyle of the **Waponahkiyik** (**Wabanaki** People) before and after the arrival of Europeans (Activity 1 and 2)
- Use an inquiry approach to question and investigate problems (Activity 1)
- Identify where there is a lack of fair treatment (Activity 2)
- Gain knowledge of some contributions to European knowledge made by Indigenous people, including natural resources, medicines and plants, and foods (Activity 3)
- Learn how hunting and trapping affect the economic and social origins of the **Waponahkiyik** (Activity 1)
- Bring together relevant information and perspectives to inform thoughts, actions or beliefs (Activity 1, 2, and 3)
- Adapt to different roles when working with others (Activity 2)

> *"The Beaver is of the bigness of a water-spaniel. Its fur…is very soft and suitable for the making of hats. It is the great trade of New France. The Gaspesians say that it is the beloved of the French and of the other Europeans, who seek it greedily, and I have been unable to keep from laughing on overhearing an Indian, who said to me in banter: 'In truth, my brother, the Beaver does everything to perfection. He makes for us kettles, axes, knives, and gives us drink and food without the trouble of cultivating the ground.'"*
>
> Christian LeClerq, 1680

This lesson focuses on early contact with Europeans and its disastrous effect on Indigenous lifestyle. We have seen that before the arrival of the Europeans, the **Waponahkiyik** (**Wabanaki** People) (**Mi'kmaq**, **Wolastogiyik** and **Passamaquoddy**) had a resource-based economy. What they needed came from the land — stone for tools, wood for fires and wigwams, animal furs and skins for clothes, and animals and plants for food. Although there is no written record, the stories in their oral tradition emphasize that remaining in balance with the natural world was important to them — they recognized the need to preserve and care for their resources. In this way,

Indigenous people were excellent environmentalists, living in harmony with nature. They taught Europeans survival skills because the newcomers found it difficult to exist in these harsh conditions.



A **Mi'kmaw** petroglyph of an early European ship with a high poop. **Kejimkujik** National Park, Nova Scotia. Source.

Early trading encounters between Europeans and Indigenous people changed that, especially as these encounters were often subject to cultural misunderstandings. The **Waponahkiyik** had had a tradition of mutually beneficial exchange, while European traders were usually motivated by a desire for profit, either for themselves or for their employers back in England or France. Indigenous trading was often preceded by ceremonial gift-giving, and Europeans, not understanding this, offended the Indigenous people by refusing as trade goods what the Indians intended as gifts, thus losing opportunities for trade.

By the late 1600s, the nature and quality of European-Indigenous trade relationships changed drastically as all Europe went "fashion-crazy" for hats made of felt from beaver fur. European beaver was soon trapped out, and people turned west to the New World for beaver skins. The Indigenous middlemen were soon replaced by European traders. In this booming market, coastal trade from ships was replaced by a series of permanent settlements and trading posts. The establishment of French and then English colonies in the region brought sweeping changes to Indigenous life cycles. In a resource-based economy, Indigenous hunters and trappers increasingly turned their attention to collecting furs in exchange for European goods.

European Beaver Hat – *The Beaver Hat Then and Now* – oloverhats.wordpress.com

Mi'kmaw headpiece for women – risdmuseum.org
Both these hats are worn on special occasions. Compare and contrast what they might be.

The explosive growth of the fur trade was disastrous for the **Waponahkiyik**. It brought with it disease which wiped out a large percentage of the Indigenous population. Fur-bearing animals like beaver became very scarce. Competition between Indigenous groups for trade with Europeans led to rivalries, which, facilitated by the introduction of European firearms, frequently became deadly. **Wabanaki** groups began raiding each other's villages. Unscrupulous traders often included liquor in their trade goods.

Spending more and more of their time hunting furs for trade, the **Waponahkiyik** became dependent on European trade goods and foods, and so were tied into the larger European colonial economies.

Although these were times of rapid and dislocating cultural change, the **Waponahkiyik** showed their resiliency by adapting and surviving. Trade did provide a bridge (albeit an unequal one) between Indigenous people and Europeans in the overlapping French, English and Indian economies. Indigenous people incorporated European material goods into their lives, and developed new technologies, while maintaining strong ties to their traditional ways.

Activity 1 – A Hunter's Story – Serving and Providing for Family And/Or Community

Materials required: logbook, projector, whiteboard

Read the following account to your class.

Maliseet (Wolastoqewiyik) around campsite at Blue Mountain Camp, 1862, bend of the Tobique River. Canoe and tarp used to provide windbreak. Rifles, paddles, and cooking utensils in view, **New Brunswick Provincial Archives – P5 253**

When I was young, we used to hunt all the time. We used to hunt moose, bear, caribou, ducks, geese. We hunted all the time; you had to hunt until you killed something. Sometimes we went hungry but mostly we had country food all the time.

It's hard to hunt moose. You have to follow the tracks until you find the animal. Moose are smart. You have to be careful because they watch everything, and they run away fast. I shot my first moose when I was fifteen. I didn't know a lot about hunting, so an old man took me out in the bush. I saw some moose tracks. I was real excited because I wanted to shoot that moose. The old man ignored those tracks. He didn't even say anything, he just kept on walking. We walked for a long time, and we found more moose tracks. The old man said there was a moose here, so we

went into the bush, and we found it and I shot it. I was happy. It was a good feeling because we took it back and everyone had fresh meat. That old man knew how to hunt, and he showed me how to hunt.

Etched birchbark log carrier showing a moose hunter, ca.1900. Signed by Joseph Nicholas, Passamaquoddy, Abbe Museum, Bar Harbor, Maine Copyright 1998

In those days, everyone used to travel together, and everyone would help each other. If someone killed a moose, they would share it with everybody. Today, people don't share as much as they used to. That was important in the old days — if you had meat, you never refused to share it with anybody. If you didn't share, then the hunting was no good. That's why people respected a good hunter because he always shared everything.

Devon Barnaby harvests a fall moose for winter food – Jason Barnaby, photograph

We were trappers, too. That's how we used to make money. We trapped beaver, lynx, muskrat, and mink. We used to take our furs to the store. We traded the money for groceries and then we would go back in the bush again.

I remember in the old days my mother used to trap. She used to set snares for rabbits. She used to walk a long way and come back with some rabbits in a bag. Sometimes she even set a trap for muskrat. I taught my granddaughter how to set a snare, and she brought me a rabbit last week.

> Trapping is different from the old days. Now they only stay one or two nights when they go check their traps. In the old days we were gone a long time when we checked our traps. We travelled on snowshoes. We went really slowly when there was lots of snow. Now they got skidoos and they check their trapline in one or two days.
>
> Some of my kids would rather go to work than go out in the bush to make a living. But it's a good life. Even the tea tastes better in the bush.

When you finish reading this story to the students, discuss their impressions of the Elder who was speaking:

- Why is it difficult to hunt moose?
- How has trapping changed since the Elder was young?
- Do you think hunting and trapping are still important to the Elder?
- How are women involved in hunting and trapping?
- How would the people that the Elder is talking about make money?
- Think back to times before there were Europeans. Was this lifestyle the way it always was?
- Why does the Elder feel it is important to share?
- Do you believe it is important to share? Why?
- Would you describe this life as difficult? Why?
- What have you learned from this story? Can you tell a story from your family about how they used to survive?

Now have students consider how they can provide for their own family and communities. Have each student draw up a list of positive ways that they can be a valued contributor to those around them. What talents do they have that can be useful to others? What people do they know who can use a helping hand? Now set a goal of three specific ways that they can help their family or community over the next two weeks and write these down in their logbook or diary. Then collect the logbook to the teacher. In two weeks' time, return the list to the students and have them reflect on whether or not they completed these actions and what impact they had. Why was it difficult to complete these tasks?

Activity 2 – The Difficulties in Trading

Fur traders in Canada trading with Native Americans. A map of the Inhabited Part of Canada from the French Surveys, with the frontiers of New York and New England, by Claude Joseph Sauthier, engraved by Wm. Fadden. 1777. Library and Archives Canada 2926912

Materials required: logbook, projector, whiteboard

In pairs, have students write a short play about some of the problems of the fur trade:

1. French or English trader wants to trade for furs, with a **Waponahkew** – **Wabanaki** man or woman (**Mi'kmaq**, **Passamaquoddy** or **Wolastoqewiyik**) who wants a gun.

2. The trader has offered a broken gun that needs fixing before it can be used.

3. The **Waponahkew** (**Wabanaki** man or woman) does not have enough furs to pay for the gun.

    1. Have the two authors say the following words out loud and then add the appropriate punctuation: *So*, *Go away*, *Gimme*, *It's broken*, *Please*, *That's too much*, *I can't understand what you are saying*, *You owe me*.

2. Give each student a piece of lined paper. Tell them to skip the top three lines. To the left of the margin on the fourth line, print a capital letter (A to Z). Now place a colon to the
   right of the letter, choose one of the short openers listed above and write it after the colon. [K: Go away!] The capital letter stands for a person, and the colon indicates speech.

3. Skip another line and print another capital letter. This stands for the second character. Make a response. [R: Can't leave until I get some food.]

4. Think about your characters. Are they nice to each other? Is there a conflict between them? What's their relationship?

5. Have one or both characters perform some action without speaking. Rewrite the action inside parentheses, and indent [(K goes to the window to look outside)].

In writing this short piece, you have used characters, dialogue, action and setting.

Now have the students present their plays to the class. Discuss the problems these events might cause. How did people playing these roles expect to be understood?

Activity 3 – Exchanging Ideas about Survival

Materials required: chart paper, projector, whiteboard

Much has been written about the troubles between Indigenous people and Europeans. However, many ideas were shared between the two groups as well. Brainstorm a list of things Europeans would have quickly learned from Indigenous people in order to survive on the land.

Using chart paper, group them under headings: transportation, food, shelter, clothing, language, medicine, spirituality, and ceremony. Have students look for images of these on the internet, print them, and paste them beside the list.

Fighting Diseases

Mawiw Council of First Nations **Traditional First Nation Medicines** March 2010

Have you ever noticed this plant? Judging from the photo of this plant, what parts were used in making the medicine?

Baking bread with coals dug into the soil

Covering and making bread **Metepenagiag** (**Metepna'kiaq**) Heritage Park

Now try your luck at this animation of things that are still used.

Lesson C – References

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Grade 4: Lesson D

A'tukwaqn
Our Stories Have Meaning
Ktatkuhkakonon wolokimqotol

Theme:

Ta'n Tel-mimajultimk, Mawo'ltimk aqq Kɨpnno'lewey
Economic, Social, and Political Life
Wetawsultiyeqpon, Mawehewakon naka Litposuwakon

Global Competencies

Critical Thinking and Problem Solving

1. Learners see patterns, make connections, and transfer learning from one situation to another, including real-world applications. (Activity 1)

Innovation, Creativity, and Entrepreneurship

1. Learners take risks in thinking and creating. (Activity 3)

2. Learners demonstrate initiative, imagination, creativity, spontaneity, and ingenuity in a range of creative processes. (Activity 3)

Learning to Learn/Self-Aware and Self-Directed

1. Learners take the past into account to understand the present and approach the future. (Activity 2)

Collaboration

1. Learners use a rich variety of technology appropriately to work with others. (Activity 2 and 3)

Communication

1. Learners communicate effectively and respectfully in oral and written forms of **Mi'kmaw** and **Wolastoqey Lutawewakon**.

Global Citizenship and Sustainability

1. Learners learn from and with diverse people and develop cross-cultural understanding. (Activity 2)

Curriculum Outcomes

Visual Arts
Sepcific Curriculum Outcomes

1. Paper manipulation — use a variety of paper manipulation techniques — understand that a two-dimensional surface can become three-dimensional by various additive techniques. (Activity 3)
2. Recognize size relationships (foreground, background, midground). (Activity 3)
3. Use a variety of sources for images such as fantasy, observation, and recording. (Activity 3)
4. Recognize that a response to art involves feelings, understandings, and knowledge. (Activity 3)

English Language Arts
General Curriculum Outcomes

1. Contribute to conversations and whole group discussions showing an awareness of when to speak and when to listen. (Activity 2)
3. Interact with sensitivity and respect, considering the situation, audience, and purpose. (Activity 2)
5. Engage in and respond to oral presentations (e.g.: retell a story). (Activity 2)
8. Reflect on the process of generating and responding to their own and other's questions. (Activity 2)
5. Describe, share and discuss their personal reactions to texts. (Activity 2)
6. Experiment with different ways of making their own notes. (Activity 3)

Social Studies
Specific Curriculum Outcomes

4.2.1. Examine the stories of various explorers of land, ocean, space and ideas (**Klu'skap**).(Activity 2)

4.2.3. Evaluate the impact of exploration over time. (Activity 2)

4.3.3. Examine the relationship between humans and the physical environment. (Activity 1)

Associated Text Materials

Grade 4 – Explorations

- p.18 – What Stories of Exploration Are Missing?
- p.58 – Putting It Together

Lesson D – Background Notes for the Teacher

Student Learning

I will:

- Understand that not everyone in Canada has the same stories of origin for people, animals, constellations, plants, and nature (Activity 2 and 3)
- Demonstrate an awareness of the link between positive self-identity and making healthy decisions that affect relationships (Activity 2 and 3)
- Value diverse cultures and experiences (Activity 2 and 3)
- Take risks and pursue new ideas by designing and making shadow puppets and with them tell a story about exploration showing both positive and negative consequences (Activity 3)
- Make a map overlay showing **Waponahkik** (**Wabanaki**) original territory and how it was divided when countries and provinces were created by Europeans (Activity 1)
- Learn some words and phrases in **Wolastoqey Lutawewakon** and **Mi'kmaw** (Activity 1 and 2)

"*These old firs, these ancient spruce-trees, full of knots from the top to the root, whose bark is falling off with age, and who yet preserve their gum and powers of life, do not amiss resemble me. I am no longer what I was; all my skin is wrinkled and furrowed, my bones are almost everywhere starting through it. As to my outward form, I may well be reckoned amongst the things, fit for nothing but to be totally neglected and thrown aside; but I have still within me wherewithal to attract the attentions of those who know me." and food without the trouble of cultivating the ground.'"*

Mi'kmaw woman speaking at a feast in Cape Breton, 1758

Louise Mali A'n (Denny) Morris and Rita Morris, **Eskasoni**, Nova Scotia, 1930,
*Let Us Remember the Old **Mi'kmaq***, Nimbus Publishing Limited, Halifax, 2001, *p.*49

This lesson is intended to show how the **Mi'kmaq**, **Wolastoqewiyik**, and **Passamaquoddy** passed on information to their families and community and to show how they brought these principles to treaty-making.

Over the centuries, as people travelled throughout the territory now known as the Maritime Provinces on both waterways and on land, they learned locations well. What happened on these trips was passed down by word of mouth and taught through dance and song and remembered in dreams. It was the belief that when the story of a past person or place was told, the subject of that story becomes alive once more.

Antoine Misael [Mitchell] 90 years of age: taken in the act of explaining to the artist the meaning of certain hieroglyphic characters peculiar to the **Mi'kmaq** / drawn by H. D. O'Halloran. – Restigouche, October 1841. **Provincial Archives of New Brunswick- PANL-MC3302-MS3-A-2**

When Europeans first arrived in North America, well over 300 different languages were spoken by the people who lived here. Like languages elsewhere in the world, North American Indigenous languages can be grouped into families which share various characteristics. **Wolastoqewiyik [Lutawewakon]**, **Mi'kmaq** and **Passamaquoddy** were members of a large family of languages referred to as Algonquian.

Linguists hypothesize that all Algonquian languages share a common ancestor called "Proto Algonquian," which probably dates to 4,000 years before the present day. Dialects developed within this large group and isolation may have caused these dialects to eventually become separate languages.

Beginning about 2,000 years ago, the isolation of the Eastern Algonquian languages led to the development of the languages of the **Waponahkey** (**Wabanaki** Nations) tribes of today. In New Brunswick, these languages include **Passamaquoddy**, **Wolastoqey** and **Mi'kmaw**. **Passamaquoddy** and **Wolastoqey** are very closely related, and many linguists consider them dialects of the same language and refer to them as **Wolastoqey**-**Passamaquoddy**. They have been compared to British and American English, differing slightly in vocabulary, pronunciation and accent, but easily mutually understood. Mi'kmaw is more distant**.** In the table that follows the legend there is a glossary. Try teaching some of the words highlighted in the text to your class.

When Europeans first arrived in the New World, none of the **Waponahkey** (**Wabanaki**) languages were written. People who do not rely on written records develop ways of keeping their oral traditions accurately. Special occasions during the year would require the retelling of specific stories or recitations of historic events. In the old days, family trees were recited at **Mi'kmaw** and **Wolastoqey** funerals and weddings. Ritual phrases developed to help people remember.

Stories are an important part of this oral tradition. **Mi'kmaw** stories frequently begin with the ritual phrase, "The Old People are encamped […]" Many stories are now written down, but storytelling is inherently different from reading. It requires an interaction between the teller and the listeners, while reading is an essentially solitary activity. Some contemporary Native American storytellers deliberately will not write down certain parts of their stories, believing that to do so will lessen the value of the oral tradition.

Many stories were told at certain times, perhaps only in the winter or only at night. The **Klu'skap**/**Keluwoskap** stories were meant to be told only after the first frost of autumn and before the last frost of spring. Other stories, drawn from personal experience and frequently funny, were told at any time of the year. Many of the traditional stories are considered sacred but are frequently also humorous.

Stories are more than just stories. They explain the world around us — how Turtle got his hard shell, or how the seasons came to be. Most importantly, they teach people the values of their culture and how to behave well within that culture. And finally, stories are for entertainment. There is a Cree saying: "The good story is the one that lets you live in winter."

Waponahkey stories may seem strange to English speakers. Part of this is undoubtedly due to language — much subtlety and nuance is lost in translation. But the structure of these stories is also different from European story structures. Many are long cycles of stories without an obvious beginning, middle or end. Episodes may be moved around between or within stories, depending on the point the storyteller wants to emphasize. Characters in **Waponahkey** stories frequently change shapes, and the shape of the stories themselves changes with each telling. The same

story may be told differently on different occasions, changed to suit the circumstances and the audience. And characters in these stories are rarely "good" or "bad" in the European sense. In the space of a story, the same character may be both foolish and wise.

Many Native American story traditions involve a character known as the trickster, who is usually both sacred and foolish. Tricksters are frequently shape-shifters and are often involved in shaping the earth and its inhabitants. In the **Waponahkey** stories, the trickster is sometimes **Klu'skap**/**Keluwoskap**, but more often it is his brother **Paqtɨsm**/wolf or **Apli'kmuj**/hare/**Mahtoqehs**. In some stories **Apli'kmuj**/hare/**Mahtoqehs** is the trickster, deceiving Bear or Wildcat or Wolf and leaving them looking foolish. In other stories, he is the foolish one, losing his tail by trying to use it to fish through the ice, and so explaining why hares have such short tails! By virtue of their dual nature, tricksters both teach people how to behave and allow them the opportunity to behave badly and break cultural taboos.

The most well-known **Waponahkey** stories are those involving **Klu'skap**/**Keluwoskap**. These are sacred stories, but they are not sombre or solemn, and while they are told to children, they are not specifically children's stories. **Klu'skap**/**Keluwoskap** has magical powers and has helped to make the world a good place for people to live, for instance by making the animals the right size, ensuring a supply of fresh water, and regulating the winds and the seasons.
But **Klu'skap**/**Keluwoskap** also makes mistakes, and he learns the right way to do things from the animal world and from his elders in the form of Grandmother.

The **Klu'skap**/**Keluwoskap** stories, especially, deal with people's relationship to nature and their place in the world. Stories are a vital part of the oral tradition, a repository of knowledge and traditional language, and a guide to how to live life. Stephen Augustine from **Elsipogtog (L'sipuktuk)** says: "the Creation Story has more depth than a simple tale about our origins; since time immemorial it has been the vessel of our clan's history, our system of values, our modes of governance and our relationships with each other." As Abenaki storyteller Joseph Bruchac says, "Our stories remember when people forget."

Interior of a Wig-wam. Robert Petley, 1837. Library and Archives Canada 2897987. What could these women be doing?

