

First Nations Resource Centre



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BIRDS of the KSAN

TEACHER'S GUIDE

GRADE 3/4

FIRST NATIONS
RESOURCE CENTRE



HARVESTING *the KSAN*

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BIRDS OF THE KSAN
HARVESTING THE KSAN

Grade 3 - 4 Teacher's Guide

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I N T R O D U C T I O N

This unit of study can be used at the Grade 3 level or at the Grade 4 level. There is a separate unit for Grade 4 students who have already studied this unit in Grade 3.

Concepts developed in this unit are:

1. Communities are social units which interact with their environment (Grade 3).
2. Communities are social units which interact with other communities (Grade 3).
3. People in early native societies developed a variety of distinctive ways to meet needs in their environment (Grade 4).

The Content outlined for Grades 3 and 4 in the new social studies draft is covered to a considerable extent by this unit. This required content, added to the allowable 20 - 25% locally developed component, justifies using this program for $\frac{1}{2}$ to $\frac{3}{4}$ of the school year. Each seasonal section can also be used separately for a shorter course.

Skills taught in this unit include:

1. Inquiry Process
2. Interpreting Maps and Globes
3. Understanding Time and Chronology
4. Locating Information
5. Organizing Information
6. Evaluating Information
7. Acquiring Information Through Reading
8. Acquiring Information Through Listening and Observing
9. Communicating Orally and in Writing
10. Interpreting Pictures, Charts, Graphs, Tables
11. Interpersonal Skills

These are the social studies skills listed in the new social studies draft.

Supplementary materials include:

1. A wide variety of contemporary books on native culture with colourful illustrations. Quite a few are in the Resource Centre. Encourage your libraries to buy some.
2. PEMC has an excellent selection of films on this area, particularly Ksan and Raising the Gilhast Pole, both filmed around Hazelton.
3. The National Film Board and PEMC have excellent films on local flora and fauna.
4. The Resource Centre has a good selection of filmstrips on Northwest Coast Culture. These make good introductions or reviews for this unit.
5. For other supplementary pictures and informations, -see "Birds of Ksan, Harvesting the Ksan - Supplementary Materials".

N.B.

Do not feel inhibited by your lack of knowledge in the subject. Explain to your students that this is a new and complex subject area and that you will be learning together. And tell them that you do not speak the language, Gitxsanimx, and that your pronunciation is therefore anglicized. It is an adventure, this exploration of another culture. As long as one approaches it with a certain humility, it can't help but be beneficial to all.

THE GITKSAN AND THE TSIMSHIAN

THE PAST

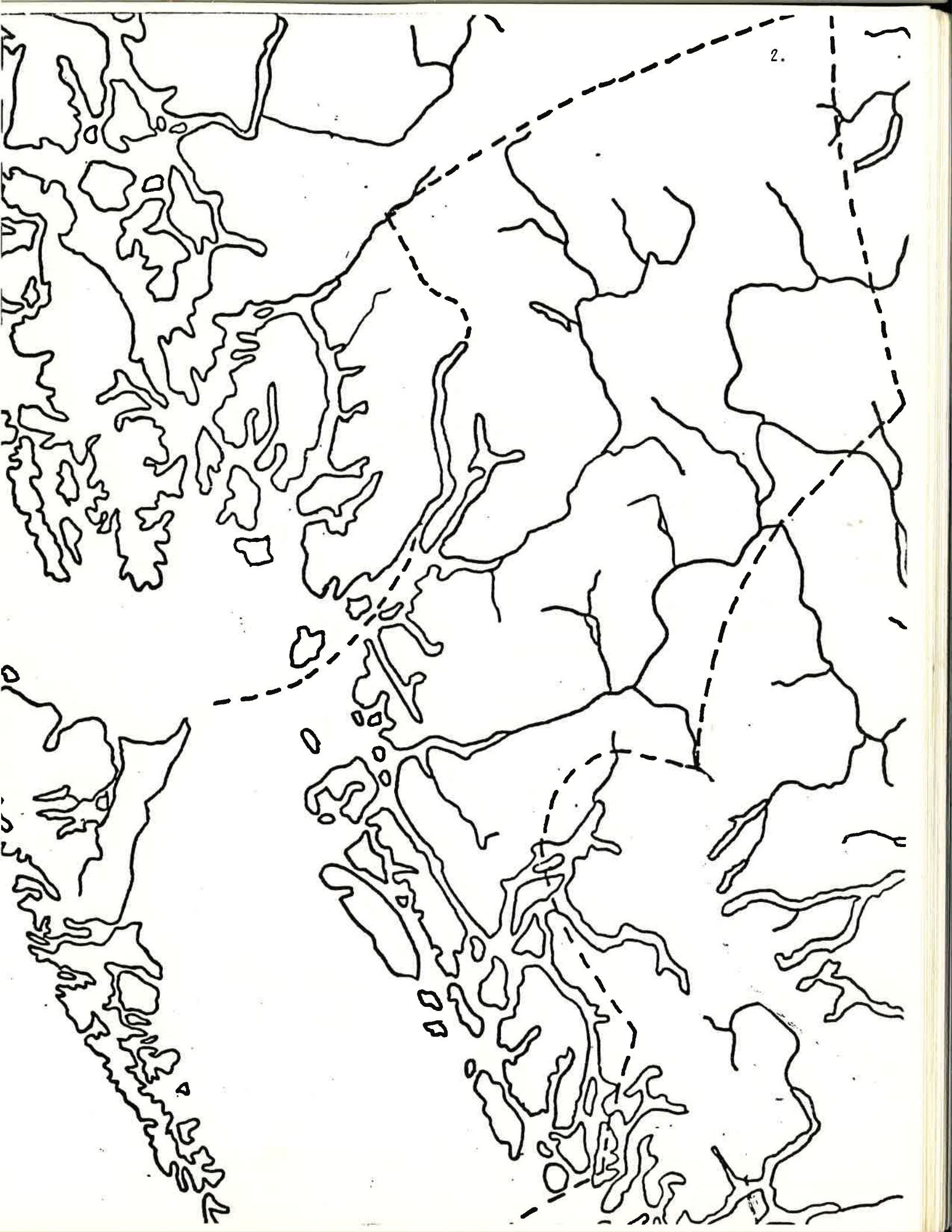
I. INTRODUCTION:

A) General

- (i) Ask the students what they know about our area as it was in the past: who lived here; what did they do to feed, clothe and protect themselves; what did the men do, the women, the children; was the land the same as now, the climate; were there always what we have now - cars, electricity, telephones, houses, etc.?
- (ii) Don't correct the students or give them information; tell them you're going to write it down even if it's wrong. Tell them that, as we study our area in the past, we will find out whether we were right or wrong and later we will be able to see how much we have learned.
- (iii) You can record the answers on a large chart and/or they can write it in their notebooks or in booklets, as the first part of their record of this unit.

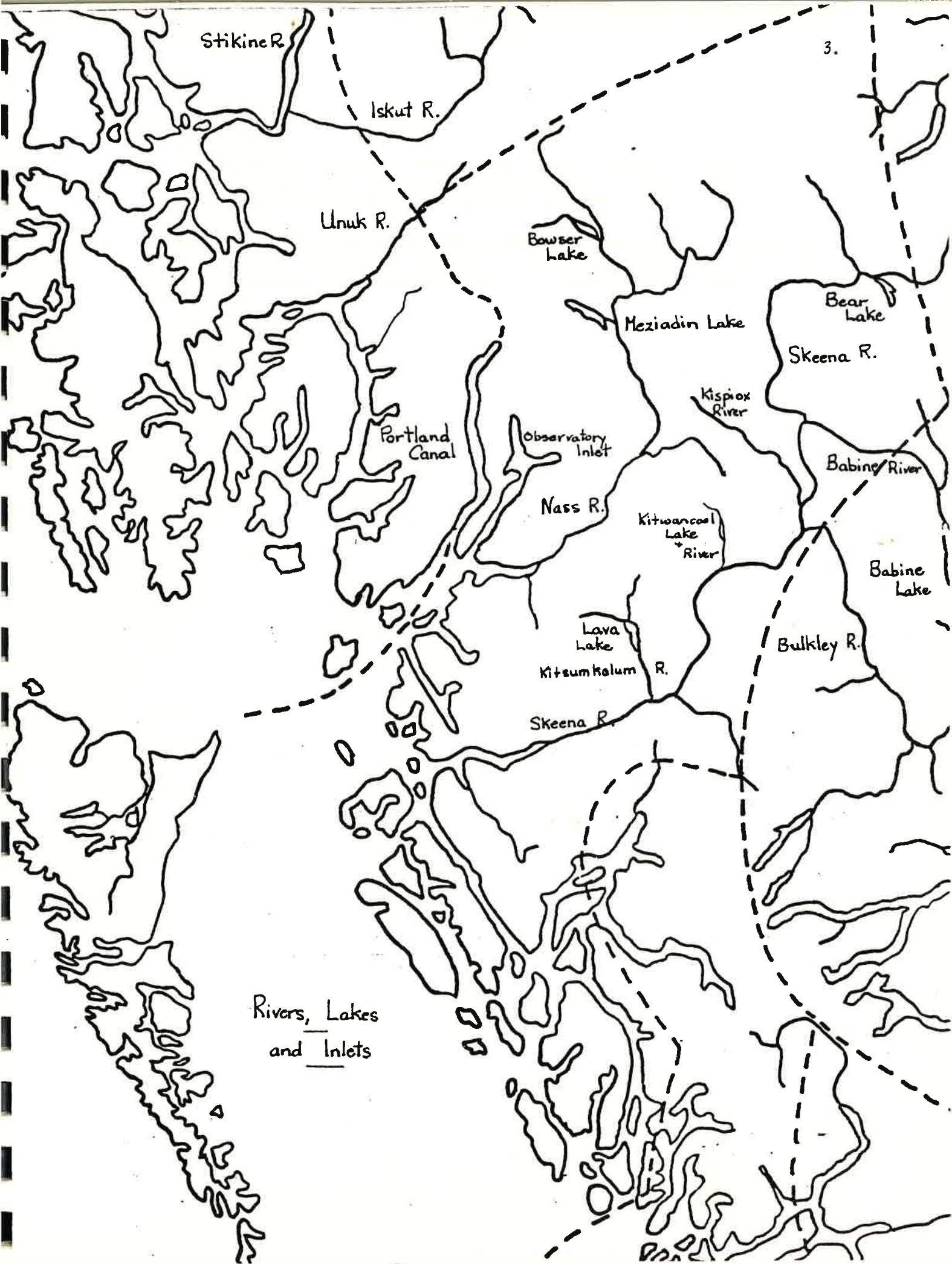
B) The Land and Its Resources - Map Work

- (i) Using the following map and an opaque projector, make a large wall map of our area. The area inside the dotted lines is the land of the Tsimshian, Nisga and Gitksan.
- (ii) Have the students tell you what physical features there are in this area: rivers, lakes, mountains, glaciers, lava beds, valleys, etc. Discuss with them where these features are located on the map and how they would like to indicate their location: blue paint for rivers and lakes, mountain tops for mountain ranges and so on.
- (iii) Depending on the ability of your class, have them make the location of a few features, or quite a few, and name them. The U.B.C. Atlas of British Columbia is very helpful for this. It is the basic map we used for the map included here. Copies are in every school library. (Don't ask place names yet.)
- (iv) This will be the basic map. We will add to it as we go along.



2.

MALAY



Stikine R.

Iskut R.

Unuk R.

Bowser Lake

Meziadin Lake

Bear Lake

Skeena R.

Kispiox River

Portland Canal

Observatory Inlet

Nass R.

Kitwano Lake
River

Babine River

Babine Lake

Lava Lake

Kitsumkalum R.

Bulkley R.