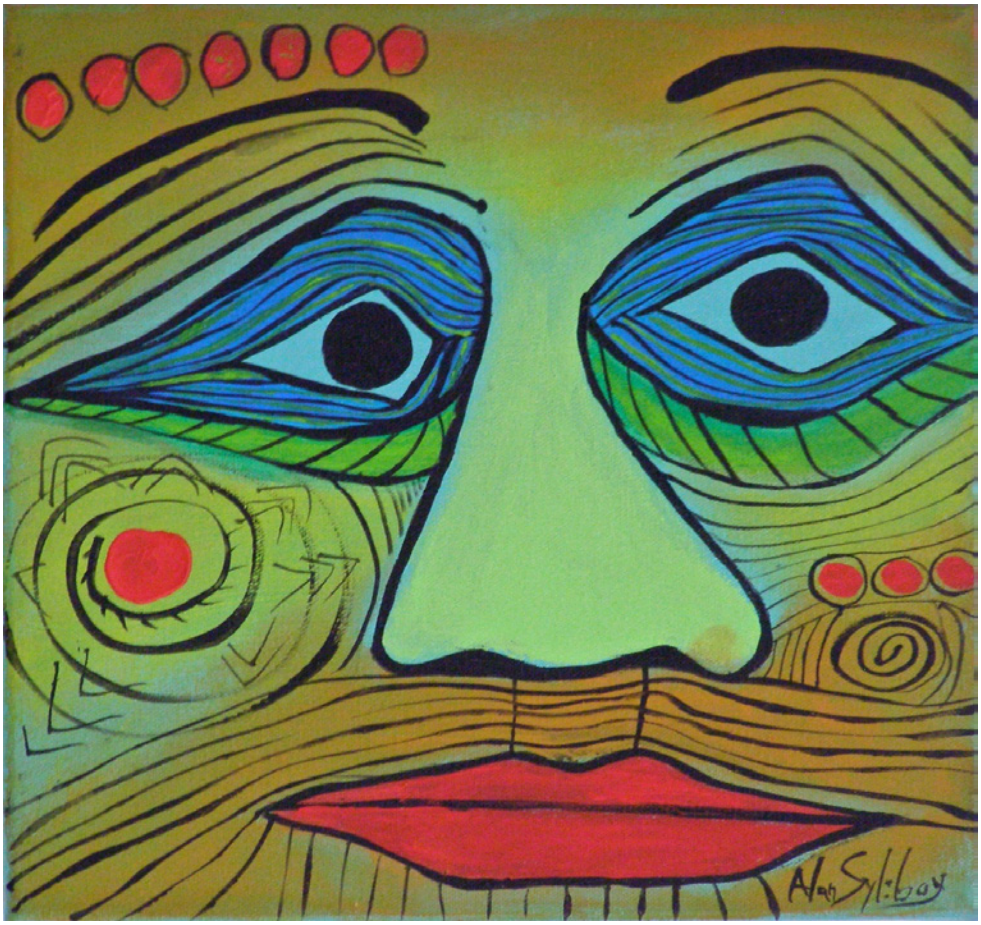
Activity 1 – Klu'skap / Keluwoskap and His People

Materials required: projector, whiteboard

In reading the story of **Klu'skap**/**Keluwoskap** and his brother **Paqtɨsm** (in **Mi'kmaw**) or **Malsom** (in **Wolastoqey**), it must be remembered that the **Waponahkiyik** (**Mi'kmaq**, **Wolastoqewiyik** and **Passamaquoddy**) did not think of 'good' and 'evil' as they are now understood. As the story is told here it is easy to think of **Klu'skap**/**Keluwoskap** as the good brother and Paqtɨsm/**Malsom** as the evil brother, but this can be misleading. **Paqtɨsm**/**Malsom**, a person with extraordinary spiritual power, uses these powers to help or obstruct others. When **Paqtɨsm**/**Malsom** creates **Laks**/**Lahks**, the wolverine, his intent appears wholly evil. **Laks**/**Lahks**, however, has important lessons to teach the animals. His lessons, though painful, benefit men and women. The **Waponahkiyik** believed that people are an integral part of the world and that they neither control nor dominate it.

Not all people drew a distinction between good and evil actions, intents and wishes. The **Waponahkiyik** did not connect actions or people to an ultimate power of "Good" or "Evil" existing in the world. This is quite different from the Europeans' belief in God and Satan. The important thing in this story is that it shows that what Indigenous people and Europeans believed was different and how these differences in belief could have factored in their relationships.

Klu'skap / Keluwoskap and His People



Alan Syliboy, Joe East. Source.

In the beginning there was just the forest and the sea — no people and no animals. Then **Klu'skap**/**Keluwoskap** came. He came from somewhere in the Sky with **Paqtɨsm**/**Malsom** his twin brother to the part of North America nearest the sun. There, anchoring his canoe, he turned it into a granite island covered with spruce and pine. He called the island **Oktokonkuk ('k-t'-G'M-koog)**/**Oktokomkuk (ak-da-gum-gook)**, the island we now know as Newfoundland. This in the beginning was **Klu'skap**/**Keluwoskap's** lodge.

The Great Chief looked and lived like an ordinary man except that he was twice as tall and possessed great Magic. He was never sick, never married, never grew old and never died. He had a magic belt which gave him great power, and he used this power only for good. **Paqtɨsm**/**Malsom**, his brother, also great of stature, had the head of a **Baktusum** (wolf) and the body of a man. He knew magic too, but he used his power for evil.

It was the warm time when **Klu'skap**/**Keluwoskap** came. As he set about his work, the air was fragrant with balsam and the smell of the sea. First, out of the rocks, he made **Putlatmu'jk**/the Little People (the fairies)/**Mihkomuwehsu** — small creatures who dwelt among the rocks and made wonderful music on the flute, such music that all who heard it were bewitched. From amongst them, **Klu'skap**/**Keluwoskap** chose someone to help him, **Apistane'wj**/Marten/**Apistanewc**, who was like a younger brother to him.

Next **Klu'skap**/**Keluwoskap** made the people. Taking up his great bow, he shot arrows into the trunks of the ash trees. Out of the trees stepped **E'pijik**/women/**Ehpicik** and **Ji'nmuk**/men/**Skitapiyik**. They were a strong and graceful people with light brown eyes and shiny black hair, and **Klu'skap**/**Keluwoskap** called them the **Waponahkiyik**, which means those who live where the day breaks. In time, the **Waponahkiyik** left **Oktokonkuk**/**Oktokomkuk** and divided into separate groups and today are a part of the great Algonquian nation — but in the old days only the **Mi'kmaq**, the **Wolastoqewiyik**, Penobscots, and the **Passamaquoddy**, living in the eastern woodlands of Canada and the United States were **Klu'skap**/**Keluwoskap's** People.

Gazing upon his handiwork, **Klu'skap**/**Keluwoskap** was pleased and his shout of triumph made the tall pines bend like grass.

He told the people that he was their Great Chief and would rule them with love and justice. He taught them to build birch-bark wigwams, how to make weirs for catching fish, and how to identify plants useful in medicine. He taught them the names of all the **Kloqowejk**/Stars/**Possesomuk** who were his brothers.

Then, from them, he chose an elderly woman whom he called **Nukumij**/Grandmother /**Uhkomi**, which is a term of respect amongst Indigenous people for any elderly woman. **Nukumij**/**Uhkomi** was the Great Chief's teacher all her days.

Now, finally, out of rocks and clay, **Klu'skap**/**Keluwoskap** made the animals — **Atu'tuej**/Squirrel/**Mihku**, **Tia'm**/Moose/Mus, **Muin**/Bear/**Muwin**, and many, many others. **Paqtɨsm**/**Malsom** looked on enviously, thinking he too should have had a hand in creation, but he had not been given that power.

However, he whispered a **Puowinewuti**/evil charm/**Mihkomuwehsuhke**. The remainder of the clay in **Klu'skap**/**Keluwoskap's** hands twisted and fell to the ground in the form of a strange animal — not beaver, not badger, not wolverine, but something of all three, and capable of taking any of these forms he chose.

“His name is Laks/Lahks,” said Paqtɨsm/Malsom triumphantly.

“So be it,” said Klu’skap/Keluwoskap. ”Let Laks/Lahks live amongst us in peace, so long as he remains a friend.” Yet he resolved to watch Laks/Lahks closely, for he could read his heart and knew that Laks/Lahks had Paqtɨsm/Malsom’s supernatural spirit in him.

Now Klu’skap/Keluwoskap had made the animals all jenu/giant/cinu. Most of them were larger and stronger than people. Laks/Lahks, the troublemaker, at once saw his chance to make mischief.

He went in his wolverine body to the Tia’m/Moose/Mus and admired his fine antlers, which reached up to the top of the tallest pine tree. “If you should ever meet a man,” said Laks/Lahks, “you could toss him upon your horns to the top of the world.“

Now Tia’m/Mus, who was just a bit stupid, went at once to Klu’skap/Keluwoskap and said, “Please, Master, give me a man, so I can toss him on my horns up to the top of the world!”

“Certainly not!” cried Klu’skap/Keluwoskap, touching Tia’m/Mus with his hand, and the moose was suddenly the size he is today.

Then Laks/Lahks went in his badger form to Atu’tuej/Squirrel/Mihku and said, “With that magnificent tail of yours, Atu’tuej/Mihku, you could smash down every lodge in the village.”

“So I could,” said Atu’tuej/Mihku proudly, and with his great tail he swept the nearest wigwam right off the ground. But the Great Chief was nearby. He caught Atu’tuej/Mihku up in his hand and stroked the squirrel’s back until he was as small as he is today.

“From now on,” said the Master, “you will live in trees and keep your tail where it belongs.” And since that time Atu’tuej/Squirrel/Mihku has carried his bushy tail on his back.

Next, the rascally Laks/Lahks put on his beaver shape and went to Muin/Bear/Muwin, who was hardly any bigger than he is today, but had a much longer throat.

“Muin/Muwin,” said Laks/Lahks slyly, “supposing you eat a man, what would you do to him?” The bear scratched his head thoughtfully. “Eat him,” he said at last with a grin. “Yes, that’s what I‘d do — I’d swallow him whole!” And having said this, Muin/Muwin felt his throat begin to shrink.

“From now on,” said **Klu’skap**/**Keluwoskap** sternly, “you may swallow only very small creatures.” And, today the bear, big as he is, eats only small animals, fish and wild berries.

Now the Great Chief was greatly annoyed at the way his animals were behaving and wondered if he ought to have made them. He summoned them all and gave them a solemn warning.

“I have made you equal to people, but you wish to be their master. Take care — or they may become yours!”

This did not worry the troublesome **Laks**/**Lahks**, who only resolved to be more cunning in the future. He knew very well that **Paqtɨsm**/**Malsom** was jealous of **Klu’skap**/**Keluwoskap** and wished to be leader of all the people himself. He also knew that both brothers had magic powers and that neither could be killed except in one certain way. What that way was, each kept secret — from all but the **Kloqowejk**/Stars/**Possesomuk**, whom they trusted. Each sometimes talked in the starlight to the people of the Sky.

“Little does **Paqtɨsm**/**Malsom** know,” said **Klu’skap**/**Keluwoskap** to the **Kloqowejk**/Stars/**Possesomuk**, “that I can never be killed except by the bloom of a flowering rush.” And not far off, **Paqtɨsm**/**Malsom** boasted to those same Stars, “I am quite safe from **Klu’skap**/**Keluwoskap’s** power. I can do anything I like, for nothing can harm me but the roots of a flowering fern.“

Now, alas, **Laks**/**Lahks** was hidden close by and heard both secrets. Seeing as how he might turn this to his own advantage, he went to **Paqtɨsm**/**Malsom** and said with a knowing smile, “What will you give me, **Paqtɨsm**/**Malsom**, if I tell you **Klu’skap**/**Keluwoskap’s** secret?”

“Anything you like,” cried **Paqtɨsm**/**Malsom**. “Quick, tell me!”

“Nothing can hurt **Klu’skap**/**Keluwoskap** except a flowering rush,” said the traitor. “Now give me a pair of wings, like those of the pigeon, so I can fly,”

But **Paqtɨsm**/**Malsom** laughed.

“What need does a beaver have of wings?” And kicking the troublemaker aside, he sped to find a flowering rush. **Laks**/**Lahks** picked himself up furiously and hurried to **Klu’skap**/**Keluwoskap**.

“Master!” he cried, “**Paqtɨsm**/**Malsom** knows your secret and is about to kill you. If you would serve yourself, know that only a fern root can destroy him!”

Klu'skap/**Keluwoskap** snatched up the nearest fern, root and all, just in time, for his evil brother was upon him, shouting his war cry. And all the **Wi'sis**/animals/**Weyossisok**, who were angry at **Klu'skap**/**Keluwoskap** for reducing their size and power, cheered **Paqtɨsm**/**Malsom**; but the people were afraid for their Master.

Klu'skap/**Keluwoskap** braced his feet against a cliff and **Paqtɨsm**/**Malsom** paused. For a moment, the two crouched face to face, waiting for the moment to strike. Then the wolf-like **Paqtɨsm**/**Malsom** lunged at **Klu'skap**/**Keluwoskap**'s head. Twisting his body aside, the Great Chief flung his weapon. It went swift to its target, and **Paqtɨsm**/**Malsom** leapt back, too late. The fern root pierced his envious heart, and he died.

Now the people rejoiced, and the animals crept sullenly away. Only **Laks**/**Lahks** came to **Klu'skap**/**Keluwoskap** impudently.

"I'll have my reward now, Master," he said, "a pair of wings, like the pigeon's."

"Faithless creature!" **Klu'skap**/**Keluwoskap** thundered, knowing full well who had betrayed him, "I made no such bargain. Be gone!" And he hurled **Kuntew**/Stone/**Cinu** after stone at the fleeing **Laks**/**Lahks**. Where the stones fell in the Minas Basin — they turned into islands and are there still. And the banished **Laks**/**Lahks** roams the world to this day, appealing to the evil in men's hearts and making trouble wherever he goes.

*Alan Syliboy-**Klu'skap**'s campground* The Thundermaker. Source.

Now **Klu'skap**/**Keluwoskap** called his people around him and said, "I made the **Wi'sis**/animals/**Weyossisok** to be friends of the people, but the **Wi'sis**/animals/**Weyossisok** have acted with selfishness and treachery. Hereafter, they shall be your servants and provide you with food and clothing."

Then he showed the men how to make bows and arrows and stone–tipped spears, and how to use them. He also showed the women how to scrape hides and turn them into clothing.

"Now you have power over even the largest wild creatures," he said. "Yet, I charge you to use this power gently. If you take more game than you need for food and clothing, or kill for the pleasure of killing, then you will be visited by a pitiless **Jenu**/Giant/**Cinu** named Famine, and when he comes among people, they suffer hunger and die."

The people readily promised to obey **Klu'skap**/**Keluwoskap** in this, as in all things. But now, to their dismay, they saw **Apistane'wj**/Marten/**Apistanewc**

launch the master's canoe and **Nakumij**/Grandmother/**Uhkomi** entering it with **Klu'skap**/**Keluwoskap**'s household goods. **Klu'skap**/**Keluwoskap** was leaving them!

"I must dwell now in a separate place," said the Great Chief, "so that you, my people, will learn to stand alone and become brave and resourceful. Nevertheless, I shall never be far from you, and whoever seeks me diligently in time of trouble will find me."

Then waving farewell to his sorrowful **Waponahkiyik**, **Klu'skap**/**Keluwoskap** set off for the mainland. Rounding the southern tip of what is now Nova Scotia, the Great Chief paddled up the Bay of Fundy. In the distance where the Bay narrows and the great tides of Fundy rush into Minas Basin, **Klu'skap**/**Keluwoskap** saw a long purple headland, like a moose swimming, with clouds for antlers, and headed his canoe in that direction. Landing, he gazed at the slope of red sandstone, with its groves of green trees at the summit, and admired the amethysts encircling its base like a string of purple beads.

"Here I shall build my lodge," said **Klu'skap**/**Keluwoskap** and he named the place Blomidon.

Now **Klu'skap**/**Keluwoskap** dwelt on Blomidon a very long time, and during that time did many wonderful things for his People

Blomidon-Nova Scotia Department of Tourism. Source.

Glossary

Mi'kmaw	English	Wolastoqey Latuwewakon
Oktokonkuk ('k-t'-G'M-koog)	Newfoundland	**Oktokomkuk (ak-da-gum-gook)**
Paqtɨsm	Wolf	**Baktusum**
Puklatmu'jk	The Little People	**Mihkomuwehsios (mme-k'm-WA-seez-,g)**
Apistane'wj	Marten	**Apistanewc (ah-bis-don-ewch)**
E'pijik	Women	**Ehpicik (eh-bi-jig)**
Ji'nmuk	Men	**Skitapiyik (Ski-dahb-ee-yug)**
Kloqowej plural **Kloqowejk**	Stars	**Possesomuk (Bos-ze-zu-moog)**
Nakumij	Grandmother	**Uhkomi (oak-a-me)**
Atu'tuej	Squirrel	**Mihku (MEE-koo)**
Tia'm	Moose	**Mus (mooz)**
Wi'sis	Animals	**Weyossisok (way-os-see-og)**
Muin	Bear	**Muwin (MOO-een)**
Puowinewuti	Evil Charm	**Mihkomuwehsuhke (me-gom-eweh-su-gah)**
Jenu	Giant	**Cinu (Rock Giant) (Jean-o)**
Laks	Wolverine	**Lahks**
Paqtism (wolf-headed)	Man of extraordinary power	**Malsom**
Kuntew	Stone	**Ponapsq (bon-up-skw)**

Now find out about how **Klu'skap**/**Keluwoskap** chose his territory!

Activity 2 – Klu'skap / Keluwoskap and His People: What Does It Mean?

Materials required: whiteboard, projector

Have the class sit and form a circle. Emphasize that this could be the inside of a wigwam in wintertime — the time for storytelling.

- Read or tell the story.
- At the end, holding a talking-stick, ask the following questions:
    - Do you know of any other stories with a "good" hero fighting against evil? Could you describe any of the characters in this story as bullies? Why? What do the bullies want?
    - Is **Klu'skap**/**Kelowuskap**'s warning about taking more than you need for food and clothing, or killing for the pleasure of it, important today? Do you remember hearing about this before in the last lesson? When?
    - Are laws about hunting in New Brunswick that help keep animal populations from extinction an extension of this Indigenous belief of protecting the animals? Can you name an animal population that is threatened?
    - Would laws about hunting be important in setting up a treaty between the government and Indigenous people?
    - Like **Klu'skap**/**Kelowuskap**'s journey, try telling your own story about an exploration you have completed. Describe the positive and negative aspects of your own action (think of what **Klu'skap**/**Kelowuskap** had to do).
    - Is there a bully in your story? If so, what happened to the bully?
    - Now watch the YouTube versions of two more creation stories about **Klu'skap**/**Kelowuskap**
        - Abenaki Creation Story: https://www.youtube.com/watch?v=GgnAR-rwsj0
        - Mi'gmaq Creation Story: https://www.youtube.com/watch?v=rQvup95nhvk
        - How are they similar? What are these stories trying to teach us?
    - Why is storytelling important? How do you think this story got passed down over many generations? How is storytelling different from writing your story? What have you learned from this storytelling experience?

Activity 3 – Making Shadow Puppets

Kidschaos.com

Materials required: black construction paper, single-hole punches (1 per 4 students), scissors, brass paper fasteners, overhead projector(s), scotch tape, clear plastic

A shadow puppet is a flat, cut-out figure with movable parts, made from paper, that with an overhead projector can be an effective way of telling a story through play. Shadow puppets allow for visuals to be developed before the stories are told. Students with beginner or weak writing skills will find it easier to describe aloud the actions of their shadow puppets than to develop a story directly into print.

Note: Use pictures as a guide to make animals. A great book for this is *The Enchanted Caribou* which was made with shadow puppets. The last page shows how the puppets were constructed with movable parts.

Have each student pick a particular animal or person from the **Klu'skap**/**Kelowuskap** story. Discuss their body shapes. Explain that they will create their own play as a group and present it.

Explain how the different parts of the body (legs, tail, wings, etc.) need to be cut out separately to allow for movable parts. Demonstrate how to make movable parts by taking two pieces of paper. With a hole punch, punch a hole in each piece and attach the piece with a brass fastener. Put some pencil marks on your piece of paper. Set up an overhead projector and display your pieces of paper on the wall. This will show the students that pencil marks will not show on the projection. Distribute black construction paper and scissors. Encourage the students to try out their puppets on the overhead projector as they work. This way, they will be able to see the shadow shapes reflected on the screen. Encourage students to work large and to solve problems with scotch tape and rolls of larger pieces of paper taped on.

Use the puppets in several different ways:

- Play out the story on the overhead projector while you guide the students through the story.
- After they have rehearsed the story, have the students make an outline, story web or story board.
- Talk about how every story has a beginning, middle, and an ending. Have students produce three thumbnail sketches, then decide which scene comes first, second and third.
- Attach wood slats to the movable parts and construct a puppet theatre from a white sheet or use the overhead projector.
- Use the puppets as stencils and trace them on paper with a black pen and add tempura colours or pencil crayons.
- Trace them in a variety of poses on coloured construction paper and illustrate the story.
- Retell the story by videoing each scene separately and then making it into a movie by linking it through narration.

Lesson D – References

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Grade 4: Lesson E

Kmitkinu aqq Wabanaki Confederacy
Homeland and the Wabanaki Confederacy
Waponahkewi Mawuhkahticik

Theme:

Ta'n Tel-mimajultimk, Mawo'ltimk aqq Kłpnno'lewey
Economic, Social, and Political Life
Wetawsultiyeqpon, Mawehewakon naka Litposuwakon

Global Competencies

Innovation, Creativity, and Entrepreneurship

1. Learners make discoveries through inquiry research. (Activity 1, 2, and 3)

Collaboration

1. Learners learn from and contribute to the learning of others by co-constructing knowledge, meaning, and content. (Activity 2 and 3)

Communication

1. Learners select appropriate digital tools according to purpose. (Activity 2)
2. Learners ask effective questions to acquire knowledge, listen to understand all points of view, voice their own opinions, and advocate for ideas. (Activity 3)

Global Citizenship and Sustainability

1. Learners recognize discrimination and promote principles of equity, human rights and democratic participation. (Activity 3)
2. Learners understand Indigenous worldviews, traditions, values, customs, and knowledge. (Activity 3)
3. Learners take actions and make responsible decisions that support social and natural environments and quality of life for all, now, and in the future. (Activity 3)

Curriculum Outcomes

English Language Arts
Specific Curriculum Outcomes

4. Use and integrate the pragmatic, semantic graphophonic cueing systems, and a variety of strategies to construct meaning. (Activity 3)
5. Use a range of reference texts, and a database or an electronic search to facilitate the selection process. (Activity 3)

7. Identify instances where language is being used, not only to entertain, but to manipulate, persuade, or control. (Activity 3)

Math
Specific Curriculum Outcomes
Patterns and Relations

1. Identify and describe patterns found in tables and charts. (Activity 3)
2. Represent and describe patterns and relationships using charts and tables. (Activity 3)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

4.2.2. Examine factors that motivate exploration. (Activity 3)

4.3.2. Describe the main characteristics of rivers, islands, mountains and oceans. (Activity 2)

4.3.3. Examine the relationship between humans and the physical environment. (Activity 1)

Associated Text Materials

Grade 4 – Explorations

- p.5 Your turn
- p. 18 – Whose stories of exploration are missing?
- p. 34-36 – The *Mystery of the Vikings* replaced with the archaeological excavations of **Metepenagiag** (**Metepna'kiaq**)
- p. 56 – What might be the consequence of future exploration?
- p. 150 – What are the Government's responsibilities?

Lesson E– Background Notes for the Teacher

Student Learning

I will:

- Identify the First Nations Groups which comprise the **Wabanaki** Confederacy and their locations (Activity 1)
- Acknowledge that there is a United Nations Declaration of the Rights of Indigenous peoples (Activity 3)
- Understand that before the arrival of Europeans, alliances were created that included trade, passage, peace and friendship, and other duties and responsibilities (Activity 3)
- Hold a debate on an issue affecting the **Wabanaki** Confederacy (Activity 3)
- Use a map to identify **Mi'kmaq** and **Wolastoqewiyik** communities in New Brunswick and their proximity to water forms (Activity 1)
- Understand how similar groups united to form their own conception of self- government and how they exist today (Activity 3)
- Identify Indigenous names of landforms, water forms and portages, and how the names changed over time (Activity 2)
- Ask insightful questions and offer opinions to contribute to new thinking (Activity 1, 2 and 3)

To preserve the fire, especially in winter, we would entrust it to the care of our warchief's women, who took turns to preserve the spark, using half-rotten pine wood covered with ash. Sometimes this fire lasted up to three moons. When it lasted the span of three moons, the fire became sacred and magical to us, and we showered with a thousand praises the chief's woman who had been the fire's guardian during the last days of the third moon. We would all gather together and, so that no member of the families who had camped there since the autumn should be absent, we sent out young men to fetch those who were missing.

Arguimaut to the Abbé Maillard, Prince Edward Island, ca. 1740

Before the arrival of Europeans, Indigenous people had a first-hand knowledge of when and where each type of plant or animal could be found and how best to gather it for use. Many Indigenous people still do. Over many generations, they used the same spots for campsites, constructed villages, meeting points, canoe and portage routes, footpaths and cemeteries. They identified special landmarks and believed that some unusual geographical features had spiritual powers. All of this gave them a deep sense of spirituality and belonging. They did not see the areas where they travelled as land they owned themselves; it was their territory because they occupied it, sustained it and managed its resources. They were and still are an integral part of it.

Over time as people constantly moved throughout the land, they developed a collective sense of ownership. For protection from others and for sustaining the environment, they joined together to form larger groups and alliances. One of these was the **Wabanaki** Confederacy. Although part of the **Wabanaki** Confederacy, the nations of the **Mi'kmaq**, **Wolastoqewiyik** and **Passamaquoddy** each had distinct territory and a unique language and way of life, which were different from their neighbours'. It was very difficult for them to be uprooted when the Europeans came and often wanted the same land they had.

At first, they did not exclude European settlers. However, they did not think of selling or giving them parcels of land. Only when great numbers of settlers arrived and colonial governments began to exert control did the Indigenous people realize they were losing the land itself, together with all it gave them in order to live. They were losing it permanently. So, they went to their leaders. Each nation had its own way of governing itself.

The Santé Mawio'mi

Traditionally, in the **Mi'kmaq** First Nation, which has communities in five provinces — Newfoundland and Labrador, Nova Scotia, Prince Edward Island, Québec and New Brunswick — there were seven districts (**Saqamawuti**) and each of these was divided among clans (**wikmaq**). All these districts form the Grand Council (the **Santé Mawio'mi**), made up of three persons: Kji-Saqamaw (Grand Chief), the ceremonial head of state, the **Kji-Keptin** (grand captain), who is the executive of the council, and the **Putus** (wisdom–keeper for the constitution and the person who remembers the treaties). The Santé Mawio'mi has supreme authority. Today, the **Santé Mawio'mi** continues to operate alongside the Indian Act Chiefs and Councils and the Keptin can be invited to a community of leaders such as the present-day Chief and Council. For example, the Grand Council of **Santé Mawio'mi** stood by the **Mi'kmaq** during the 2012 fishery crisis in **Esgenoôpetitj** (**Skno'pitijk**) and the salmon wars in **Listiguj**, Québec, across the river from Campbellton, N.B. Every year on Oct. 1st, the Grand Council **Keptin** speaks at the Legislature in Halifax on Treaty Day. Closely affiliated with the Catholic Church, the **Santé Mawio'mi** holds several large gatherings each year at Chapel Island (**Potlotek Unama'kik**), Cape Breton, including the Saint Anne Pilgrimage.

St. Anne's Reservation Church. Photo by Madge Smith. Public Archives of New Brunswick P120-21-2

The Wabanaki Confederacy

The **Wabanaki** (People of the Dawn) **Confederacy** is an ancient alliance of Indigenous Nations from the Eastern Seaboard of Turtle Island. It consists of **Mi'kmaq**, Penuwapskewiyik (Penobscot People), **Peskotomuhkatiyik** (Passamaquoddy), **Wolastoqewiyik** (Maliseet) and Aponahkewiyik (Abenaki). This confederation covers parts of the United States and Canada and includes present-day Maine, New Brunswick, Nova Scotia, Prince Edward Island, parts of Québec, Newfoundland, New Hampshire, Vermont, and Massachusetts.

The Confederacy historically united five North American peoples. These were all Algonquian language-speaking peoples. As allies, **Waponahkiyik** (**Wabanaki** People) gathered periodically to exchange important information, to listen to each other's concerns, and to resolve matters affecting their common well-being. Of vital significance were issues of war, truce, and peace. When any of the member groups were threatened or attacked by outside enemies, they could call upon each other for support. Warriors from another Nation would be rewarded with gifts. For instance, when **Mi'kmaq** came to the aid of their Abenaki allies at Androscoggin River, they were not only feasted, but also received precious furs.

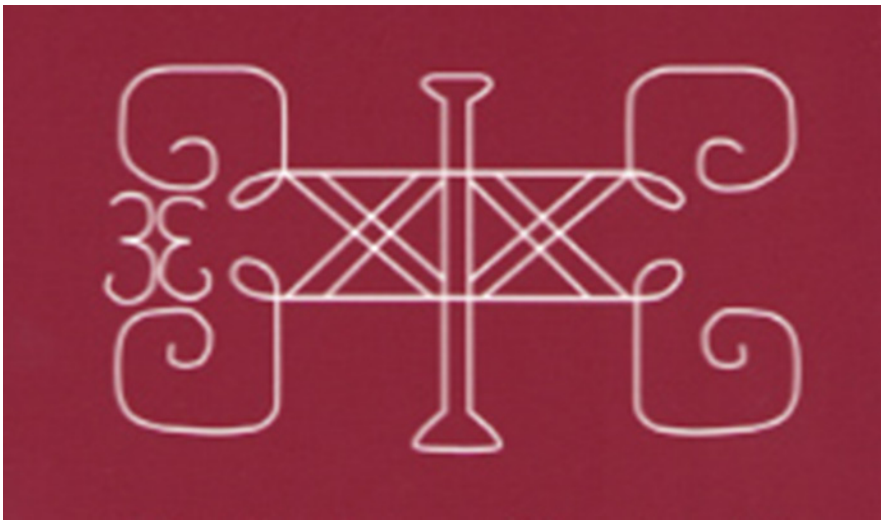
The Confederacy played a key role in supporting the colonial rebels of the American Revolution at the Treaty of Watertown, signed in 1776 by two of the Confederacy nations, the **Mi'kmaq** and **Wolastoqewiyik**. Although the **Mi'kmaw** members who signed were not chiefs, the

Wolastoqewiyik were. The **Passamaquoddy** did not sign. One of the conditions of this treaty was that the two groups would help George Washington in any future battles. Today, **Waponahkiyik** soldiers from Canada are still permitted to join the US military. They have done so in 21st-century conflicts in which the US has been engaged, including the Afghanistan War and the Iraq War.

The members of the Confederacy confirmed each other's elected life-chiefs, but they did not settle on a permanent seat of government. When meetings were required, they would choose a particular village for their council fire; there, the chieftains or their ambassadors would discuss the challenges facing them and try to reach consensus on their decisions. It was not always successful. They used wampum belts to convey what had been decided. One of the most important belts represented the **Wabanaki** Confederacy itself, showing the political union of the four allied tribes. It displayed four white triangles on a blue background.

Having become "related" as allied nations, the chieftains or their ambassadors addressed each other as "brothers." Allowing for some ranking difference between older and younger brothers, this represented equal status. They also used the term "father," which they thought a fitting metaphor for someone who exercised protecting care. In contrast, the French (and English) negotiators did not understand what this meant and assumed it was real authoritarian power rather than the idea of a father. This led to serious misunderstandings during Treaty-making.

Flag of the Wabanaki Confederacy



Wabanaki Flag – Ron Tremblay

The design of this flag is an old motif referred to as “The Gathering of Nations”. It is a depiction of a longhouse, which is where the council gathered in ceremony and to discuss and consult about governance of the nations.

The centre pole represents the core foundation of our identity as Indigenous people — our spirituality and Creator. It is the centre and essence of all that we are. It is where all life originates and continues to exist.

The two Xs beside Creator's centre pole represent the sacred fires of our people that burn in the longhouse. One fire represents the masculine and one represents the feminine life-forces which burn within all of us and reminds us to honour that balance and stability within ourselves and our leadership.

The four curves represent the four winds of the earth (the four directions), which carry the messages of Creator, Mother Earth, Grandmother Water, and the Spirit World.

The double curve on its side and its mirror image (left side of the flag) are there to remind us of the concept of duality that is found in many of our teachings. One of the most important ones focuses on the fact that we are both spiritual and physical beings and that what happens here in the physical world is reflected in the spirit world.

The colours of the flag are also significant. The flag features a white pattern on a red ochre background. The white represents the purity of spirit around us and within each of us, while the red ochre represents the land that these Nations have originated from and the blood of our ancestors that courses within our bodies and is embedded in the land surrounding us. Again, reinforcing the teachings of duality.

The **Wabanaki** Confederacy gathering was revived in 1993. The first reconstituted Confederacy conference in contemporary times was developed and proposed by Claude Aubin and Beaver Paul and hosted by the **Mi'kmaq** community of **Listuguj** (**Listukuj**) under the leadership of Chief Brenda Gideon Miller. The sacred Council Fire was lit again, and embers from the fire have been kept burning continually since then.

In 2015, the **Wabanaki** Confederacy made the following 2015 Grandmothers' Declaration. The Declaration included mention of:

- Revitalization and maintenance of Indigenous languages
- Promoting Article 25 of the United Nations Declaration on the Rights of Indigenous Peoples on land, food and water:

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

- A commitment to “establish decolonized maps” (maps with the original names on them)
- The obligation of governments to “obtain free, prior, and informed consent” before “further infringement” of Indigenous rights
- A commitment to “strive to unite the Indigenous Peoples from coast to coast”
- Protecting food, “seeds, waters and lands, from chemical and genetic contamination”

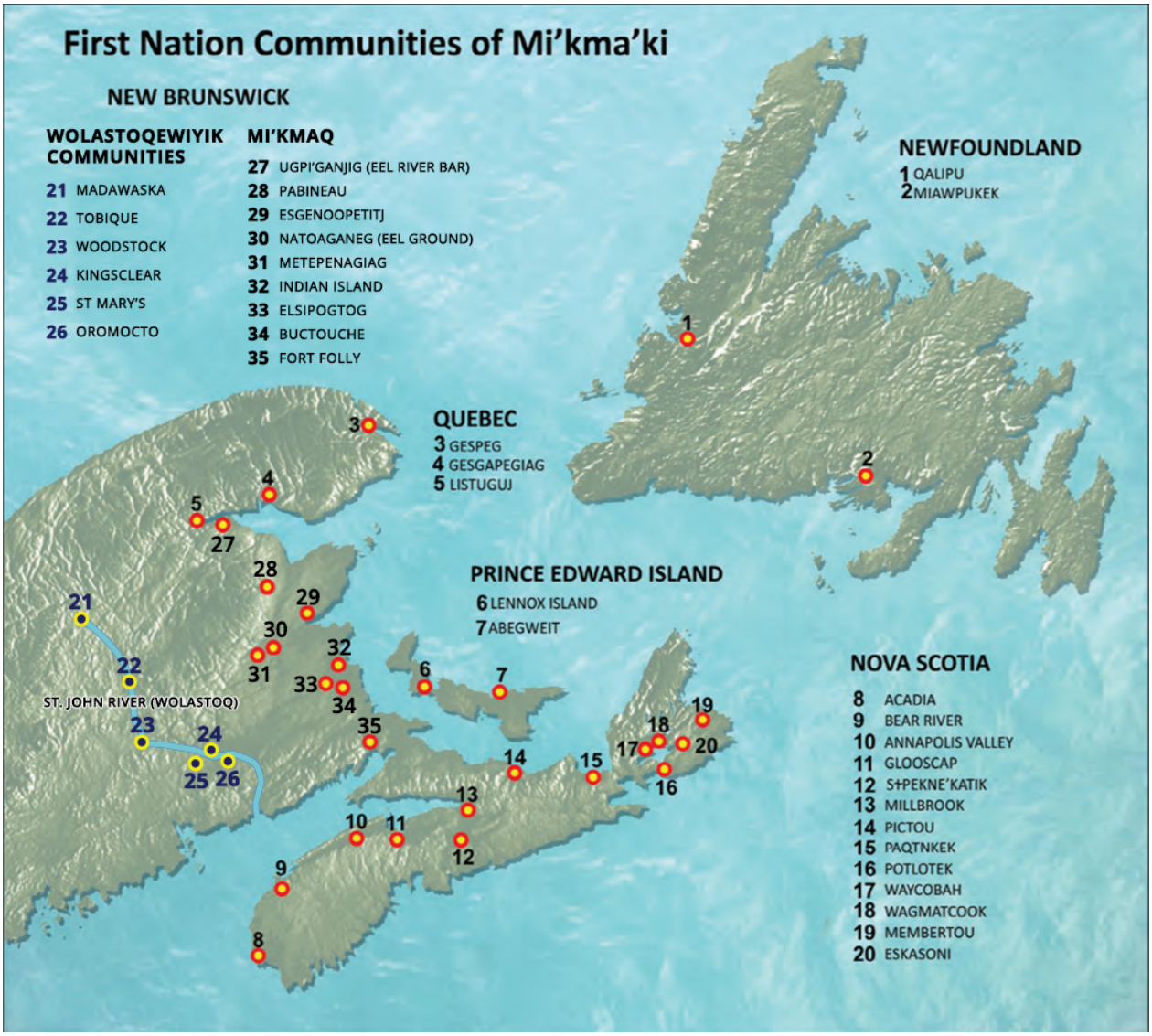
There is no need to go through this in detail with the class. It is provided for your information. However, in Activity 3, the students will make a Charter for the **Wabanaki** Confederacy and discuss some of these issues.

Activity 1 – Mapping First Nation Communities

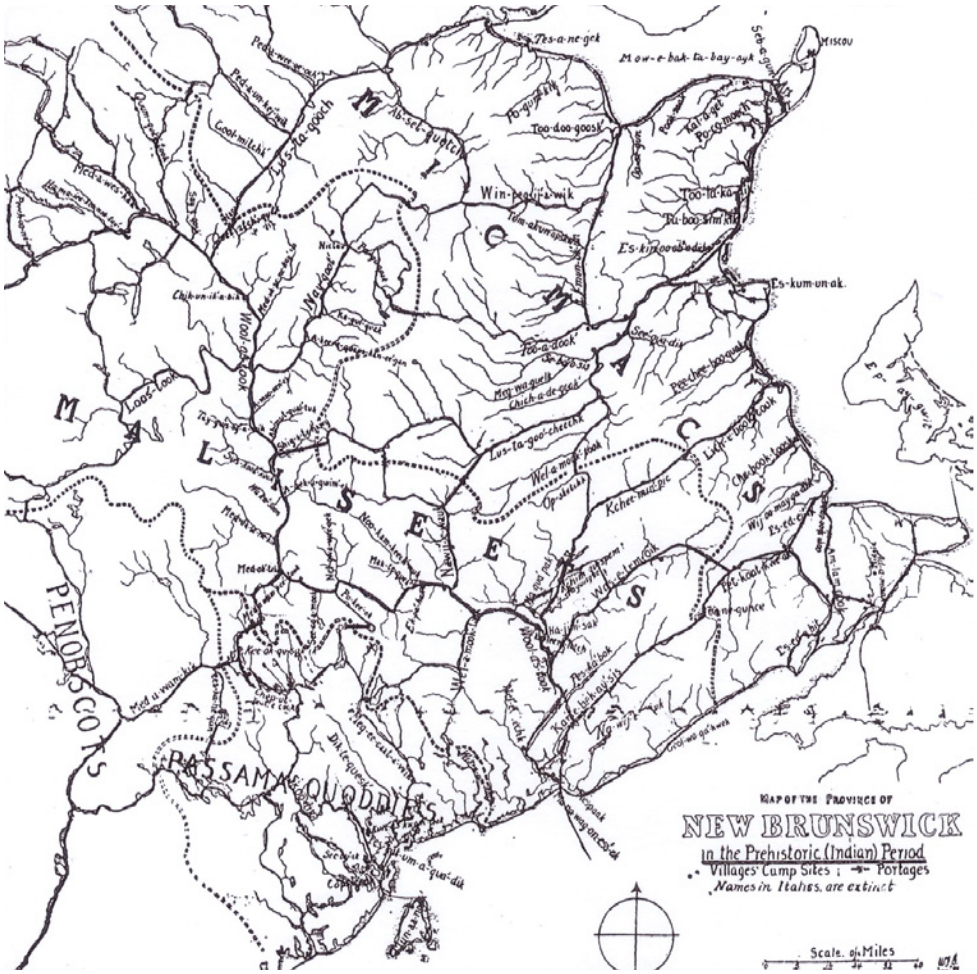
Materials required: computer, projector, whiteboard or copied blackline master.