Skeena R.

3.

Rivers, Lakes
and Inlets

C) The Cycle of the Seasons

- (i) Review student knowledge of the cycle of the seasons and discuss briefly how nowadays some of our activities change with the seasons.
- (ii) Explain that long ago people's activities changed a great deal from season to season, that, in fact the seasons determined what they did almost completely.

II. SPRING IN OUR AREA LONG AGO

A) Introduction

(i) Spring for the Gitksan and Tsimshian began in February. The Gitksan name for this month is Lasa Hu'Mal, or month of the canoe. It is described, in the calendar the Kitwanga Band Council recently put out, as the time when "beavers poke holes in the ice" and when "people start to use canoes on the river".

(ii) The main activity in the spring was the oolichan fishery, the rendering of oolichan grease and travel by non-Nisga tribes to the Nass to either participate in this activity or to trade for oolichans and oolichan grease.

Prior to the oolichan fishery families travelled and camped at their beaver hunting grounds and took their annual toll of beaver.

After the oolichan fishery preparations were made for salmon fishing. Also, cedar bark was gathered, grouse were hunted and sometimes bears were speared as they left their dens. Their meat was not at its best but their furs were in peak condition for use as robes and rugs.

On the coast some halibut (sea) and trout (river) fishing took place and seafood was gathered at its best.

(iii) We are going to look at Beaver Hunting, The Oolichan Fishery and Cedar Bark Gathering in this unit. If you wish to cover Bear, Grouse and Halibut hunting and fishing, refer to Birds of Ksan, Volume II, for information.

B) Beaver Hunting (February)

(i) As the spring thaw began in late February the beaver were released from their underwater existence and families went out to their housegroup's beaver territory to hunt them. (A housegroup consists of all the people who lived in one big cedar house.)

(ii) Read (students or teacher to students) The Owl Lovers (Birds of the Ksan, Volume I). Explain to the students that this is a legend which tells how the first stellar's jay and the first softly hooting owls came to be.

- (iii) Discuss the dwelling they used while camping out. Use *Birds of the Ksan*, Volume II, Page 73 for information. Point out that, although people lived in large cedar houses long ago, they spent a great deal of time in various camps at their fishing and hunting territories. A group of students may wish to use willow branches or twigs and spruce boughs to make a model of a rounded hut.
- (iv) Students may research or the teacher may explain the old ways of hunting beaver in *Birds of Ksan*, Volume II, Page 73 and of cooking it, Page 47-48 in *Gathering What the Great Nature Provided (Harvesting the Ksan Kit)*.
- (v) Have one or two students draw, colour, and cut out small beavers and place them on the large map near one of the tributaries of the Skeena, to show beaver territories.
- (vi) One of your students may have smoked beaver meat at home that they can bring to class. Discuss students' contemporary experiences with beaver meat, if any.
- (vii) Show the beaver slide in the slide set of contemporary poles in *Harvesting the Ksan*. Explain to the students that this Beaver crest was originally adopted by the people of Kitselas but it is used by the people of Kitsegukla with their permission.
- (viii) When Europeans first came to these shores one of the first items of trade they sought was beaver skins. Beaver skins were one of the skins most highly prized by the Gitksan and Tsimshian also, although ground hog skins were even more valuable. Both of these animal skins were used for clothing - capes and moccasin linings and blankets. They were carefully sewn together to make a soft and attractive garment or blanket.
- (ix) If possible, show the students a beaver skin and have them choose appropriate adjectives to describe it.
- (x) Divide your class into three groups for research work, each group doing one of the following: beaver, stellar's jay and owl. Each child should find out two interesting facts about their subject - one native lore and one contemporary scientific fact. Sources of information: research cards in envelope in *Birds of the Ksan kit*; library books; *Birds of the Ksan*, Volume II. Illustrations and cover art sources: slide sets in *Birds of the Ksan*; slide set of contemporary poles in *Harvesting the Ksan*; library books.
- (xi) Each group compiles its information, illustrates it and makes a cover for their booklet.

C) Oolichans, Oolichan Grease and the Grease Trail

(end of February and March)

- (i) Introduce oolichans and oolichan grease by explaining that oolichans were a small fish (about 6"-8" long) sometimes called candlefish. They are found in the Nass River and in some southern rivers but they are not found in the Skeena River.


Explain also that oolichan grease was one of the three most important staples in the diet of the people long ago, the other two being fish (salmon, halibut, trout) and berries.

Oolichan grease was not only a staple food (it is eaten with dried fish, meat and berries) it was also a medicine and is still used today as such.

- (ii) Introduce the character "Weeget". See Preface to Weeget Stories, Birds of the Ksan, Volume I.
- (iii) Read or have your students read "Weeget and the Oolichans" in Harvesting the Ksan, Gitksan and Tsimshian Legends in Harvesting the Ksan kit. Discuss the story pointing out that Weeget tricked the oolichans into running in the river very early and that is why they are the first fish in the river. This is a great help to the people as their stored food has often run low by early March.
- (iv) Using the map on Page 8 in Gathering What the Great Nature Provided locate the oolichan fishery. Decide with the students what symbols to use to indicate this on your large map, an oolichan, or the special oolichan rake used long ago (a long pole with spines) or a net to show how oolichans are harvested today. Have students draw one or two of these symbols, colour them and cut them out. Paste them to your large map at the mouth of the Nass River, label the oolichan fishery and the Nass River.
- (v) Read or have the students read "Weeget Learns How to Cook" in Harvesting the Ksan - Legends. This story tells how Weeget learned how to make oolichan grease. The process is explained on Page 91 in Gathering What the Great Nature Provided - illustrations on Page 90.
- (vi) Read Weeget and the Gulls. (Harvesting the Ksan - Legends). This is a humorous story which will point out to students that oolichans were used in other ways: in this case, they are roasted on an open fire. They were also smoked in smokehouses. This story lends itself very well to dramatization.

- (vii) Oolichans are also air-dried. They are strung on cedar string and hung between two very high poles. About 30 strings can be hung on poles about 25 feet high. Illustration on Page 92, Gathering What the Great Nature Provided (in Harvesting the Ksan kit). Ask the students to figure out approximately how many oolichans are drying in this picture. 30 string X 50 or 60 oolichan per string X 7 sets of poles = 10,500 or 12,600 oolichans. This would represent only part of the drying oolichan, not to mention the oolichan made into grease and those eaten fresh. It is said that 5 to 10 tons of oolichans were necessary for each Nisga household.

Have the students think about how much work it must have been fishing for this many oolichans.

- (viii) Long ago a "gyida"* was used to harvest oolichans. A piece of wood the length of a paddle with the bottom 2" spiked with sharpened prongs was dragged through the shoals of fish thereby spearing them. The fish were then put in the canoe and this was repeated until the canoe had to return to shore, low in the water from the weight of the oolichans and dodging the dangerous ice-floes as it went.
- 

- (ix) Another method of harvesting oolichans long ago is described on Page 92 in Gather What the Great Nature Provided.

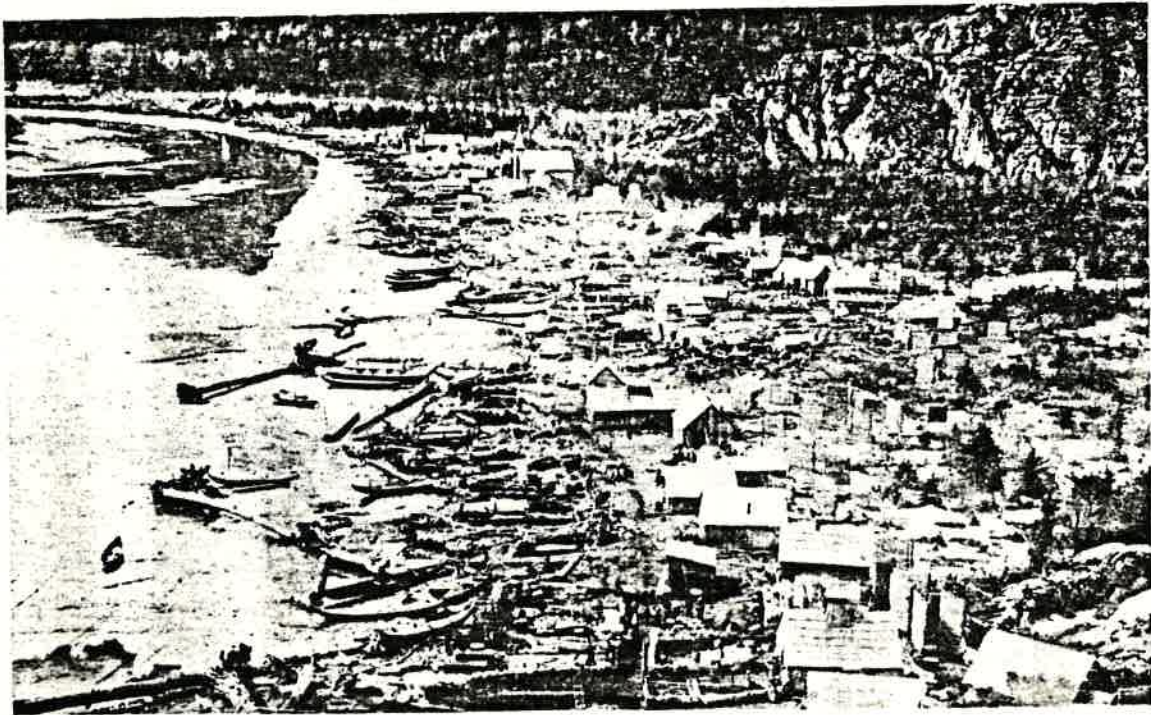
- (x) You may wish to show the videotape on Oolichan Fishing at this point.

- (xi) Since in our area the oolichans only ran in the Nass River people had to go there to get their year's supply of oolichan grease. Everybody in our area used 'grease'. Looking at the map ask the students to suggest the routes the different peoples travelled to get to the Nass. The Haida? - over water by canoe. The Tlingit (Alaska)? - down the coast in canoes. The Tsimshian (who wintered on the coast above Prince Rupert?) - up the coast in canoes. The Carrier? - over land, on foot. The Gitksan? - over land on foot. The Kitselas? - down the Skeena River, and up the coast by canoe.

- (xii) The class may now mark some of these routes on the large map. The Kitselas route might be indicated by a small cut-out canoe. The overland Gitksan and Carrier routes are shown on Page 8 in Gathering What the Great Nature Provided and on the map included here. There are the "grease trails". You may want to indicate these routes on your large map with small cut-out drawings of people "packing" bent-wood boxes (see xiii below for details)

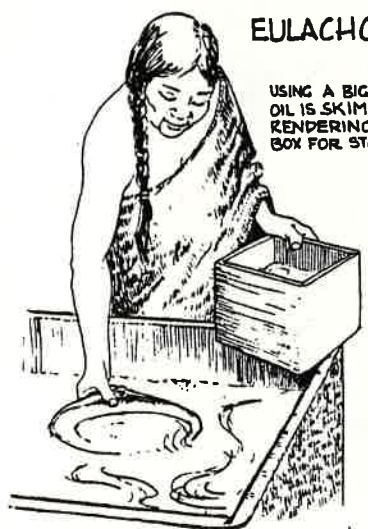
- (xiii) For details of the "packing" method see Page 89,

*The Nisga village "angyida" means place of the "gyida".

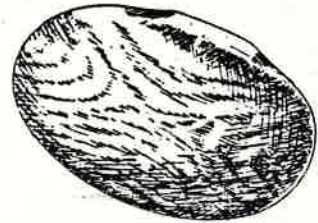


This photo was taken in 1903. It shows the oolichan fishing camp on the Nass River.