Look at the map below. This is where Indigenous people now live. Look and see where they are located. Can you find some of the rivers and coastlines?

- Find five communities in New Brunswick that are situated along a river. Write down their names.
- Find five communities in New Brunswick that are situated near the coast. Write down their names.
- Why are the communities along the river yellow?
- Why are the communities by the coast red?
- What two First Nations do these communities belong to?
- Are there more communities in another province? Write down the three that are closest to the borders of New Brunswick. What First Nation are these communities from?
- Put the name of the First Nation over the names of the communities that are along the river and those along the coast.


First Nation Communities of Mi'kma'ki
NEW BRUNSWICK
WOLASTOQEWIYIK COMMUNITIES
21 MADAWASKA
22 TOBIQUE
23 WOODSTOCK
24 KINGSCLEAR
25 ST MARY'S
26 OROMOCTO
MI'KMAQ
27 UGPI'GANJIG (EEL RIVER BAR)
28 PABINEAU
29 ESGENOOPETITJ
30 NATOAGANEG (EEL GROUND)
31 METEPENAGIAG
32 INDIAN ISLAND
33 ELSIPOGTOG
34 BUCTOUCHE
35 FORT FOLLY
NEWFOUNDLAND
1 QALIPU
2 MIAWPUKEK
QUEBEC
3 GESPEG
4 GESGAPEGIAG
5 LISTUGUJ
PRINCE EDWARD ISLAND
6 LENNOX ISLAND
7 ABEGWEIT
NOVA SCOTIA
8 ACADIA
9 BEAR RIVER
10 ANNAPOLIS VALLEY
11 GLOOSCAP
12 S+PEKNE'KATIK
13 MILLBROOK
14 PICTOU
15 PAQTNKEK
16 POTLOTEK
17 WAYCOBAH
18 WAGMATCOOK
19 MEMBERTOU
20 ESKASONI
ST. JOHN RIVER (WOLASTOQ)

Activity 2 – Researching Place Names



Map of New Brunswick showing Indigenous place names drawn by W.F. Ganong – New Brunswick Provincial Archives P61-10

Materials required: projector, whiteboard

To begin this class, summarize how Indigenous people viewed, utilised and shared land by summarizing the Teacher's Notes. Ask the following questions:

- Who lived here first?
- How did they live?
- Who are your neighbours today?
- Are you the same as your neighbours? (consider language, beliefs, ways of living)
- Do you live where your grandparents live (lived) or close by?
- What makes your land belong to you? (occupation, ownership, maintained over time)

Have students look at the map above. This map was created from a well-known New Brunswick scholar and mapmaker named William Ganong. Ask the students:

- Look closely at the map and find a river, portage, or point of land that is near where you live. Does the river, portage, or point of land still have the same name today?
    - If no, what is its name today? Where did this name come from? Research the name online. Why do you think it was changed?
    - If yes, is the name spelled the same? Try saying the name the way it is written on the map. Has the pronunciation changed? Search for the Indigenous name online and see if you can find out what its meaning is.

Here are some more modern spellings on a clearer map of Wabanaki names (to project) by: https://www.wabanakicollection.com

Rivers and Waterways: Mi'kmaw Wolastoqey

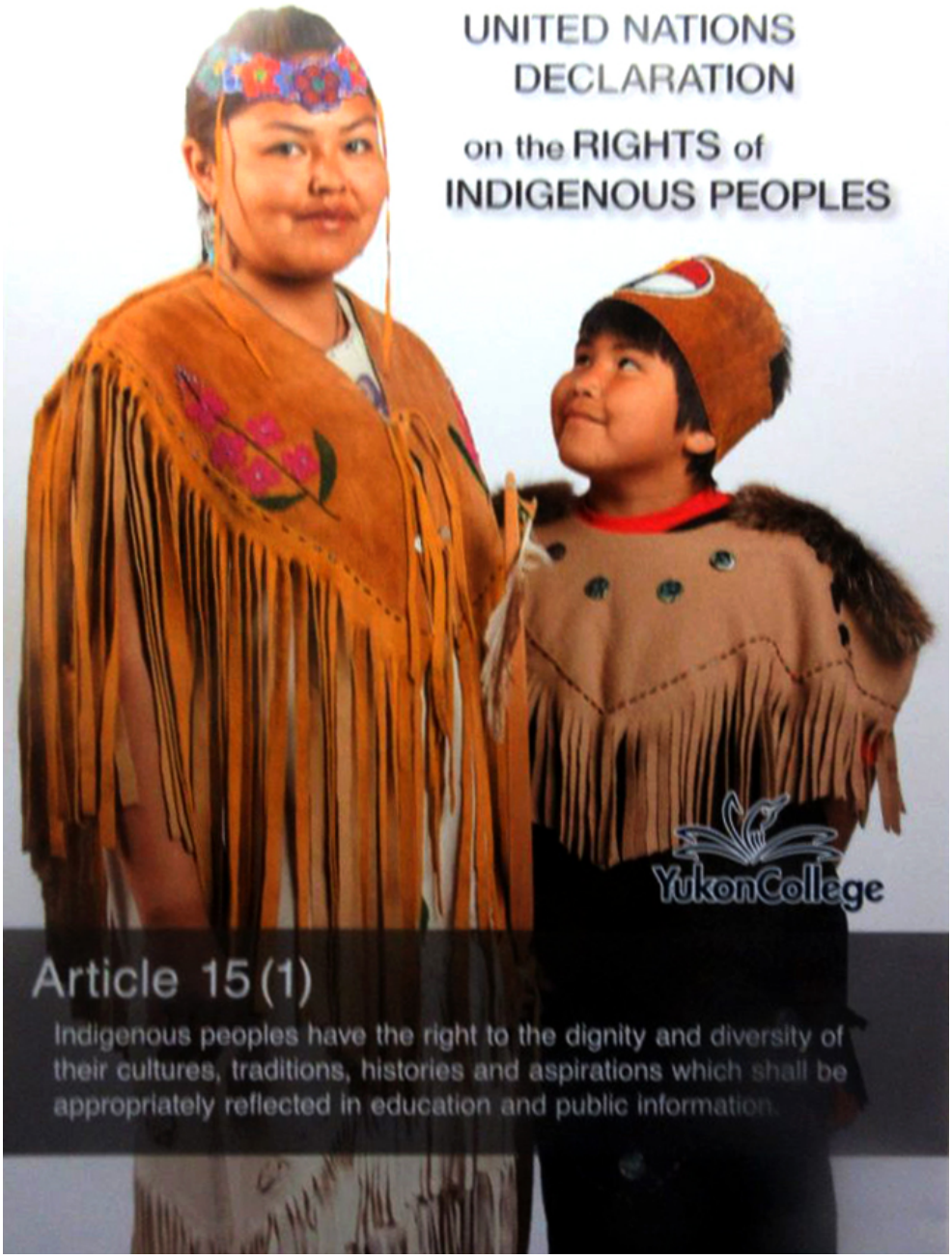
Oolastook; **Wolastoq** – St. John River – Beautiful and bountiful river
Neqotkuk – Tobique
Metaksonekiyak – Meduxnekeag River
Kanatawtuk – on or along St. Croix River
Kuspemsis – little lake (Quispamsis)
Lustoq – Aroostook River
Matawaskiye – Madawaska (water flows out over grass or reeds)
Nesuwahkik – on the Nashwaak River (enters St. John River at Fredericton, NB)
Puhkamkesk – at sandy narrows; to, at such a place on the western shore of Schoodic Lake
Moweba´ktabaak – Baie des Chaleurs – Biggest bay
Lustegooeheechk – Miramichi River
Mijeogun – St. Lawrence River
Nebeltook – Bartibog River – dead river
Mimskoolack – Bass River – winding river
Chigunikpe – Grand Falls – roaring destroying giant
Petkootkweak – Petitcodiac – the river bends round in a bow
Pula mmooa Sipu – River full of salmon
Abegweit – Prince Edward Island – land resting on the waves
Gespeg – Gaspé – where the land ends
Winpepegijooik – Pabineau Falls – a rough stream
Listuguj – Restigouche River

Place Names: Wolastoqey Mi'kmaw

Cemkuk or **Kci Putepkik** (place of the Great Whale) – Chamcook Mountain near Saint Andrews
Epakuwik – Campobello Island
Eqpahak – old village just upriver from Fredericton, at the head of tide on river
Kci-Oqassutik – in, at, to St. Stephen
Mekikatewik – in, at, to St. George
Menahqesk; **Menagwes** – Saint John – where they collect dead seals
Nekkopahamkek – McMaster Island
Oqassultik – at the landing place on the fine sand is where the canoes go ashore (Grand Manan)
Otuhkelenk – Deer Island
Qonasqiw – **Nunanook** – Grand Manan – on the point, on the tip
Qonasqamkuk – in, at, to St. Andrews
Sakomawi-Mali – another name for Saint Mary's (Blessed Virgin Mary)
Walamkuk – Cummings Cove, Deer Island, Welch Pool
Wapatpemikahk – at, to White Head Island, Grand Manan
Wehqayik – in, to Welshpool NB; in, to Oak Bay
Wisawi-mossonkik – yellow birch (Cheney Island, near Grand Manan)
Sebiskadak – Miscou
Sepsgnuncheech – Shippagan – a duck road
Caluget – Caraquet Harbour
Kebmkeak – Bathurst Harbour – stopped by sandbar
Pokumooch – Pokemouche – salt water extending into land
Tulakadik – Tracadie – camping ground
Taboosimkik – Tabusintac – a pair of them
Anigeoeg – Neguac – it springs up out of the ground
Esgemen-ag – Escuminac – waiting point
Pitji-pogeog – Kouchibouguac – standing in
Esedeiik – Shediac – Running far back
Sebelogwokon – Fox Island – where skins are stretched
Elmunakuncheech – Little Sevogle – beaver's hole

Activity 3 – Making a Charter for the Wabanaki Confederacy

Materials required: projector, whiteboard



Poster, Rights of Indigenous People, Yukon College, Whitehorse, Harry Borlase, photo

Have students watch the news clip of the **Wabanaki** meeting planned for **Esgeenoôpetitj** in 2014. http://aptnnews.ca/2014/08/11/wabanaki-confederacy-dead-fires-still-burning-strong/

What are these people doing? Who are they expecting? Why is this meeting important?

Now explain what the Confederacy was all about using the teacher's notes. Show the Nations associated with the Confederacy on a map. (See Lesson D – Activity 1 – Klu'skap / Keluwoskap and His People) When the Wabanaki Confederacy was reformed in 1993, its goal was to develop through time and to keep pace with events while still upholding the principles of mutual respect, co-operation, alliance and friendship.

Answer these questions:

- How are respect, co-operation, alliance, and friendship different? Look these words up in a dictionary and write down their definitions.
- Make the beginning of a charter for this organization, by filling out the chart below.

Name: Wabanaki Confederacy

Who is a member?

Name the First Nations involved. In what present-day province or country do these people reside? Put it beside their First Nation's name.

What are its beliefs?

List the four principles and write down how they will be accomplished.

- E.g. Respect — when we meet we will use the talking stick and only allow one person to speak at a time
- Co-operation
- Alliance
- Friendship

What is the Confederacy's purpose? Look at the chart below. Have the students discuss some of the things that the Confederacy would like to accomplish. In small groups or pairs have students take a topic that interests them and then fill out the following chart. Share this with the class.

What the Confederacy would like to accomplish	Possible Positive Consequences	Possible Negative Consequences	How can we do this?
Keep their own languages alive			
Keep their sacred beliefs about land and water			
Change place names back to original Indigenous names			
Have government ask permission to use personal information			
Protect food from genetic contamination			
Keep their own forms of government			
Consult before hydro-fracking			
Stop clear-cutting of forests			
Stop open-pit mining			
Preserve water quality for the protection of medicines and fiddleheads			

Post your charter on the wall of your classroom. Pick one of these issues to debate the pros and cons. Invite another class is to watch the debate. All together, come up with a solution.

Internet BMHMTFR9

Lesson E – References

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http://historicalsocietyofwatertownma.org/HSW/HSWdocs/treatyminutes.pdf

Manitoba Treaty Relations Commission **K-12 Treaty Education Continuum**

Marshall, Grand Chief Donald Sr; Denny, Grand Captain Alexander; Marshall, Putus Simon **The Mi'kmaq: The Covenant Chain in Drum Beat etc**. edited by Boyce Richardson, Summerhill Press, 1989 p. 75

Metepenagiag Mi'kmaq nation
About Metepenagiag – METEPENAGIAG MI'KMAQ NATION

Mi'kmawey Debert Cultural Centre **Mi'kmawe'l Tan Teli-Kinemuemk**, 2015 p. 16, 23

Prins, Dr. Harald E. L. **Storm Clouds Over Wabanakiak** Department of Sociology & Anthropology, 207 Water Hall, Kansas State University, Manhattan, KS 66506, USA

University of New Brunswick, **Wolastoqewiyik** and **Mi'kmaq** Culture Studies
Living Treaties – Part 2 | APTN Investigates — Wabanaki Collection

Whitehead, Ruth Holmes **The Old Man Told Us** Nimbus Publishing, Halifax, 1991 p. 11

Grade 4: Lesson F

Wejiknemkewe'l
Challenges associated with treaty-making
Sikeyik ahcuwi assihkomeq

Theme:

Ta'n Tel-mimajultimk, Mawo'ltimk aqq Kłpnno'lewey
Economic, Social, and Political Life
Wetawsultiyeqpon, Mawehewakon naka Litposuwakon

Global Competencies

Critical Thinking and Problem Solving

1. Learners solve meaningful, real-life, complex problems. (Activity 2 and 3)
2. Learners analyze the functions and the interconnections of social, economic, and ecological systems. (Activity 1, 2, and 3)

Innovation, Creativity, and Entrepreneurship

1. Learners contribute solutions to complex social, economic, and environmental problems. (Activity 2 and 3)

Learning to Learn/Self-Aware and Self-Directed

1. Learners take the past into account to understand the present and approach the future. (Activity 1, 2, and 3)

Comunication

1. Learners ask effective questions to acquire knowledge, listen to understand all points of view, voice their own opinions, and advocate for ideas. (Activity 3)

Global Citizenship and Sustainability

1. Learners understand the ecological economic and social forces, their interconnectedness, and how they affect individuals and societies. (Activity 1, 2, and 3)

Curriculum Outcomes

English Language Arts
Specific Curriculum Outcomes

1. Students will ask and respond to questions to clarify information and explore solutions to problems. (Activity 1 and 2)

4. Students will use pictures and illustrations, word structures and text features to locate topics and obtain or verify understandings of information. (Activity 1, 2, and 3)

5. Students will answer, with assistance, their own and others' questions by seeking information from a variety of texts. (Activity 2)

5. Students will recognize the purpose of classification systems and basic reference materials. (Activity 3)

7. Students will respond critically to texts by asking questions and formulating understandings. (Activity 2)

Mathematics
Patterns and Relations

1. Reproduce a pattern in a table or chart using concrete materials. (Activity 3)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

4.2.2. Analyze factors that motivate exploration. (Activity 1)

4.4.2. Examine the human landscape of Canada (Activity 1 and 2)
(Activity 2)

Associated Text Materials

Grade 4 – Explorations

- p.38-42 – How does the Quest for Wealth and Power Motivate Us to Explore? (and to make Treaties)
- p.44 – How Does Exploration Cause Change? How Does Exploration Change Our Understanding?
- p.48 – Analyze consequences of exploration
- p. 164 – Conduct a survey

Lesson F– Background Notes for the Teacher

Student Learning

I will:

- Through examination of photos and reading historical accounts, give several examples of how trading between Indigenous people and new settlers changed their lifestyle (Activity 1)
- Articulate how people placed a value on goods before the creation of a cash economy (Activity 2)
- Adjust problem-solving plans to address changing circumstances, and identify what makes good trade (Activity 2 and 3)
- Understand the reasons for warfare, diplomacy, and treaties (Activity 1)
- Research how Indigenous people and Europeans differed in their opinions about the value of Indigenous commodities and the time they took to make (Activity 2)
- Demonstrate initiative, resourcefulness and perseverance when transforming ideas into action, products and services by conducting a survey on the comparison between daily needs for items in the past and in the present (Activity 3)
- Examine political systems to understand their influence on the fact that, although treaties were established to make peace between leaders of English settlements and chiefs of Indigenous peoples, they did not include the exchange of land. (Activity 3)

This lesson focuses on some of the economic concerns that arose because of Europeans choosing to settle on land that Indigenous people used seasonally. Although the setting up of reserves is a subject treated at another grade level, it is important for the students to understand how the Indigenous lifestyle was totally changed with the arrival of permanent settlers. Indigenous life was place-based; everything was interrelated, and these relationships created responsibilities.

The Europeans came to North America with a different idea of land tenure: private land ownership under the authority of the Crown. It was customary in European societies for individual people to have title to land — including the soil and the rocks. They built permanent structures on the land; they cleared away the timber and cultivated the crops, using the same fields year after year. If a settler had title to a certain lot, he could exclude others from it. This idea was just as difficult for the Indigenous people to understand as the Indigenous way of life was for the Europeans.

With the arrival of French and English settlers and their respective militaries, relationships with Indigenous people became confused and often misunderstood. Both countries wanted the Indigenous people to serve on their military side. Initially, relationships between Indigenous people and the French settlers, called Acadians, had gone relatively smoothly. However, Acadia was ceded to England by the Treaty of Utrecht in 1713. Then the **Wolastoqewiyik** (about 2,000 in population at this time) and the **Mi'kmaq** (about 3,000) saw the founding of Halifax with its military presence as the beginning of English settlement, presenting a threat to their continued occupation of their lands. Skirmishes against the English were a result. In 1749 at Halifax, Governor Cornwallis issued his now infamous proclamation of October 1749 ordering British subjects to "annoy, destroy, take or destroy, the savage commonly called Micmacks wherever they are found". He went further by offering a reward for every **Mi'kmaw** taken alive or killed "to be paid upon producing such savage taken or his scalp (as is the custom of America)." These events are sometimes referred to as the Anglo-**Mi'kmaq** War. It is no wonder that there have been such concerted efforts recently to have the statue of Governor Edward Cornwallis in Halifax (N.S.) removed.

The Expulsion of the Acadians in 1755 had immediate effects on the Indigenous people in the Maritimes. Acadian farmers had provided much of their food and the French military had given them the shot and powder that they needed for hunting. The **Wolastoqewiyik** of present-day New Brunswick and the **Passamaquoddy** were the first to make peace. They sent Mitchell Neptune, Chief of the **Passamaquoddy** **and** Ballomy Glode of the **Wolastoqewiyik**, who arrived in Halifax in 1760. Both sides were eager to make peace as they were both facing serious difficulties. The English wanted peace so they could further settle the region.
The **Wolastoqewiyik** wanted peace because of their dependence on European goods, so that they could re-open trade relations thanks to the fur trade. The 1760 treaty re-established the 1726 treaty. But the most important aspect of the new agreement was the creation of a commercial relationship between British merchants and **Wolastoqewiyik** traders. With this clause, the **Wolastoqewiyik** and **Passamaquoddy** agreed not to trade with the French. To ensure that such trade did not occur, the British agreed to establish a truck house (trading station) at Fort Frederick (Saint John). There was no surrender of land in the Treaty dated February 23, 1760. Later in 1760 and in 1761, delegations of Mi'kmaq coming from Richibucto, Shediac, Miramichi and Pokemouche as well as several Nova Scotia villages also signed the same Treaty.