EULACHON OIL RENDERING, IMPLEMENTS



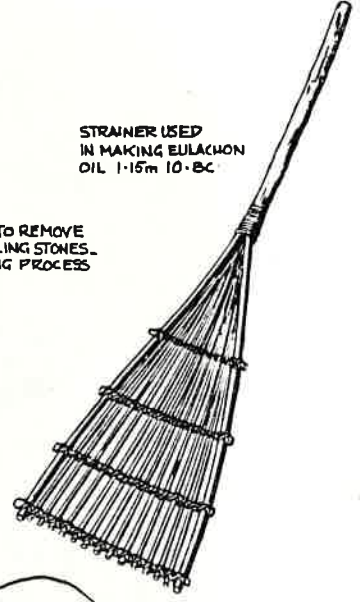
USING A BIG CLAM SHELL, EULACHON OIL IS SKIMMED FROM TOP OF LARGE RENDERING BOX INTO SMALL WOODEN BOX FOR STORAGE OR TRADE. 41-KW



EULACHON OIL SCOOP CARVED IN SHAPE OF CLAMHELL. 26.0cm. 11-X

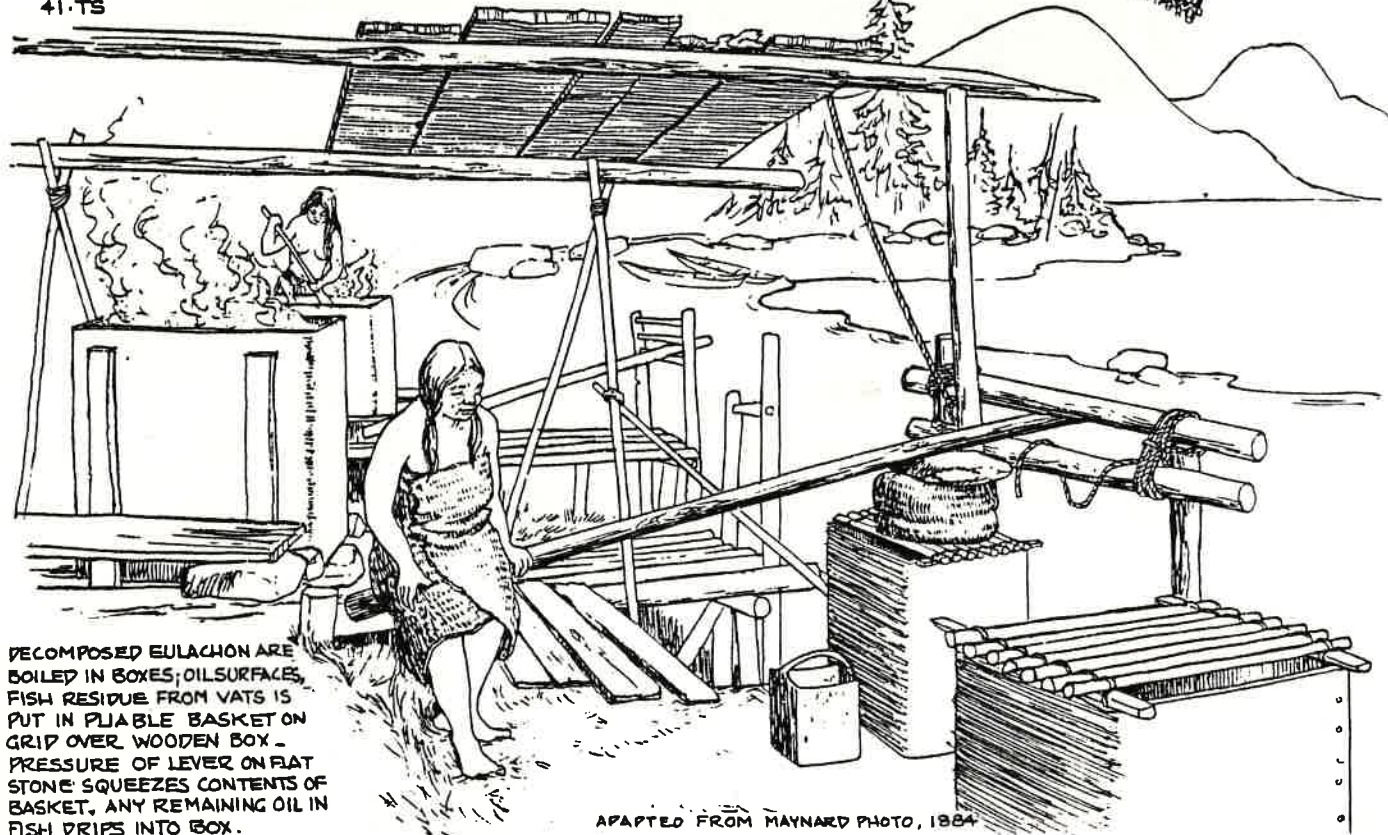


SCOOP USED TO REMOVE COOLED BOILING STONES. OIL RENDERING PROCESS 71.5cm 19-TL



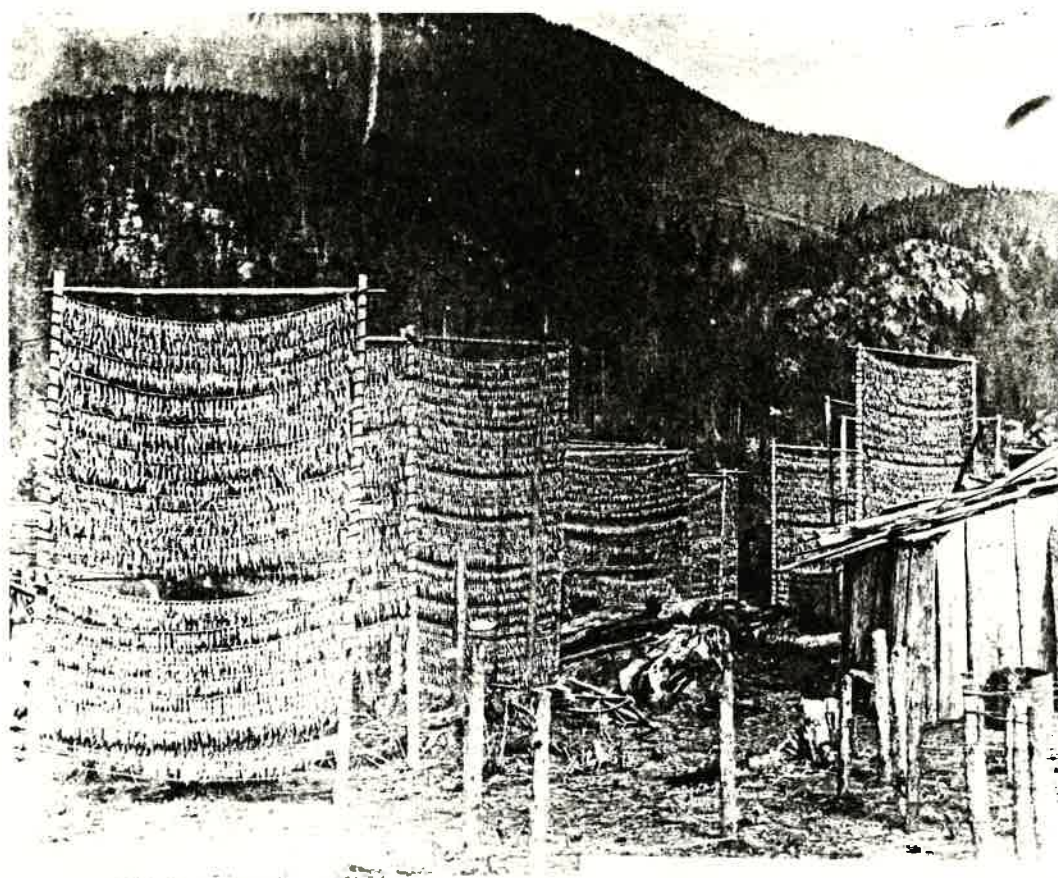
STRAINER USED IN MAKING EULACHON OIL 1.15m 10-BC

RENDERING EULACHON OIL. NASS RIVER 41-TS



DECOMPOSED EULACHON ARE BOILED IN BOXES; OIL SURFACES. FISH RESIDUE FROM VATS IS PUT IN PLIABLE BASKET ON GRID OVER WOODEN BOX. PRESSURE OF LEVER ON FLAT STONE SQUEEZES CONTENTS OF BASKET. ANY REMAINING OIL IN FISH DRIPS INTO BOX.

ADAPTED FROM MAYNARD PHOTO, 1884



Drying oolichans strung on cedar bark string at the Nass River in the early 1900's.

Photo courtesy of the British Columbia Provincial Archives.



THE SUSPENSION BRIDGE ACROSS THE CANYON, 1899

Oil Of Oolichan

(FROM BEAUTIFUL B.C. 1980)
Text and Photos by Leslie Kopas

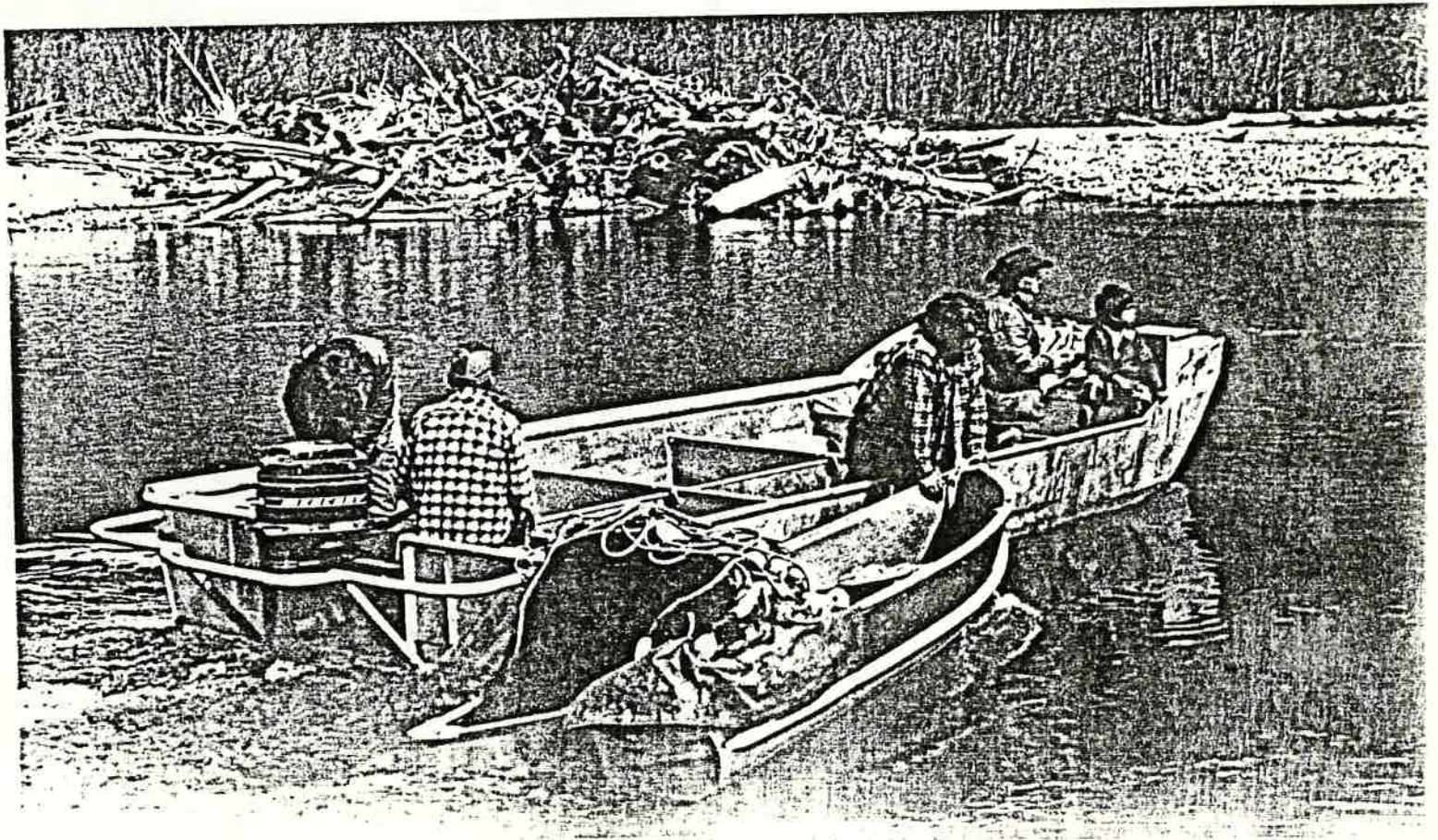
It's the last day of March and blizzards of seagulls swirl over the Bella Coola River. Squealing with excitement, they plunge into the water and rise with small fish in their beaks. Dignified eagles perch on stream-side cottonwoods, deigning occasionally to make a fishing foray among the delirious gulls. At the river mouth seals, sea lions and otters gorge on easy prey.