View of Fort Frederick built by order of Hon. Col. Robert Monckton on the entrance of the St. John Riverin the Bay of Fundy, 1758 by Lt Thomas Davies, National Gallery of Canada (no. 6269)

View of Halifax from the Indian encampment, Lieutenant Robert Petley 1837, Library Archives Canada/Robert Petley collection/c011203K

As the critical issue was trade relations, the Nova Scotia government (New Brunswick did not exist at this point) established government-run truck houses with set prices. Here the **Wolastoqewiyik**, **Passamaquoddy** and **Mi'kmaq** could exchange their furs for such items as powder and shot, axes, provisions, blankets, and clothing. Trading was extensive. For example, a truck house called **Simonds**, **Hazen** and **White** at the mouth of the Saint John River, over 10 years, exported forty thousand beaver skins as well as skins of muskrat, marten, otter, fox, moose, and deer.

A Night Encampment — Moose Hunting, by Lieutenant Robert Petley, 1836.
Library and Archives Canada/Robert Petley collection/e011313624

Activity 1 – Examining Historic Text and Photos

Materials required: projector, whiteboard, logbook

> ***I beg thee*** *now to believe that, all miserable as we seem in* ***thine*** *eyes, we consider ourselves nevertheless much happier than* ***thou*** *in this, that we are very content with the little that we have; and believe also once and for all, I pray, that thou* ***deceivest*** *thyself greatly if thou* ***thinkest*** *to persuade us that* ***thy*** *country is better than ours… As to us, we find all our riches and all our conveniences among ourselves, without trouble and without exposing our lives to the dangers in which you find yourselves continually through your long voyages. And,* ***whilst feeling compassion*** *for you in the* ***sweetness of our repose****, we wonder at the anxieties and cares which you give yourselves night and day in order to load your ship. We see also that all your people live, as a rule, only upon* ***cod*** *which you catch among us. It is everlastingly nothing but cod — cod in the morning, cod at midday, cod at evening, and always cod, until things come to such a pass that if you wish some good* ***morsels****, it is at our expense; and you are obliged to have recourse to the Indians, whom you despise so much, and to beg them to go* ***a-hunting*** *that you may be* ***regaled****.*
>
> Miramichi **Mi'kmaw** Elder speaking to a group of French explorers with Christian LeClercq interpreting, 1677

Read the quote above to the students and ask them if they heard any words that we no longer use when we are speaking. Write these words on the whiteboard and ask if anyone could identify what word could be used today to replace them.

- Re-read the quote and ask if it makes more sense now
- Is the speech sad, happy, angry, or all of the above?
- Now have the students write in their logbook, in four sentences, what they think the Elder is trying to tell the French explorers
- Now have students look at the picture below while you read the caption
- Ask if the picture has anything to do with the quote. Why or why not?
- List some of the difficulties that might have been occurring between **Mi'kmaq** and the Europeans

Taken in January or February 1888, shows a man named Hermeterry, an English sportsman, and three Indigenous Guides after a caribou hunt. The picture is historic in that the man third from the left is Chief Gabriel Acquin, who, with his son Peter Gabriel Acquin, spent two summers at Windsor Castle, the guests of Queen Victoria and Albert Edward, Prince of Wales. Peter Gabe Acquin was never called Acquin and went by the name of Peter Gabe. When they went to England, they took birch-bark canoes with them. Old Chief Gabe told people that many of the guests at Windsor Castle were entertained with canoe sails on the lake. He said that the 'real ladies' meaning royalty would keep still in the canoes when they were told to, but the others wouldn't and consequently there were many upsets. Provincial Archives of NB, P5-355

Activity 2 – Thinking about Trade Economies

Materials required: logbook, objects or photos of objects, whiteboard, projector

Write the following question on the board and direct students to take a piece of paper in their logbook and write down some ideas.

What makes a good trade?

Give students 1-2 minutes after the beginning of the class to finish their lists. Go around the room and ask each student for one of their answers and list them on the board under the question. If there are similar answers place hash marks next to the answer to show how many students had that on their list. Ask students if there is anything on the list they disagree with or anything left off.

If no student indicates that traded objects need to be of similar value, try to steer them towards that idea by randomly selecting a student and have them choose an object from their backpack. Depending on what object they have chosen, choose something of much lesser value and offer to trade them your object for theirs. If the student refuses, ask him/her why?

Now ask –

How do you determine the value of things?

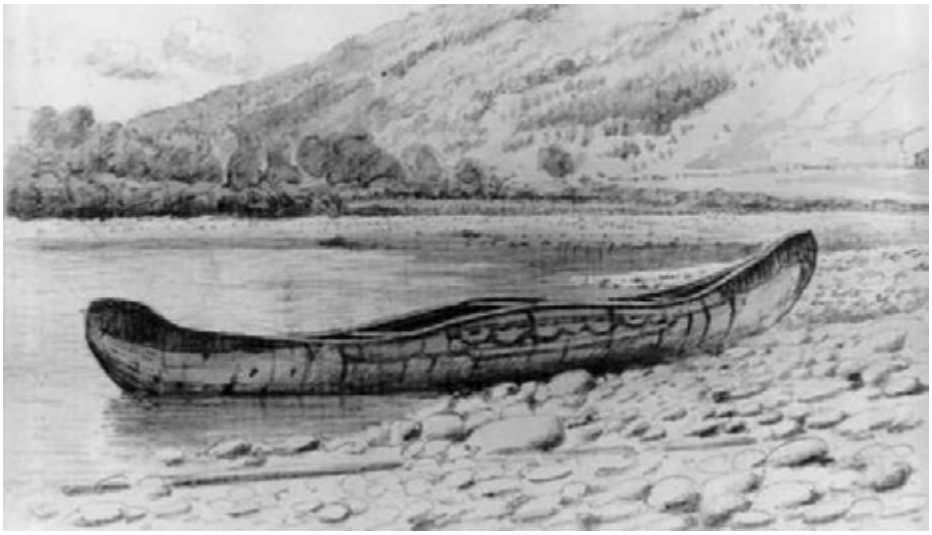
Break the students into 4 equal groups and give them an actual object or a photo of an object and ask them to determine what they need to know about that object to give it a value.

Questions could include:

- What is it made of?
- How long does it take to make this object?
- How hard are the resources to find in order to make the object?

Here are some objects:

Maskwiey Kwitn
Birchbark canoe https://vimeo.com/16573771 * Short film



Mi'kmaw Canoe

Wolastoqey canoe. Source.

Kwitn

The canoe or **Kwitn** of the **Mi'kmaq** was unique in its design. It looked very different from any other canoe in North America, perhaps the world. It had raised sides and a much lower bow and stern than most other canoes. There were at least two reasons for the high sides: 1) to prevent waves from splashing into the canoe while crossing large bodies of water, and 2) to allow for more leverage while pulling up a large fish or seal during ocean fishing expeditions.

The **Mi'kmaq** used several different sizes of canoes. Some were as small as 12-13 feet long, for use in the many smaller rivers and streams, but the usual size was about 16-18 feet, used on the larger rivers. Large 20-24 foot canoes were used on the ocean and in the bays of Eastern Canada.

> *"The canoe was the main source of transportation for the **Mi'kmaq**. If you look at a map of Eastern Canada, it is easy to see why. There are numerous rivers, lakes, and bays to be traversed and used as roads. In order to get to most parts of **Mi'kmaq** territory, you will need to cross water or travel up or down a river or two. The canoe was indispensable to the **Mi'kmaq**."*
>
> Joe Wilmot, **Listuguj**, Québec

Above are two pictures of canoes — one **Mi'kmaw** and one **Wolastoqey**. What are they made from? How are the designs similar? How are they different? What is the motif at the front of the **Wolastoqey** canoe? Could you say the same thing about the uses of a **Wolastoqey** canoe as we did about the **Mi'kmaw** canoe?

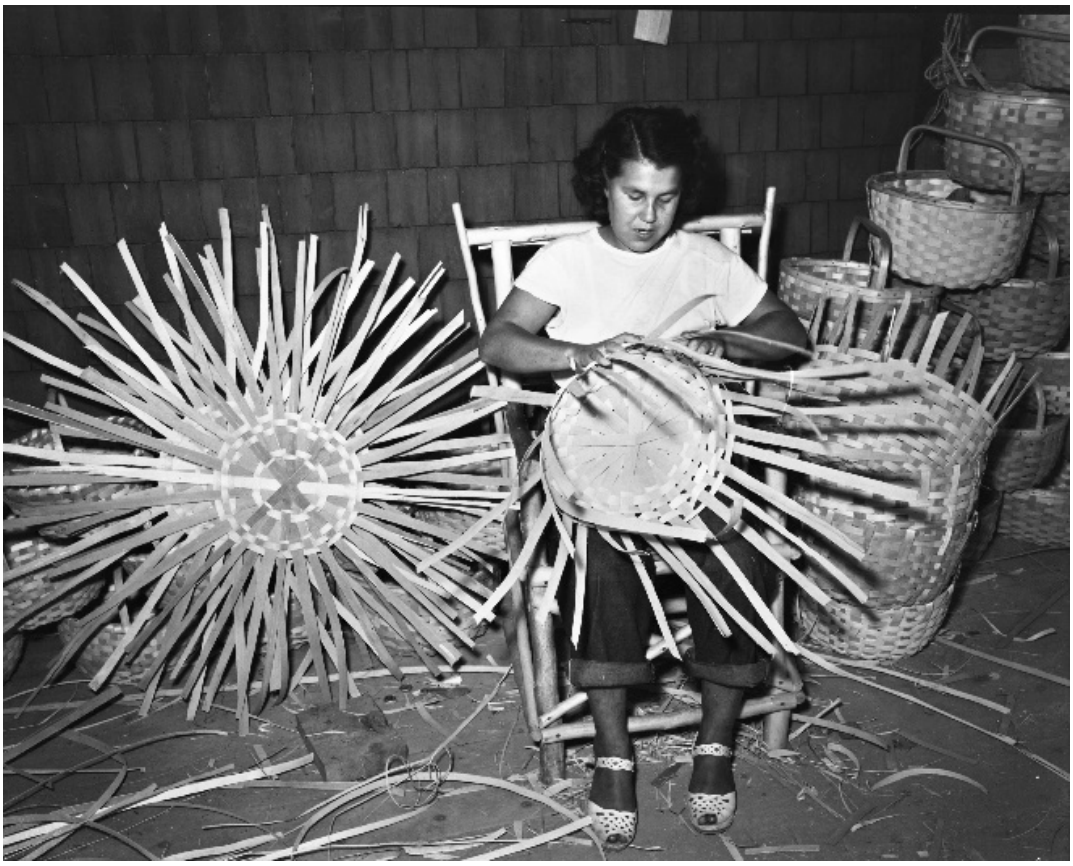
Kuowey Kwitn Pine Dugout Canoe:

Dugout canoe, c. 1557, eastern white pine. Overall: 481 x 68.5 x 28 cm. Gift of Ella Robichaud and Jean-Claude Robichaud, New Brunswick Museum-Musée du Nouveau Brunswick-2006 2006.34

The oldest canoe found in New Brunswick is the dugout canoe found in Val Comeau. It dates back to 1557. Its construction involved the selection of a large tree and the removal of the outer bark. This caused the tree to die and made it easier to harvest. The tree was then felled by using stone axes and adzes. Burning away part of the surface made the task less laborious. How long do you think this whole process took? This kind of dugout canoe would be used to transport supplies and people on longer rivers and coastal shorelines to outer islands.

Likpnikn / Basket / Posonut

David Moses Bridges, **Passamoquoddy** – birchbark baskets and canoes https://www.youtube.com/watch?v=kan4nktVeR0&list=UUMG5Y4CDmcxXv_dcT7jogJA&index=10



Theresa Paul-Moulton weaving baskets. John Thomas Stanton, 195.1
Provincial Archives New Brunswick CA-31

A film without words that shows how baskets are made can be viewed at http://www.wapikoni.ca/films/my-fathers-tools-les-outils-de-mon-pere. This film is called **My Father's Tools – Les Outils de mon Père** by Heather Condo, 2017. In honour of his father, Stephen Jerome makes traditional baskets in his workshop. While doing this, he finds peace through his work uniting him with his forbears, who taught him this skill.

Wolastoqewiyik family making baskets, Watercolour c.1845,
New Brunswick Museum-Musée du Nouveau-Brunswick 5179.1. Source.

Pu'taliewei

Pu'taliewei *or ash basket has always been associated with the* ***Mi'kmaq*** *so much so that we are referred to as the basket weavers, basket people by some First Nations. That is my experience while working with workers from other tribes. The black ash (****wisqoq****) is the tree of choice by most basket-makers, although good baskets can be made from just about any tree in North America. The black ash's growth rings can be separated by pounding with a heavy object like a limb of a harder tree such as a maple (****snawey****). Once the rings have been separated or split they are cut into long strips which are then woven into baskets of every size and use, from a hunting back pack (****nutawletat'g****) to a large laundry basket/hamper or to a little basket to store small delicate items. The top ring and a handle are usually made of white ash (****aqamo'q****) so the wood does not split.*

There is a way to make a certain weave which makes the basket watertight for a long time, maybe while on a river trip or to use in the rain. Basket-making families have been able to supplement their household income during the hard times by selling their creations. As long as there were ash trees around, they never went hungry. I heard a story of a young man who after not finding work in the United States started making baskets there and after a while made enough money from selling his baskets not to need to find a job.

Joe Wilmot, **Listuguj**, Québec

Pqwa'lu'skwewey wow / Clay pot without a kiln / Qahqolunsqey

Marvin Bartel https://www.goshen.edu/art/DeptPgs/rework.html

Metepenagiag (Metepna'kiaq) Heritage Park

Ji'nmuey Tetpiaqewe'l wkotml/ Man's ceremonial coat / Kci Olotahkewakoney Opsqons

Mi'kmaq ceremonial coat c1825, wool with cotton, silk and glass beads:
New Brunswick Museum – Musée du Nouveau Brunswick 30116.
Source.

Have each group research through books or online to find out how long and how difficult these items are to make. Use the pictures or references above. Once all groups have presented their findings, ask the questions.

- Do the resources you have available near your home make you determine the cost of an item?
- Which of these items (above) would Europeans most value? Indigenous groups? Why?

Activity 3 – What Do You Need: A Survey

Summer market downtown Fredericton near City Hall, **Wolastoqey** boys sitting with baskets. Early 1940s. Provincial Archives of New Brunswick Madge Smith Photograph P120-97

Materials required: chart paper, whiteboard, projector, logbook, tally sheets, graph paper

Tell the students again about the importance to Indigenous people of trading once the Europeans started to arrive and settle in the 18th century.

1. Make a class chart of things Europeans would want or need to know from Indigenous people (furs, treatments for curing illnesses, fish, game, modes of transportation [sleds, canoes], edible food). Do the same for Indigenous people (gunpowder, guns, blankets, some food, clothing).

2. Now look at the list again. How has this list changed from the 18th century to the middle of the 20th century? Look at the picture above. What is it that the **Wolastoqey** boys at the Fredericton market are offering? Look at the list again. Are the items they are selling as necessary for survival as they were two hundred years earlier? What do you think changed? Are these items still made and sold by Indigenous people?

3. **Now conduct your own classroom survey.**
   Before you begin, answer the following questions:

   - Think of five things that you cannot live without. List them.
   - Where do you get them?
   - Who pays for them?

- If you don't pay for them yourself, what do you do in return to help whoever pays for them?
- Could you still have these five things without help from others?

4. Now conduct your own survey:

    - Decide what information you want to find out. Write a statement like:
      'I WANT TO DISCOVER WHAT FIVE THINGS MY CLASSMATES CAN'T LIVE WITHOUT AND HOW THEY GET THEM …'
    - Decide how you will collect the information or data.
    - Will you do interviews and record answers on a tally sheet?
    - Will you set up a booth where classmates can answer survey questions?

5. Design your survey. You will need to:

    - Set up your questions as yes-or-no questions, or checklist, or statements that ask people to use a rating scale.
    - Survey as many of your classmates as possible.

6. Analyze the data.

    - Tally the answers to your survey questions. You can use a tally sheet to combine the answers.
    - Decide what the data tells you about 'trading' in your life.
    - Are the items identified by your classmates similar?
    - Do you pay for everything or are some things traded?
    - Do other people pay for some things?
    - What do your classmates do in return to get these items?

7. Sharing the data.

    - Make a bar graph or choose another way to present your data.
    - Write a paragraph telling how 'trading' has changed from when it was set up between Europeans and Indigenous people.
    - Think back to the beginning discussion. Is your 'trading' now as critical (life and death) as it was back then?

Lesson F – References

Abbe Museum **Thinking About Trade Economics** – Lesson Plan Folio, Bar Harbour, Maine

Cuthbertson, Brian **Stubborn Resistance** – New Brunswick Maliseet and Mi'kmaq in defence of their lands; Nimbus Publishing Limited, Halifax, 2015 pp.1 and 3

Whitehead, Ruth Holmes **The Old Man Told Us** Nimbus Publishing Limited, Halifax, 1991 p.55

Man and son making baskets
Provincial Archives of New Brunswick P93-V (2)

Evaluation

Ask students if they have ever made a craft or been introduced to a skill by one of their parents? Which one? Is your family noted in the community for having this skill?

Grade 4: Lesson G

Ta’n Koqowey Elwi’tmasimkɨpp Akukumkeweyiktuk
What was promised in the Treaties
Keq kisi spi-wolamuhusimok

Theme:

Kiskuk Ta’n Teliaq
Contemporary Issues
Tokec Weskuwitasikil Eleyik

Global Competencies

Learning to Learn/Self-Aware and Self-Directed

1. Learners develop identity in the Canadian context (e.g., origin and diversity) and consider one’s connection to others. (Activity 2)
2. Learners take the past into account to understand the present and approach the future. (Activity 1)

Collaboration

1. Learners address disagreements and manage conflict in a sensitive and constructive manner. (Activity 1)
2. Learners co-construct knowledge, meaning, and content. (Activity 2)

Communication

1. Learners communicate effectively and respectfully in different contexts in oral and written form in English, Mi'kmaw and Wolastoqey. (Activity 2)

Global Citizenship and Sustainability

1. Learners contribute to society and the culture of local, national, global, and virtual communities in a responsible, inclusive, accountable, sustainable and ethical manner. (Activity 2)
2. Learners engage in local and global initiatives to make a positive difference. (Activity 2)

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

1. .Students will explain personal opinions and respond to the questions and opinions of others. (Activity 1)
1. Students will listen critically to others' opinions or ideas expressed. (Activity 1)
7. Students will identify instances of prejudice and stereotyping. (Activity 1 and 2)
6. Students will give reasons for their opinions about texts and the work of authors and illustrators. (Activity 1)
9. Students will recognize that particular literary forms require the use of specific features, structures, and patterns. (Activity 1 and 2)

Social Studies
Specific Curriculum Outcomes

4.3.3. Examine the relationship between humans and the physical environment. (Activity 1 and 3)

4.4.3. Describe the political landscape of Canada. (Activity 1 and 2)

4.4.4. Examine symbols associated with Canada's landscape. (Activity 2)

Associated Text Materials

Grade 4 – Explorations

- p. 96-98 – How does earth's physical environment benefit humans? (Activity 1)
- p. 152-153 – How does Canada's government make laws? (Activity 2)

Lesson G– Background Notes for the Teacher

Student Learning

I will:

- learn and practice treaty vocabulary in English, **Wolastoqey** and **Mi'kmaw** by articulating my current level of ability in the languages I am learning (Activity 2)
- identify stereotypes and inaccuracies in persuasive writing by using evidence to inform decisions (Activity 1)

These next three lessons are designed to help students understand what a treaty is and why there are still negotiations about their implementation. There are fewer choices in activities in the next three lessons because many of the concepts are essential to understanding the Treaty process. It is best if at least one of the activities is taught in each lesson.