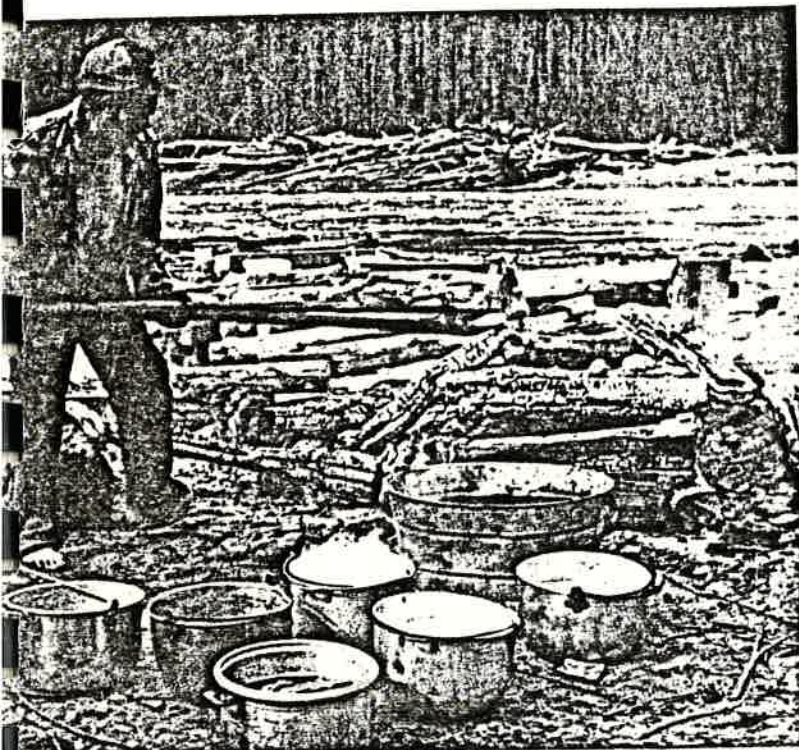
Each spring, since time before history, the oolichan runs have meant a renewal of food and vitality for both man and animal along the British Columbia coast. The Bella Coola Indians have looked to the oolichan (a small fish of the smelt family found on British Columbia's coast) for the end of a winter diet of dried salmon. Most importantly, the runs have meant a renewed oolichan oil supply (usually called oolichan grease because, unlike most fish oils, it is solid at room temperatures).

Oolichan oil is pale yellow and nearly odorless. It has a mild taste, but it enhances the flavour of other foods. In the past, the Indians used it to make dried fish, meat and berries more palatable. It was used, too, for stomach ailments, probably because of its laxative qualities, and even as a cure for baldness (perhaps told as a joke to an earnest anthropologist). (Cont. on page 38)

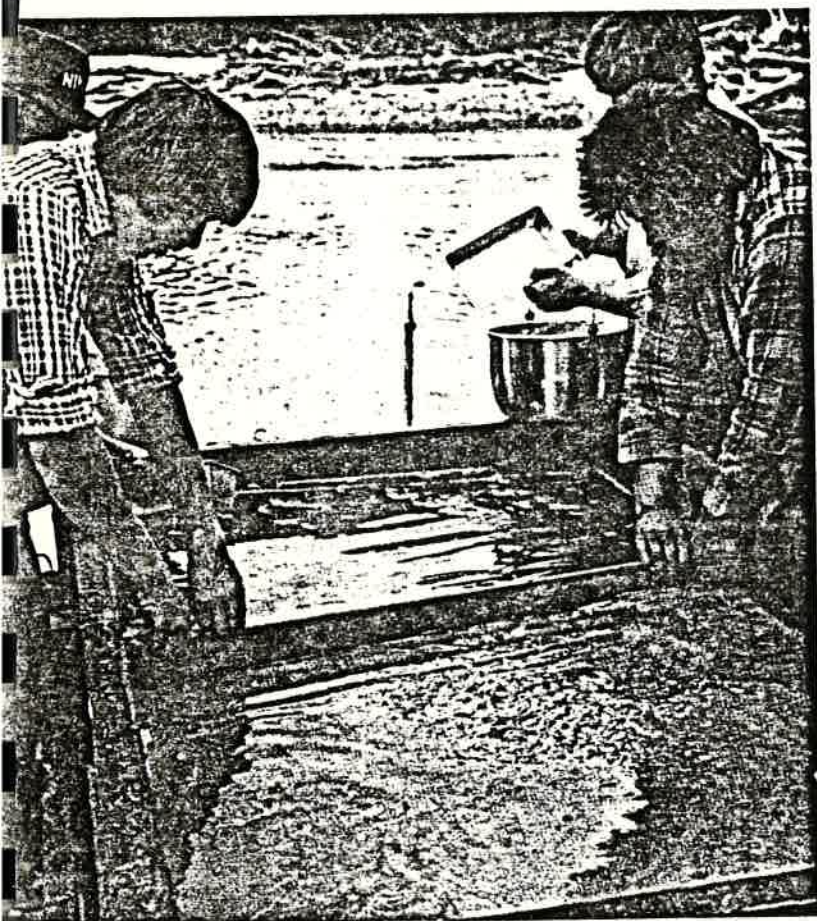


Above, oolichan are emptied from net into a skiff. Below, fishermen set out with seine net.