> *His speech occupied about an hour and was delivered with much vehemence and earnestness and with such gestures of body and of arm as befit a good orator. And in conclusion, he flung into the canoe all his merchandise, which in those parts was worth more than three hundred pounds in cash, as though making him a present thereof in sign of the friendship which he wished to show to him.*
>
> Marc Lescarbot about Messamet, a Sagamo from Port de Lahave, 1606
> History of New France, 1968 p.324

It is important to revisit with students what treaty-making is all about.

A Treaty is:

A. only signed by nations,

B. has equal benefits and obligations on both sides,

C. contains dispute resolution clauses,

D. needs to be ratified by both parties,

E. has the force of law for both parties,

F. cannot be changed or terminated without agreement of both parties.

When reviewing treaties with the class it is important to consider and discuss these six elements.

When European wars spilled over into the colonies, both the French and the English bargained for the support of Indigenous peoples. After 1713, although France suffered defeat and had to give up a large part of its Atlantic possessions, it continued to support its French settlers and their Indigenous allies.

De Monts-Champlain Tri-Centenary Celebrations (1604)
The Landing, Market Slip
Saint John, New Brunswick
June 1904
Photograph by Louis Arthur Holman. New Brunswick Museum-Musée du Nouveau-Brunswick x11237

In an effort to establish a stable peace, British Governor Dummer, in Boston, invited the region's Indigenous population to a meeting. Representatives from Indigenous groups came from present-day Maine, New Hampshire, New Brunswick and Nova Scotia (similar to the **Wabanaki** Confederacy). On December 15th, 1725, the British and the Indigenous representatives negotiated a "Peace and Friendship" treaty. Under the terms of this Treaty, the Indigenous groups agreed to "forbear All Acts of Hostility, Injuries and Discords towards all the Subjects of the Crown of Great Britain and not offer the least hurt, violence, or molestation of them in their persons or Estates."

With this treaty, Governor Dummer intended to prevent conflict between British settlers and Indigenous peoples by establishing trade relations and by getting their consent for British colonization in the region. This treaty of 1725, between the British, **Mi'kmaq** and **Wolastoqewiyik**, was then ratified by many of the **Mi'kmaw** and **Wolastoqey** villages at Annapolis Royal in 1726 and is known as the Mascarene Treaty. It was the first of what are now known as Peace and Friendship Treaties with the British Crown in the Maritime Provinces.

Annie Sacobie at Entrance to a Birchbark Wigwam, Evandale, New Brunswick – Postcard ca.1910
New Brunswick Museum-Musée du Nouveau-Brunswick x14839

Activity 1 deals with this topic. An agreement based on these principles at Fort Howe (see next page) along the Saint John River is negotiated and the class must decide whether or not the circumstances and the agreement itself were fair to both parties.

After the first Peace and Friendship treaty of 1725, several more treaties were signed in the following years. These were all called Peace and Friendship Treaties and they all followed a similar pattern. Most experts on **Mi'kmaw** and **Wolastoqey** treaties would argue that there are eleven Maritime treaties in existence, but some say that there are as many as thirty Maritime treaties. The Covenant Chain of treaties signifies an on-going treaty relationship. Signing these treaties meant that at least two more generations of Indigenous people agreed to similar documents, giving Indigenous people the understanding that these treaties were forever. The British and groups from the **Mi'kmaq**, **Wolastoqewiyik** and **Passamaquoddy** nations concluded treaties between 1725 and 1779. Each time the terms re-affirmed peace and commercial relations. In these treaties, Indigenous peoples did not surrender rights to land or resources.

Activity 2 is based on the significance of treaty-making. It emphasizes that treaty-making is accepted by international law. Before you begin this activity, it is worth discussing with the students what a promise is and how if formalized and between two or more nations it can become a treaty. You might want to start this way:

- What is a promise? A promise is a pledge made between two people or groups.
- What is a treaty? A treaty promise takes the form of an agreement and is a pledge between nations or large groups of people.
- How is an agreement formed? It is written down and signed. Today, it often looks like a contract and is signed legally.

It is important to note that although these contracts were signed legally between nations of people, Indigenous people could not vote in Canadian elections until 1960.

A treaty is an agreement among nations. When it is signed, it becomes a document recognized by international law.

The **Mi'kmaq** Rights Initiative (www.mikmaqrights.com) explains treaties this way: "*An Indian treaty is an exchange of promises between an Indian (Indigenous) group and the Crown, done with a certain level of formality. It usually takes the form of a written, signed document, but can include oral agreements.*"

During the treaty-making period, translating among **Mi'kmaq**, **Wolastoqewiyik**, **Passamaquoddy**, and English was challenging. The **Mi'kmaq**, **Passamaquoddy**, and **Wolastoqewiyik** respected oral agreements amongst each other, yet they bonded agreements by making wampum belts to confirm the treaty.

Activity 1 – Agreement at Menaguashe – Fair or Not Fair?

View of the town and harbour of Saint John taken from the hills southwest of Fort Howe ca.1815
Lithography by Charles Turner 1815 after a painting by Ralph Stennett,
New Brunswick Museum – Musée du Nouveau Brunswick x21183.2

Materials required: logbook, a debate set-up

Additional information for the teacher

The point of this exercise is to introduce the idea of **bias** in historical documents. The detectives (students) need not understand all the details of this meeting but should be able to get the idea that it is one-sided and favours the position of the British. Several points of information from the document that is quoted below are not clear.

It may be helpful if the teacher explains the dynamics of this meeting to the students. This may help the students to understand what is required of them.

- Indigenous leaders were forced to get down on their knees to declare their oath of allegiance to the Crown before they could receive the sacraments from the priest who had been brought to the meeting
- There were some **Mi'kmaw** leaders at this conference
- John Allen was the American officer who had worked with **Wolastoqewiyik** to drive the British out of the St. John River Valley, so he would have been arrested had he been at the conference
- As for the priest, he had never come to serve the people prior to this meeting. His presence was offered as an enticement for **Wolastoqewiyik** to attend the conference
- Additional notes are in blue

Notes from a grand meeting of the Indians at Menaguashe in the harbour of the River Saint John near Fort Howe on Thursday the 24th of September 1778

*The Superintendent declared to them (**Wolastoqewiyik**) that according to his Promise to the **Malecites** (**Wolastoqewiyik**) the last year he had now brought in his hand a Priest. (brought a priest with him) Showing Mr. Bourg, he declared that Mr. Bourg would have visited them sooner but for the apprehension of being carried off by the Rebels. (**Malecite-Wolastoqewiyik**) (The priest, Mr. Bourg, would have come earlier but he was too nervous because of what was happening between the **Wolastoqewiyik** and the British. The **Wolastoqewiyik** here would have knelt before the priest.)*

- *That being about to set out from Chebouctou (Halifax) the Superintendent was greatly concerned that the **Malecites (Wolastoqewiyik)** had plundered one vessel, taken and ransomed another, robbed, and disarmed many of the inhabitants and killed several cattle belonging to the King and that the loyal subjects on the River of Saint John … proceeded to bring back the King's flag accompanied with a formal Declaration of War in writing. (The Superintendent announces that the **Wolastoqewiyik** had stolen a ship, taken another ship and sold it back to the owner, robbed and taken guns from several inhabitants, and killed several cows belonging to the military. In retaliation, people from the area brought the Union Jack (flag) to the military along with a Declaration of War.)*
- *That the unfortunate transaction had happened, and that Mr. Bourg was disposed on behalf of the King to settle and adjust amicably all differences between them (**Malecite-Wolastoqewiyik**). (The priest has been sent by the King to settle these disagreements.)*

- *The Declaration of War being read and fully explained to the **Malecite** (**Wolastoqey**), they declared that they had been deceived by John Allen of Machias (Maine) who had not spoken their sentiments but his own for his own wicked and rebellious purposes. (After the English read the Declaration of War out loud and explained it, the **Wolastoqewiyik** explained that they were told to do the deeds they are accused of by John Allen of Machias (Maine). John Allen was an American soldier and wanted to drive out the British from the St. John River Valley.)*
- *That their **Malecite** (**Wolastoqewiyik**) eyes were now opened that they would propose to restore to the Inhabitants the arms and all the other possessions which they had not consumed or destroyed particularly the three guns. And that they would deliver to Mr. White, in the course of the winter, two hundred pounds of beaver and many moose in order to make good the damages that had been sustained by the individuals who had been kept from hunting by the idle stories of John Allen. (The **Wolastoqewiyik** now understand what had happened and will return all the possessions they stole from the inhabitants, especially the three guns. As a penalty, they will also give the trader, Mr. White, 200 pounds of beaver pelts and many moose to distribute among the inhabitants for the damages they had caused the local inhabitants.)*
- *After the business was over the King's health was drunk, the Superintendent then equipped the Chiefs and Captains with his own hands and distributed to the rest a variety of clothing and other presents. (After this was agreed upon, everyone toasted the King, and the Superintendent gave the Chiefs some clothing and other presents.)*
- *The evening and night although very rainy, were spent in the open air with great mirth under the British flag. (A celebration was held under the British flag.)*
- *The 26th the Indians being on their departure were saluted at 12 o'clock by the cannon of Fort Howe. His Majesty's ship Albany returned the cannon fire by three Huzzas (hip hip hooray cheers) and Indian whoops. (The next day cannons were fired, and everyone called in celebration as the **Wolastoqewiyik** started to depart.)*
- *Then the **Mi'kmaq** chief made a handsome speech and delivered to the Superintendent a string of Wampum on behalf of his whole **Mi'kmaq** nation as their start of approbation (approval) to everything that had been said. (A Mi'kmaw chief who was observing the meeting made a moving speech and gave the Superintendent a string of wampum to demonstrate that the **Mi'kmaq** accepted what had happened.)*
- *This being finished the Superintendent Major Studholm and the Reverend Mr. Bourg seated themselves when a **Malecite** (**Wolastoqey**) captain began a song and dance in honour of the Conference. (The conference ended with the **Wolastoqey** captain performing a song and dance before the Superintendent and the Priest.)*

Wolastoqewiyik Group at French Village, Kingsclear, N.B. gather to celebrate Corpus Christi Day, ca. 1887
N.B. Provincial Archives, G.T. Taylor Collection P5/170

Be a Detective – Think, pair, and share

In pairs answer the following questions:

- Who do you think wrote this report?
- For whom do you think these notes were written? Why?
- Do you think that these notes are accurate? Why or why not?
- Find at least three details that create some doubt in your mind. (For the teacher, here are some clues: who wrote the Declaration of War, the settlers or the British? What was the role of the **Mi'kmaq** at this meeting? The string of wampum is already finished even though the Declaration of War has just been read. The priest, Mr. Bourg, took over a year to get there. John Allen is accused of all these troubles but is not present. The priest, Mr. Bourg, has never been there before. The assumption that the **Wolastoqeywiyik** (**Malecite**) can give back all those things including the guns and the beaver and moose and still survive.)
- Share your clues and arguments in your group.
- Take it to court. Have your class divide into three groups. Give each group 5 minutes. One group defends the story as presented by the British; one group points out inaccuracies in the report and represents the **Wolastoqewiyik** (**Malecite**). Each group is then given two minutes to rebut the other's arguments. The third group listens, takes notes, asks one question to each group at the end of the proceedings, and then votes on whether or not this is a fair agreement.

Activity 2 – Word Scramble

Materials required: blackline master, envelopes

To familiarize students with the idea of a treaty, begin with a word scramble. Cut up each definition on the blackline master into single words and place them in an envelope so that each group has one copy of the definition. Then give the envelopes to the groups and ask them to reassemble the words into a phrase. The process of putting the words back into the correct order gives students time to think about what the words mean and raises other ideas and experiences related to them. The teacher monitors the groups and assists as necessary. Teachers need to watch out for groups who will think they have it but may need to rearrange a word or two.

Use this activity to provide time to learn, discuss, and stretch student understanding of the new vocabulary. Using the **Mi'kmaw** or **Wolastoqey** language app, assign each student a word in **Mi'kmaw** or **Wolastoqey Latuwewakon** and have the group read the entire statement aloud.

Ankukumkewey na elwi'tmaqn ujit Kmitkinu'l. Kisi-wisuna'tasikl wi'katiknn ta'n amujpa majulkwatikl msɨt tamiaw.

A treaty is an agreement among nations. It is a signed document binding by international law.

Kci Lakutuwakon nit mawuhkahticik kishomawotihtit. Psiw ote nuliwiw ktahkomikuk wolamsotasu eli Kcipahk tpaskuwakon tanci wikhikonahasik.

A treaty is an agreement among nations. It is a signed document, binding by international law.

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Lesson G – References

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Mi'kmawey Debert Cultural Centre **Mi'kmawe'l Tan Teli-Kinemuemk**, p.110-111 2015 CD pg.106 **Treaty Word Scramble**

Provincial Archives of New Brunswick *At a grand meeting of the Indians at Menaguashe in the harbour of the River Saint John near Fort Howe on Thursday on the 24th Sept 1778*

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Grade 4: Lesson H

Ikanpukultijik aqq Ankukumkewe'l
Leaders and Treaties
Kci-skicinuwok naka Lakutuwakonol

Theme:

Kiskuk Ta'n Teliaq
Contemporary Issues
Tokec Weskuwitasikil Eleyik

Global Competencies

Critical Thinking and Problem Solving

1. Learners will see patterns, make connections, transfer learnings from one situation to another by using real world applications. (Activity 1)

Innovation, Creativity, and Entrepreneurship

1. Learners turn ideas into value for others by enhancing ideas to provide improved solutions to complex, economic, social, and political problems. (Activity 1 and 3)

Learning to Learn/Self-Aware and Self-Directed

1. Learners have self-efficacy and believe that they can make life better for themselves and others. (Activity 2 and 3)
2. Learners manage various added values of life, and physical, emotional, social, spiritual, and mental well-being. (Activity 2 and 3)

Collaboration

1. Learners participate in teams, establish positive and respectful relationships, develop trust, act co-operatively and with integrity. (Activity 1, 2, and 3)

Global Citizenship and Sustainability

3. Learners recognize discrimination and promote principles of equity, human rights, and democratic participation. (Activity 1, 2, and 3)

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

1. Students will ask and respond to questions to clarify information and explore solutions to problems. (Activity 3)
2. Students will give and follow instructions and respond to questions and directions. (Activity 1)
3. Students will show an awareness of the kinds of language appropriate to different situations and audiences. (Activity 2)
5. Students will use a range of reference texts and an electronic search to facilitate the selection process. (Activity 3)
6. Students will describe, share, and discuss their personal reactions to texts. (Activity 2)
8. Students will experiment with language appropriate to purpose, audience, and form. (Activity 2)
9. Students will demonstrate an awareness of purpose and audience. (Activity 2)

10. Students will select, organize, and combine relevant information from two or more sources to construct and communicate meaning. (Activity 3)

Mathematics
Shape and Space

4. 2. Read and record calendar dates in a variety of formats. (Activity 1)

Social Studies
Specific Curriculum Outcomes

4.2.3. Evaluate the impact of exploration over time. (Activity 1)

4.4.2. Examine the human landscape of Canada. (Activity 1)

4.4.3. Describe the political landscape of Canada. (Activity 1, 2, and 3)

4.4.4. Examine symbols associated with Canada's landscape. (Activity 2 and 3)

Visual Arts Outcomes

Students will be able to:

1. Use a variety of paper manipulation techniques: folding, overlapping to create a collage. (Activities 1 and 3)
2. Understand that a two-dimensional surface can become three-dimensional by various paper manipulation and additive techniques. (Activity 3)
3. Recognize size relationships: over/under; foreground/midground/background. (Activity 3)
4. Use a variety of sources to stimulate ideas on creating artwork – quotes, paintings, the environment. (Activity 3)

Associated Text Materials

Grade 4 – Explorations

- p. 92 – How do Humans and Earth Interact? (Activity 1)

- p. 96 – How Does Earth's Physical Environment Benefit Humans? (Activity 2 and 3)
- p. 104 – How Do Humans Impact Earth? (Activity 1)
- p. 108 – Pulling it together. (Activity 3)
- p .130 – What influences where people live. (Activity 3)

Lesson H– Background Notes for the Teacher

Student Learning

I will:

- Know that newcomers relied on a good relationship with Indigenous people (Activity 1, 2 and 3)
- Understand that the Crown intended to populate **Waponahkik** (**Wabanaki Territory**) lands in the Maritimes with European settlers, but did not tell **Saqamaq** or **Kci-skicinuwok** (Chiefs or Native Leaders) at the treaty conferences (Activity 1, 2 and 3)
- Weigh the impacts of the social, political, cultural, and economic systems on each other. Explain the reasons for the warfare, diplomacy, and treaties between the Indigenous people and the British Empire during the 18th century (Activity 1, 2 and 3)
- Understand that treaties were signed, and promises were made (Activity 2 and 3)
- Appreciate that treaties were Nation-to-Nation Alliances (Activity 1, 2 and 3)
- Demonstrate that treaty-making involved ritual, ceremony, commitment, and celebration (Activity 2 and 3)
- Use a collage to illustrate concepts of relationships between different peoples (Activity 3)
- Create a timeline demonstrating the Covenant Chain of Treaties (Activity 1)
- Use role play to imagine experiences of other people from other cultures (Activity 2)

> *Sir: After the writing, which you gave me to show my people, had been read, they decided to go to Halifax. We are therefore making ready and shall set out in two days. We are sending Francus Arseneau to get from you the letter which you promised us, which should be your assurance that the Government will grant us a domain for hunting and fishing, that neither fort nor fortress shall be built upon it, that we shall be free to come and go whenever we please. Moreover, you know what we told you, we have said the same thing in the Council; and it would be vexatious for us to undertake this journey if you do not give us some reason to hope.*
>
> *We await this letter, which you are not to seal. When we return, we shall see you.*
>
> Alkmou (L'kimu), Chief, Gasparau, 19 January 1755

Indigenous people and Europeans attempted to regularize and regulate their relationship to each other through the use of written instruments — deeds and treaties. The English settlers were eager to acquire land from the **Waponahkiyik**. Although dealing with the same document, **Waponahkiyik** and Europeans saw these land transactions differently. To the **Waponahkiyik**, the land was a living thing, shared with the creatures on it, to be held in trust for future generations. The English, on the other hand, saw land as something to be bought and sold, like any other commodity. Consequently, from the Indigenous point of view, there was no transfer of land in any of the treaties.

Therefore, it was not surprising that both sides felt wronged by these transactions.

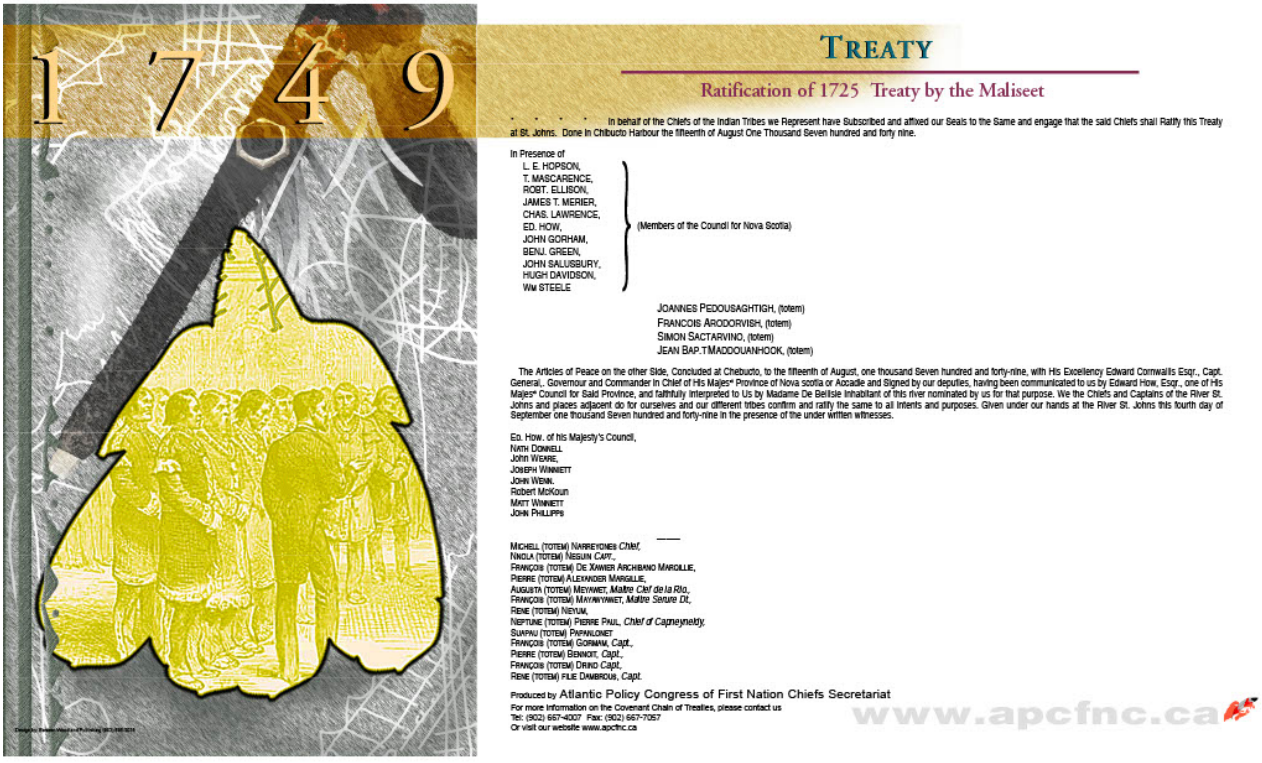
Covenant Chain of Treaties

The Covenant Chain of Treaties is a group of interconnected treaties, whereby the British Crown and **Waponahkiyik** First Nations created a chain of related commitments to each other. There were other treaties and alliances signed before, during and after those listed here. These were selected because they figure prominently in recent cases that have been decided upon by the Supreme Court of Canada. You can find more information at the Atlantic Policy Congress website, http://www.apcfnc.ca/about-apc/treaties/.

1725/1726/1728 There were two similar treaties negotiated in Boston in 1725 by Governor Dummer. The first one was signed by four Penobscot representatives, but other groups were in attendance, including the **Mi'kmaq**, **Wolastoqewiyik** and **Passamaquoddy** who attended the ratification. The first of these treaties, known as Governor Dummer's Treaty, was ratified again by the **Waponahkiyik**, in what is now Maine. The second treaty is known as Mascarene's Treaty since Paul Mascarene had been sent to negotiate a separate treaty for Nova Scotia. This treaty, between the British, **Mi'kmaq**, **Wolastqewiyik** (Maliseet) and **Passamaquoddy** was then ratified by most of the **Mi'kmaw**, **Wolastoqey** (Maliseet) and **Passamaquoddy** villages at Annapolis Royal in 1726 and again in 1728. It was the first of what are now known as treaties of Peace and Friendship with the British Crown in the Maritime Provinces. What is important is that this Treaty, known as Mascarene's Treaty, consisted of two parts, one part containing **Mi'kmaw**, **Passamaquoddy** and **Wolastoqey** promises, and another part containing English promises, including the most important promise: to respect Indigenous hunting, fishing, and planting grounds.

1749 The Royal Commission of Inquiry into the legal rights of the Indigenous nations in North America said that: “Indians, though living amongst the King’s subjects in these countries, are a separate and distinct people from them, they are treated as such, they have a policy of their own, and they make peace and war with any nations of Indians when they think fit, without control from the English.“

1749 Treaty signed at Chebucto (Halifax) and ratified on the St. John River renewing the Treaty of 1725. Governor Edward Cornwallis, hoping to secure control over lands west of the Missaguash River (New Brunswick border), invited the two Indigenous nations to sign a new treaty to reconfirm loyalty to the Crown. However, most **Mi’kmaw** leaders refused to attend the 1749 peace talks in protest of the governor’s founding of Halifax that year. Increasing British military presence and settlement in the region threatened traditional **Mi’kmaw** villages, territories, and fishing and hunting grounds. Only the Chignecto **Mi’kmaq** joined the **Wolastoqewiyik** in signing the treaty. In the continuing campaign for Chignecto, Governor Cornwallis punished the **Mi’kmaq** who did not attend by offering a reward of ten guineas for the scalps of **Mi’kmaw** men, women and children. The London Board of Trade disagreed with this “extermination” policy.



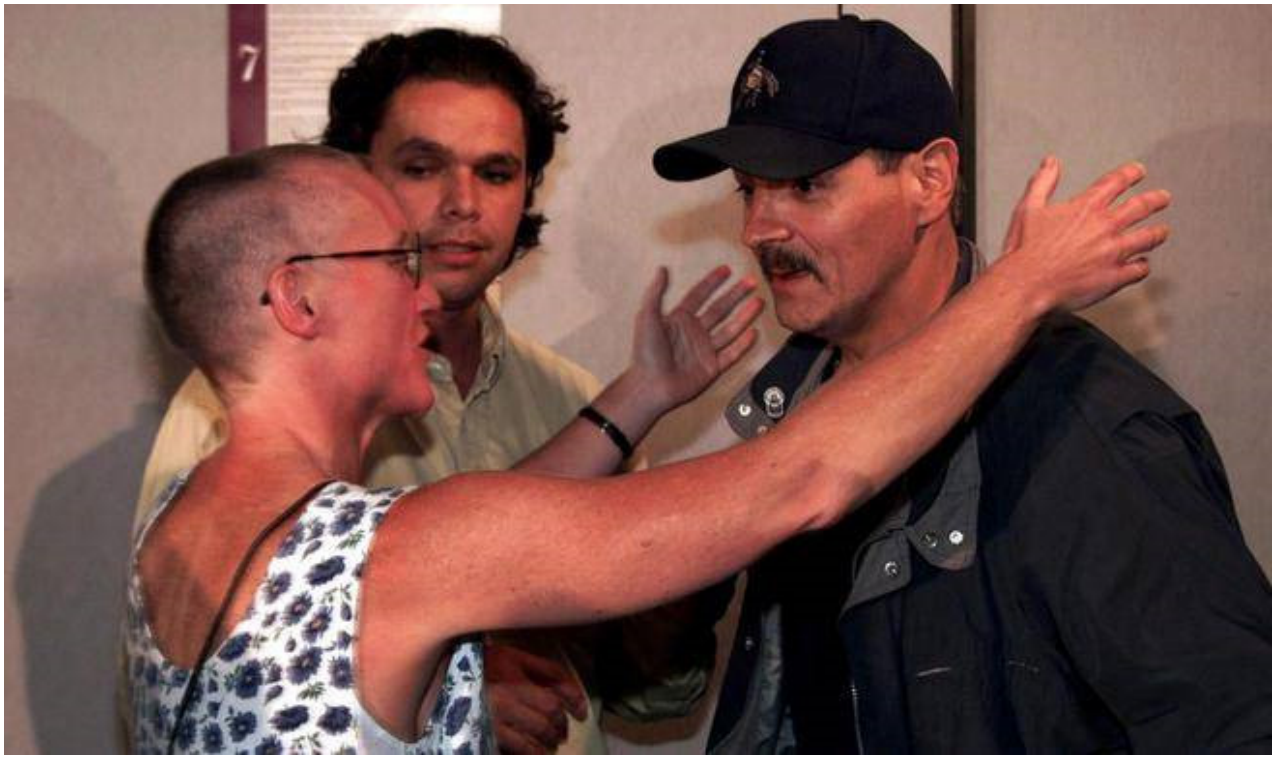
Scrubbing the name of Halifax founder Edward Cornwallis to be put to a vote

The statue of Edward Cornwallis stood in downtown Halifax until it was taken down in 2017. **Why do you think this was done?**

1752 The Treaty of 1752, signed by Jean Baptiste Cope, described as the Chief Sachem of the **Mi'kmaq** inhabiting the eastern part of Nova Scotia, and Governor Hopson of Nova Scotia, made peace and promised hunting, fishing, and trading rights. It put an end to the skirmishes of 1749-52. "It is agreed that Indians shall not be hindered from but have free liberty of hunting and fishing as usual." It also dealt with the matters of justice: for disputes between Indigenous people and the British, the English civil justice system would prevail, and Indigenous people would receive the same treatment as the British. There are many instances of the Mi'kmaq stating that they had not agreed to this term

Signature of Jean Baptiste Cope (Beaver). Source.

1760-61 Treaties of Peace and Friendship were made by the Governor of Nova Scotia with the **Mi'kmaq**, **Wolastoqewiyik** (Maliseet) and **Passamaquoddy**. These are the same treaties that were upheld and interpreted by the Supreme Court in the Donald Marshall Jr. case. They include the right to harvest fish, wildlife, wild fruit and berries to support a moderate livelihood for the treaty beneficiaries. While the groups promised not to bother the British in their settlements, the Indigenous groups did not cede or give up their land title and other rights.



Donald Marshall Jr., right, is greeted by lawyer Anne Derrick, left, as **Mi'kmaw** lawyer Bernard Christmas looks on in Halifax on Friday, Sept. 17, 1999. The Supreme Court of Canada upheld a centuries-old treaty and acquitted Marshall on illegal fishing charges (Andrew Vaughan – The Canadian Press). Source.

1760 A new treaty was signed in Halifax by Mitchell Neptune (**Passamaquoddy**) and Ballomy Gloade (**Wolastoqewiyik** — Maliseet). There was no surrender of land and land was not ceded to the British. This treaty focused on renewing the old treaties of 1726 and 1749 and incorporating them into a new Peace and Friendship Treaty. The emphasis was on the trading of furs for European goods and was followed up by an agreement on trading. This Treaty was signed later in the year by delegates from Richibucto, la Hève, Schubenacadie, Pictou, Malagomich, Cape Breton, Shediac, Miramichi and Pokemouche.

1762 Triggered by Royal Instructions in 1761, Belcher's Proclamation described the British intention to protect the just rights of the **Mi'kmaq** to their land "setting aside lands for Indians, incorporating the coastal areas from the Strait of Canso to the Bay of Chaleur for the special purpose of hunting, fowling, and fishing."

Jonathan Belcher, 1756 Portrait by John Singleton Copley
oil on canvas Beaverbrook Art Gallery, Fredericton

1763 The Royal Proclamation of 1763 is a complicated document that reserved large areas of land in North America as Indigenous hunting grounds and set out a process for cession and purchase of Indian lands. It is still seen as a foundational document in the relationship between First Nations peoples and the Crown. This will be further described in Grade 5.

By the KING,

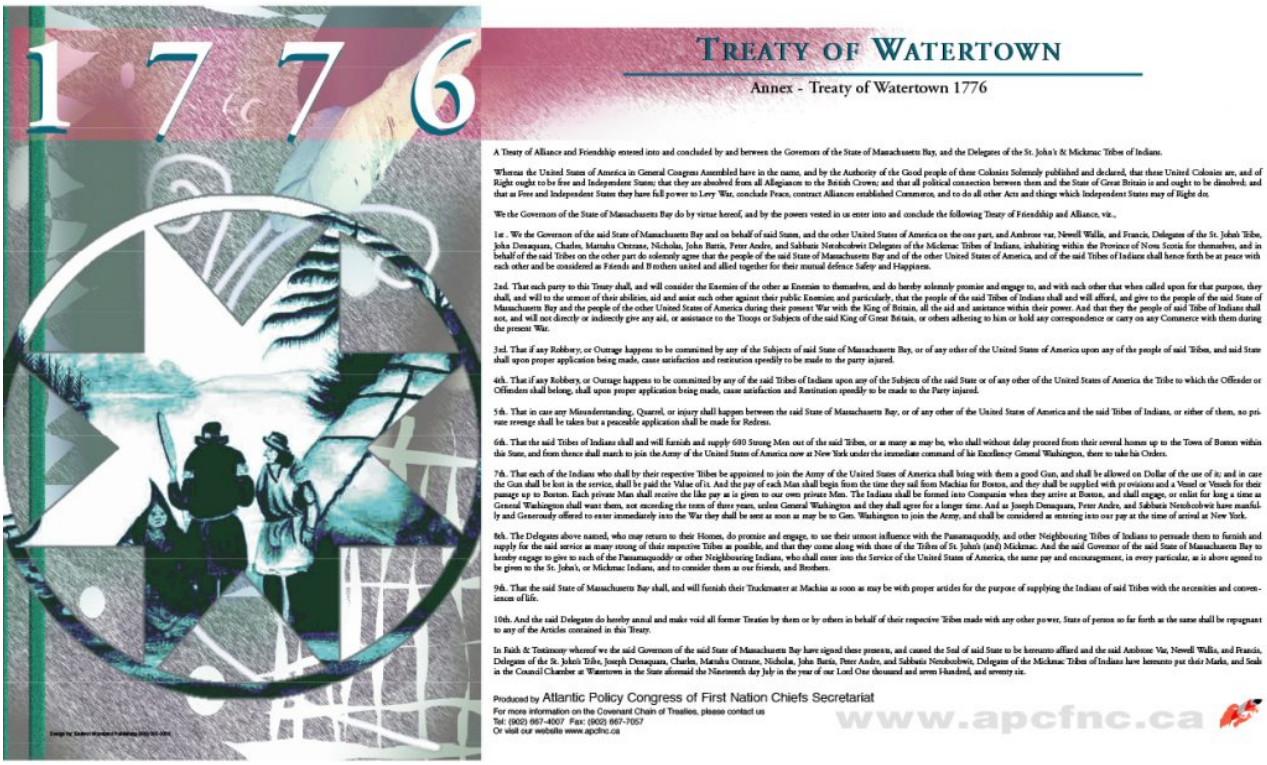
A PROCLAMATION.

GEORGE R.

GOD save the KING.

LONDON:

1776 The treaty of 1776, signed in Watertown, MA, USA, established relations with the newly created United States against the British. The Americans promised to approach their relationship with the **Mi'kmaq** in the manner of the French rather than the British.



Although there is no evidence that Indigenous people from Canada signed it, this is why Indigenous people in the Maritimes can still sign up for the United States military.

Mi'kmaq Warrior by Charny. Source.

1778-1779 With the start of the American Revolution in 1775, the final treaty between the **Mi'kmaq** and **Wolastoqiyik** and the British was signed over two years. In 1778, this treaty included **Wolastoqey** delegates from the St. John River area and **Mi'kmaw** representatives from Richibucto, Miramichi and Chignecto. In 1779, the peace agreement included **Mi'kmaq** from Cape Tormentine to Baie de Chaleurs. They promised not to assist the Americans in the revolution and to follow their "hunting and fishing in a peaceable and quiet manner." The military threat from the **Mi'kmaq** was diminished significantly by this treaty.

For Indigenous people, treaty-making operated on the principle of extended family. Treaties reflect three things: 1) interconnectedness 2) intergenerational understanding and 3) interdependency. Therefore, a treaty is considered a sacred vow. Treaty-making is part of a sacred order and every time a treaty is made it is adding to the order. As treaties build on each other they add to and project the extended family and intergenerational life experience. As Fred Metallic, from **Listuguj**, says, "*We are all brothers and sisters in Creation. Treaties are covenants to that order and guide us in our relationships.*" (Battiste, Marie Living Treaties 2016 p. 46) The British did not at all have this emphasis on treaties being intergenerational.

Activity 1 – Make a Chain of Treaties Timeline

Materials required: different colours of construction paper, markers, index cards, rope

Each treaty is detailed and written in the language of the period. The teacher will have to choose what information to give the students and explain it. Essential differences among the treaties has been highlighted.

Divide your class into pairs. Each pair is assigned one treaty. Give each pair a piece of construction paper (different colours) and a large marker. Have the pair fold the paper in half lengthwise. As you read out about the Chain of Treaties — on ONE side of the folded paper write the date in large numbers. On the reverse side of the folded paper have each pair write one or two words or a short sentence that describes what was said in that treaty. Copy the sentences onto an index card. There are ten treaties mentioned here. At the end of the treaties have the students arrange their papers on the floor in the correct order by date. String the treaties on one long rope and hang them across the classroom so that both sides can be read. After ten minutes of looking at the index cards, have each original pair in the order of the Treaties hold up their cards above their heads so that they can recite what they wrote on each card without looking at their card. This will help ensure that the pairs can collectively understand the order of the Treaties.

Activity 2 – What Is in a Speech?

Materials required: whiteboard, projector, logbook

Coronation of George V1-Indians of Kingsclear Reserve march off, 1937, Madge Smith photo
Public Archives of New Brunswick P120-19-32

Look carefully at the photograph above and read the caption. Why would the **Pilikewiyik** (from Pilik) be honouring the coronation of a British King?

Read aloud the two quotes below as dramatically as possible. Explain that the Indigenous people believed that a treaty was between the two parties and their creator. What is an orator? Who does he represent? Why would Chief Simon be concerned about the sun? How did he feel about it — what did it signify? In the treaty of 1752 excerpt, how would Governor Hopson have felt about sending this letter to his boss, the Earl of Holdernesse?

First quote:

At the Treaty of the Two Brothers 1703 – Governor Dudley of Massachusetts with Representatives of Addroscroggins, Norridgewocks, Kennebets and Penobscots at Falmouth:

Captain Simmo, who was their orator arose and said that they acknowledged his Favour in giving them a Visit at [sic.] such a juncture, with so many of the Council and Gentlemen of both Provinces, assuring him that they aimed at nothing more than Peace: and "that as high as the Sun was above the earth, so far distant should their Designs be of making the least breach between each other." They presented Governor Dudley a belt of wampum and invited him to the Two Pillars of Stone which were called Two Brothers.

Wheelock, Edward **Penhallow's Indian Wars** Boston 1924. Source.

Second quote:

Letter of Governor Hopson to the Right Honourable, the Earl of Holdernesse concerning the Peace and Friendship Treaty 1752:

That all transactions during the late war shall on both sides be buried with the hatchet and that the said Indians have all favour, friendship, and protection shown them from this His Majesty's government.

Source.

To get the class prepared for the next activity, talk about what a treaty is and why it might be important. Make comparisons (it is a promise – and it needs to be respected!).

1. With the students create a web of the words that indicate a promise has been made between First Nations people and the Government.
2. In pairs, have students create opening statements that could be part of an official opening to a treaty using the words from the web.
3. Finally have the pairs re-read these treaty statements above aloud and add their own statements to them.

Jonathan Belcher, in the Treaty of 1752, said: "**Protection and allegiance are fastened together by links; if a link is broken the chain will be loose**."

4. What does this mean? If you don't know, try acting it out using other students as the chain. The game of Red Rover is a good metaphor.

MicMac Indians and letter signed by Edward, Duke of Kent 1795, watercolour, Library and Archives Canada/Peter Winkworth Collection of Canadiana at the National Archives of Canada/e000996329

Is this a treaty? Why or why not? If it is not a treaty, what is it?

Activity 3 – Create a Class Collage about Treaties

Materials required: scrap or recycled materials, glue, Bristol board, pencils, paper, erasers, scissors

A collage is an image made from miscellaneous — often scrap or recycled — materials. The materials are cut and glued onto a backing and can be painted. Collage should be tactile — and it is these skills in art that should be highlighted — texture, pattern, shape, position, and colour.

This activity is also about creating a message. The subject here is treaties and either: a) how and where they were signed or b) setting up the parts of a treaty signing. Use the text and images in the teacher's introduction as focal points. You can also use the internet for research and have students gather more images that answer the following questions:

- What did the treaties look like?
- What did British soldiers wear when treaties were signed?
- How did Indigenous people celebrate following the treaty signing?
- Who wore a treaty medal and what did it look like?
- How was a treaty agreement sealed?

Make sure that the middle of the collage shows that a treaty has been reached. Some suggestions might be:

- A handshake
- A shared meal
- Gift giving
- A dance
- A hatchet being buried
- A shot from a cannon

Materials for planning the collage

- Pencils
- Paper
- Erasers

Materials for collage

- Found materials, man-made: pieces of plastic, vinyl, cotton, batten, pieces of machine parts, candy wrappers, washers, felt, fabric scraps, junk jewelry, wallpaper samples, paper doilies, painted paper, construction paper
- Natural materials: sand, popsicle sticks, small stones, twigs, dried leaves or flowers, tree bark, moss, shells, fur or fake fur, straw, seeds, beans, rice
- Cut up text and photos from this lesson
- Scissors
- Heavy cardboard as a background

Preparation

- Divide the class into two. One group can work on the British side of the collage and the other on the Indigenous side.
- Have students describe where the signing of a treaty might have occurred (inside a fort; outside in an open field, etc.) and have the whole class create the background. They can draw this first on paper and compare notes.
    - Make sure that the sky and the ground meet at the horizon line and that the sky isn't just a strip at the top of the page
    - Look at relative sizes of objects in their drawings
    - Show the students how to use scrap materials to fill in the background area or paint it
    - In the two groups, now have students create people (Indigenous and British) from the scraps and add the quotes and pictures from the text above. Are they near each other? What expressions do they have? What are they doing?
    - Make sure that the pieces of found objects overlap. Also, make the Indigenous people out of more natural objects and the British out of man-made objects.

    - Hand out glue only after students have their pieces cut out and arranged on the background and remember to leave space in the centre so students can include how the treaty was reached.

- As a class group, decide on the focus of the agreement — make this image larger than the rest of the images and place it in the centre
- Students may choose to make a border design of repeated objects — wampum was made of shells, or ribbon (British military)
- Collage-making is often more effective if done in two or three short sessions rather than in one long one.
- Admire. Invite another class in to see the collage and ask them what they see in it.

Lesson H – References

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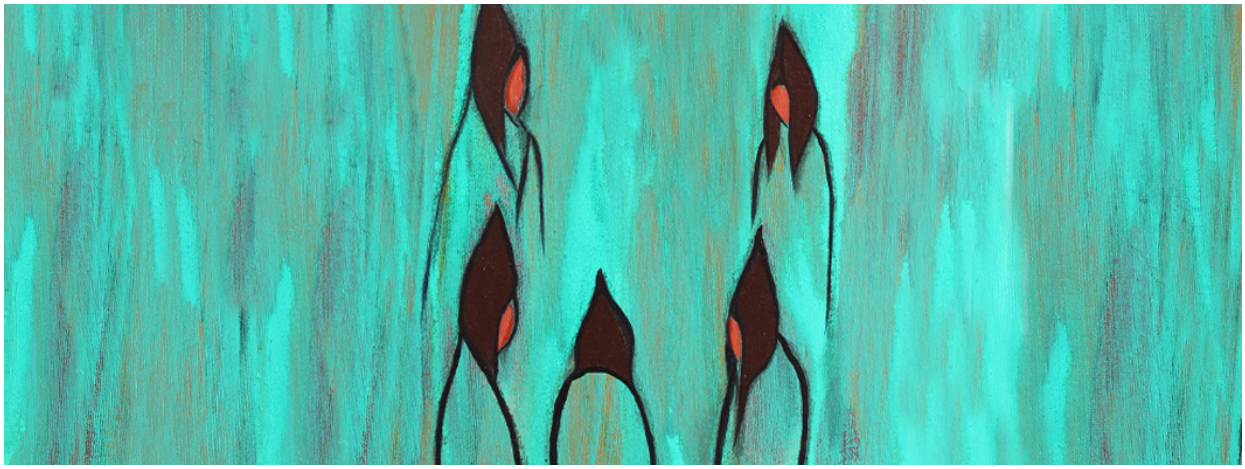
Medals of the Richibucto **Mi'kmaq, Elsipogtog**, New Brunswick Museum – Musée du Nouveau-Brunswick X14850

Grade 4: Lesson I



Mawi-espi-mlkiknamk
Sovereignty
Tpelomosuwakon

Theme:

Kiskuk Ta'n Teliaq
Contemporary Issues
Tokec Weskuwitasikil Eleyik

Global Competencies

Critical Thinking and Problem Solving

1. Learners will solve meaningful, real-life, complex problems. (Activity 2 and 3)

Innovation, Creativity, and Entrepreneurship

1. Learners lead and motivate with an ethical entrepreneurship spirit. (Activity 3)

Collaboration

1. Learners address disagreements and manage conflict in a sensitive and constructive manner. (Activity 3)

Communication

1. Learners ask effective questions to acquire knowledge. (Activity 1)
2. Learners voice opinions and advocate for ideas. (Activity 1, 2, and 3)

Global Citizenship and Sustainability

1. Learners contribute to society and to the culture of local, national, and global communities in a responsible, inclusive, accountable, sustainable, and ethical manner. (Activity 1, 2, and 3)

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically. (Activity 1, 2 and 3)
7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre. (Activity 1 and 3)
3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose. (Activity 1 and 3)
8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings and to use their imaginations. (Activity 3)
9. Students will be expected to create texts collaboratively and independently using a variety of forms for a range of audiences and purposes. (Activity 3)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

3.2.1. Examine the diverse people in their province. (Activity 2 and 3)

3.2.2. Examine how diverse people in their culture express their culture. (Activity 1 and 2)

3.2.3. Take age-appropriate action to promote positive interactions among people. (Activity 3)

3.3.1. Examine the purpose, function, and structure of governments in their province. (Activity 2 and 3)

3.3.3. Demonstrate an understanding of how citizens participate in public decision making. (Activity 3)

Associated Text Materials

Grade 4 – Explorations

- p. 144 Create an Organizational Chart
- p. 157 Pulling it Together Question 3

Lesson I– Background Notes for the Teacher

Student Learning

I will:

- Model leadership and stewardship by interviewing an Elder or an Indigenous celebrity to understand what wisdom they have for their own community and for the world at large (Activity 1)
- Understand the implications of the Peace and Friendship Treaties as they relate to unceded territory. Acknowledge what Indigenous people have attempted to create on unceded territory in order to improve their well-being (Activity 2)
- Foster collaborative leadership, responsibility, and ownership through designing a declaration which will provide for Indigenous people in the future (Activity 3)

> *Me think something wrong with white man's Council. When Micmac used to have Council, old men speak and tell'em young men what to do — and young men listen and do what old men tell'em; white men change that too; now young men speak'em and old men listen; that's the reason so many different kinds speak'em. Believe more better, Micmac Council.*
>
> Peter Paul, 1865

John Sark, Chief of the Prince Edward Island **Mi'kmaq**, ca. 1910-1920
Library and Archives Canada/Katherine Hughes fonds/a082226k

The 18th century treaties between the **Mi'kmaq**, **Wolastoqewiyik**, **Passamaquoddy** and the British were treaties of "Peace and Friendship" — essentially diplomatic agreements in which all parties promised peace and friendship. The neutrality of the **Mi'kmaq**, **Passamaquoddy** and **Wolastoqewiyik** in conflicts between the English and French was made in return for protection of their inherent rights to the land — the rights to fish, hunt, trap, and gather. They did not foresee that not only would their lands be taken from them, but so also would their rights to hunting, fishing and planting grounds.

This has become a major issue for the courts since the time of the first treaties. Currently, the Supreme Court of Canada has stated that the written word cannot be taken literally. Instead, the Supreme Court, in some cases, has taken a broader interpretation when implementing the treaties. It considers the intent of the signatories and honours the original purpose of the agreements. This has not always been the case with the courts.

One of the most important ideas in contemporary issues related to treaties is the concept of **Mi'kmaw**, **Passamaquoddy** and **Wolastoqey** Title. For many people, this concept is difficult to understand because it does not equate easily to non-Indigenous concepts of property rights and land use. The easiest way to understand it is as "the legal right to unceded (occupied) territory." Because **Mi'kmaw**, **Passamaquoddy** and **Wolastoqey** treaties are about peace and friendship, they never addressed the surrender of land, territory, or resources.

Sovereignty is the right of a people to self-govern. Whether this right is seen as flowing from the people themselves, from some spiritual source, or as a "law of nature," most cultures would include political sovereignty as a basic human right. The **Waponahkiyik** have been struggling with issues of sovereignty ever since Europeans arrived on these shores.

As you have learned, the eighteenth century was a time of change and disruption for Indigenous people. Their traditional culture and social structure were torn apart by the introduction of European trade goods, by repeated cycles of epidemic diseases that killed over 75% of the population, and by the economics of the fur trade which introduced guns and alcohol, forcing people from traditional ways of life and into participation in the larger European economy. Reeling from these rapid changes and greatly reduced in numbers, the **Waponahkiyik** people regrouped their family and political units and adapted to life in this changed New World.

In the 20th and 21st centuries, Indigenous leaders began to challenge the courts for the legal right to unceded territory. There are challenges to keeping traditional ways of life in a changing and non-traditional world. While traditional ways of life had, over the centuries, to adapt to new situations and circumstances, the most recent changes including climate change have had a big impact on the life hoped for by Indigenous people when the Peace and Friendship Treaties were signed.

Treaties are a means to address issues related to the rights of First Nations, as well as to establish a foundation for building a new relationship between First Nations and non-Indigenous governments and people. Thus, the public along with Indigenous people all become Treaty people. We are all affected. We must work together for the future development of all communities.

Activity 1 – An Interview with an Elder or a Well-respected Person

Shirley Bear, Tobique,
Well-respected Visual Artist
and Poet

Materials required: iPhone or other recording device, logbook

Read the Peter Paul quote to the students. Then, discuss the word "sovereign". Ask how Elders or well-respected people in a community can make a community more sovereign – either coming from the people themselves (like Jason Barnaby) or from some spiritual source. Read the passage below as told by Jason Barnaby of **Esgenoôpetitj** (**Skno'pitijk**), one of the creators of this resource.

> *I was able to secure some time with Elder Arthur Bartiboug yesterday. Elder Bartiboug is truly a living historian of our culture, writings (Pacifique dialect), and has truly interesting stories of the past.*
>
> *I asked him last night, what is a **Kinap** (**gee nup**), shaman or medicine man? Women were called **Puowin**. He told me, in the past, there were **Kinap** in our community and in most **Mi'kmaq** communities, but no one ever really directly would know who it was but that they would always be suspicious of who it may be. A **Kinap** is usually a man with great powers and one story he told me was of a man by the name of Edward in **Esgenoôpetitj** (**Skno'pitijk**) before Elder Bartiboug's time.*

*Mr. Edward was a forester like many other **Mi'kmaw**. Many men would work in groups using a buck saw, but Mr. Edward would only work alone and away from everyone else and only used an axe. By lunch time when the men in groups were ready for their noon hour break, Mr. Edward would already be sitting close by, watching the men, no one would ever see him or catch him approaching the men for lunch. The men would always compete between each other about who cut the most wood — Mr. Edward would always have cut two cords by lunch time which is quite a feat working alone with an axe or even working alone today with a power saw. It is said that if anyone would touch Mr. Edward's axe handle, he would remove it right away and toss it into the fire and replace it with a new handle.*

*On a personal note, when I was young, Elder Bartiboug was talked about that he may be a **Kinap** in our community. His great grandmother, who I remember, was a **Puowin** (shaman). When I was a mischievous boy, I would hit every mailbox on my way home with a rock or a stick, but I would never touch the old lady's mailbox. There was always lots of talk about Mr. Bartiboug's grandmother and the stories are still told by the Elders today. **Puowin** and **Kinap**, people with these kinds of powers were not necessarily bad people, and I personally believe that myself. Many years later in my life I ended up living in the old lady's house and remember the first night I slept in her old home as being scared. Remembering the old lady, she came into my dreams that night and reassured me that not to be scared and that things will be ok. True they were. All the years I lived there as a father with my young children we always managed to have great meals and great holidays with my meagre wages.*

What were these people — Arthur Bartiboug and his grandmother — famous for? What purpose would they serve in a community even though they were elderly? Does this remind you of Peter Paul's words? Ask the students if there was someone in their family or community who is famous for some reason? Someone who recalls or who was involved in some activity that was unexplainable?

- In pairs, ask the students to record an interview with that person on an iPhone or with another recording device. If the interview is to be successful there must be some careful groundwork done first (i.e.: compose a list of 10 questions to ask). The interview should be no more than 10 minutes.
- After completing the interview, the students should listen to it again and try telling the story from the interview to the whole class.

- Then have the students write a short biography of their Elder or well-respected person. Include in it the job, hobby, or experience that was particularly influential on their community.
- Design a bulletin board or a display table about your Elder or celebrity. You can use tools, artefacts, finished products, and photos.
- Make a timeline of the celebrity's life.
- What is one idea from the Elder's or celebrity's interview that shows wisdom?
- How does this person make the people in their community more sovereign?
- Discuss: Why is it important to pass along the information about these Elders or well-respected people to those who have never met them?

Activity 2 – What's in a Poster?

Source

Materials required: projector, whiteboard

Have students look at the picture above. Ask them what they see (fishing, lumbering, hunting) on unclaimed land as a result of the Mascarene Treaty of 1725. Ask the following:

- What do you think the poster is trying to say?
- Is it designed for Indigenous people? Non-Indigenous people? Or both? Why?
- Is it clear who owns the poster?

Now have the teacher read highlighted sections of the treaty and see if the students change their mind. Take class notes from the highlighted parts in two sections: Indian promises and English promises across from each other as it is in the poster. What Indigenous people are involved? (**Wabanaki** Confederacy) Ask the students to write down their opinion of the 1725 Mascarene Treaty and put it in their logbook.

Wabanaki Promises (Known as Treaty 239)

Mascarene's Treaty of 1725 as signed June 4, 1726, Annapolis Royal, enclosed in Governor L. Armstrong to Secretary of State, 24 November, 1726

WHEREAS by Articles of peace and agreement made and concluded upon at Boston in New England the fifteenth day of December One thousand seven hundred twenty five, by our Delegates & Representatives, Sauguarum alias Laurens Alexis, Francois Xavier and Meganumbe, as appears by the Instruments then Signed Sealed and Exchanged in the presence of the great and Generall Court or Assembly of the Massachusetts Bay, by our said Delegates in behalf of us the Indians of Penubscutt, Norrigewock, St. Johns, Cape Sables and Other Tribes Inhabiting within these His Majestic of Great Britain's Territories of Nova Scotia and New England, and by Major Paul Mascarene Commissioner from this said Province in behalf of his Majesty, by which agreement it being required that the said Articles should be Ratified here, at his Majesty's effort of Annapolis Royall, we the Chiefs and Representatives of the said Indians with full power and Authority, by an unanimous consent and Desire of the said Indian Tribes, are come in compliance with the Articles stipulated by our Delegates as aforesaid, and do in obedience thereunto Solemnly confirm & Ratifie the same and in testimony thereof with hearts full of sincerity we have signed and Sealed the following Articles being conform to what was required by the said Major Paul Mascarene and promised to be performed by our said delegates

Whereas his Majesty King George by the Concession of the most Christian King (this was one of titles used to refer to the King of France) made at the Treaty of Utrecht is become the Rightfull Possessor of the Province of Nova Scotia or Acadie According to its antient Boundarys we the said Chiefs & Representatives of the Penubscutt Norrigewock St Johns, Cape Sables and of the other Indian Tribes belonging to and inhabiting within this his Majesty's Province of Nova Scotia or Acadie and New England do for ourselves and the said Tribes we represent Acknowledge his said Majesty's King Georges Jurisdiction and Dominion over the Territories of the said Province of Nova Scotia or Acadie and make our Submission to his said Majesty in as ample a manner as we have formerly done to the Most Christian King

And we further promise in behalf of ourselves and our said Tribes

That the Indians shall not molest any of His Majesty's Subjects or their Dependants in their Settlements already made, or Lawfully to be made or in their carrying on their Trade & other affairs within the said Province -That if there happens any Robbery or outrage committed by any of our Indians the Tribe or Tribes they belong to shall cause satisfaction to be made to the Parties Injured -That the Indians shall not help to convey away any Souldiers belonging to his Majesty's efforts, but on the contrary shall bring back any souldier they shall find endeavouring to run away - That in case of any misunderstanding, Quarrel or Injury between the English and the Indians, no private Revenge shall be taken, but Application shall be made for redress according to His Majesty's Laws -That if there be any English Prisoners amongst any of our aforesd. Tribes, we faithfully promise that the said Prisoners shall be released & Carefully conducted and Delivered up to this Government or that of New England

That in testimony of our Sincerity we have for ourselves and in behalf of all and Singular of our said Indian Tribes conforme to what was Stipulated by our delegates at Boston or aforesaid, this day Solemnly Confirmed & Ratified each and every one of the foregoing Articles which shall be punctually Observed and duly performed by each and all of us the said Indians. In Witness Whereof we have before the Honourable John Doucett & Council for this His Majesty and the Deputies of the French Inhabitants of said Province hereunto set our hands and Seals at Annapolis Royall this fourth day of June one thousand seven hundred and twenty-six and in the twelfth year of His Majesty's Reigne.

English Promises (Known as Mascarene's Promises)

By Major Paul Mascarene one of the Councill for His Majestys Province of Nova Scotia or Accadie and Commissioned by the Honourable Lawrence Armstrong Esqr Lieut Governour and Commander in Chief of the Said Province for treating with the Indians engaged in the late Warr- Whereas Sanguarum als Laurens, Alexis, Francois Xavier and Meganumbe Delegates of the Tribes of Penobscutt, Norrigewock, St. Johns, Cape Sables and other Tribes Inhabiting His Majesty's Territories of Nova Scotia or Accadie and New England; have by Instruments Signed by them made their Submission to His Majesty George by the grace of God of Great Britain, France and Ireland King defender of the Faith and acknowledged His Majesty's Just Title to the Province of Nova Scotia or Acadie and promised to live peaceably with all His Majesty's Subjects and their Dependants with what further is Contained in the Severall Articles of those Instruments

I do in behalf of His Majesty's Said Governor and Government of Nova Scotia or Acadie – promise the said Tribes all marks of Favour protection and Friendship and further engage and promise in behalf of the Said Government That the Indians shall not be molested in their persons, Hunting, Fishing and Planting Grounds nor in any other their Lawful Occasions by His Majesty's Subjects or their Dependants nor in the Exercise of their Religion Provided the Missionaries residing amongst them have leave from the Governor or Commander in Chief of His Majestys Said Province of Nova Scotia or Accadie for so doing. That if any of the Indians are Injured by any of His Majesty's aforesaid Subjects or their Dependants they shall have Satisfaction and Reparation made to them according to His Majesty's Laws whereof the Indians shall have the Benefit equal with His Majesty's other Subjects. That upon the Indians bringing back any Soldier endeavouring to run away from any of His Majesty's Forts or Garrisons the said Indians for this good Office shall be handsomely rewarded. That the Indians in Custody at Annapolis Royall shall be released except such as the Governor or Commander in Chief shall think proper to keep as Hostages at the Ratification of this Treaty which shall be at Annapolis Royall in presence of the Governor or Commander in Chief and the Chiefs of the Indians.

Given under my hand & Seal at the Council Chamber in Boston in New England this fifteenth day of December Anno Dom One Thousand Seven hundred and twenty-five Annoque Regni Regis Georgii Magnae Brittanniae & Duodecimo [in the twelfth year of the reign of King George of Great Britain]

P Mascarene

To reinforce what this treaty said, have the students complete the following animation.

Activity 3 – Making a Declaration

Materials required: logbook, paper

In 1989, a historic summit took place between the Elders of the twenty-nine **Mi'kmaw** communities, representing over 18,000 people in the four Atlantic Provinces and Québec. It was the first time since 1776 that so many of these communities had come together. Although the **Wolastiqewiyik** and **Passamaquoddy** were not there, the declaration could have been similar if they had. What came out of this summit was a Declaration of **Mi'kmaq** Nation Rights. It included:

- Right to self-determination – (*Deciding one's own future*)
- Right to sovereignty – (*Independent political authority — make one's own laws*)
- Right to self-government – (*Controlling one's own affairs*)
- Children have the right to be brought up in the knowledge of their language, history, and culture
- Right to share the national, economic, and financial resources of the land called Canada

Put these on the board. Have students imagine that they were attending this conference and they are coming to the end of the conference and must make decisions. Have the class divide into five groups and have them make up a statement for one of these resolutions under each heading. Print this underneath and call the whole piece "Our Class's Indigenous Declaration". For continuity's sake have each phrase start with "We will" for each of these points. For example: "We will learn our own language and history." Decorate like the Mascarene Poster and hang it in your classroom. If possible, read it over your PA system in your school.

Lesson I – References

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Metepenagiag (Metepna'kiaq) Heritage Park

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We would like to thank our various partners who supported us in the realization of this website of educational resources. We would also like to thank our content experts who contributed to the quality of this project. Finally, we would like to thank the GTA team who collaborated with the members of Three Nations Education Group Inc.

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- Federal Government of Canada
- University of New Brunswick

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"As long as the sun shines, the grass grows and the river flows"
"As long as the sun and moon shall endure"