Above, re-cooking oolichan oil with hot rocks. Below, pushing oil to end of cooking vat. Below right, bottling oil.



Oolichan oil was traded widely, and the trails over which it was carried in cedar boxes were called grease trails. An important trail led from the Bella Coola Valley to the Chilcotin country where the interior Indians used the oil for softening deer and moose-hide clothing as well as for food. Explorer Alexander Mackenzie, the first European to cross North America, followed a grease trail into the Bella Coola Valley.

While non-natives never developed a taste for oolichan grease, it has never ceased to be an important Indian commodity. Indian families still set up oil-rendering sites on the river bank as soon as the first female oolichan arrive in late March or early April. At Bella Coola, the smell of rotting oolichan always mingles with the spring fragrances.

Last spring, Andy Siwallace and his relatives rendered more than 450 litres of oolichan oil. To begin with, they caught several tonnes of fish in a seine net and put them in a large bin called a "stink box". The fish were left there to decay.

While awaiting decomposition of the fish, the crew built a concrete fire pit and placed a steel-bottomed cooking box on it.

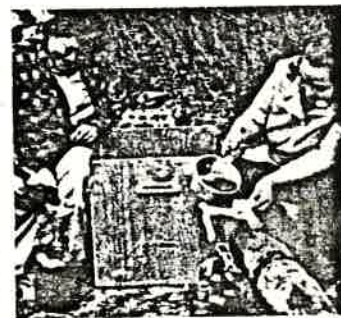
Since the days were warm, the oolichan decayed fairly quickly. After a week, Andy placed the first batch of malodorous fish into the cooking box. He gently boiled them for five hours, and then let the mixture sit for two hours. Some 90 litres of oil rose to the surface and were skimmed off and put into open kettles.

While the oil rose, the men built a bonfire to heat stones about the size of large potatoes. Using wooden tongs, they took hot rocks from the fire and dropped them into the kettles of oil. The oil boiled rapidly for a few minutes, and impurities such as dirt and fish scales rose to the top to be scooped out by the women. Without this second cooking, the oil would become rancid, rather than remaining palatable for years.

Most of the oil was poured into glass jugs for storage. A little was canned for sale in Vancouver.

The Siwallace party cooked a batch of oolichan each day for a week. It was a week of hard work, but a joyous time as well. There was satisfaction in watching the oil rise to the surface in the cooking box and in seeing dozens of litres of grease accumulate in storage. There was great pleasure, too, in spreading newly-made grease over heaping plates of barbecued steelhead.

And in the river, schools of oolichan shifted and darted on their way to spawn: the promise of a big run again the following year. ❁



Gathering What the Great Nature Provided. Bent-wood boxes filled with grease weighed between 150 and 200 pounds. See Page 59 for a picture of how these boxes were carried. See also photo included here. Students may wish to use a cardboard box and heavy string (or tumpline if you can get one), to duplicate this method of carrying bent-wood boxes.

(xiv) Here is one old account of the trail:

"This grease trail was no easy thoroughfare; it skirted glaciers, zig-zagged over mountains, and crossed turbulent streams. The streams, in their mad rush down the mountain sides, cut their way through deep chasms so it was necessary to suspend bridges from 20' to 70' up in the air. Saplines about 6" or 8" through and thirty feet long would be projected over the canyon, while their butt ends would be weighted down with rocks. Other poles were then tied onto these until the stream was bridged. The result was a slender, swaying suspension bridge that would give most of us a case of seasickness to cross it."

See the photo included here for a sample of this type of bridge.

Students may wish to make a model of this type of suspension bridge. Large rocks with flat tops make a good canyon.

Students may wish to discuss how far we could walk nowadays over mountains, in March, "packing" heavy loads. Students could mention their longest hike.

(xv) The Gitksan were allowed by the Nisga to harvest their own oolichans and make their own oil. The other peoples - the Haida, Tlingit, and Carrier traded with the Nisga for their year's supply of oil. The Tsimshian probably did both. See later section on trade for details. Point out that with so many people gathered at the Nass it was a lively social event with socializing and exchanges of ideas. See Page 91 Gathering What the Great Nature Provided.

D) Gathering Cedar Bark

(i) On Page 20 in Birds of the Ksan, Volume II there is a drawing of a woman peeling bark from a cedar tree. In our area it was more often men who peeled the bark. On this page it tells you how to peel bark.

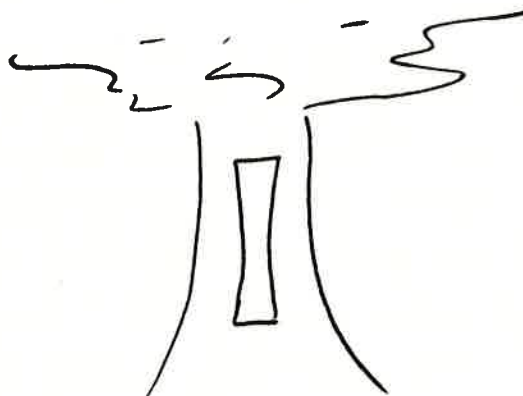
(ii) Students should be able to obtain cedar bark, either from the forest, from a log yard or mill, or from a wood pile.

All they need to know is:

- a) separate the rough outer bark from the inner bark right away; and
- b) never strip a live tree all the way around the tree or the tree will die.

May is the best time but you can peel bark anytime between then and September.

- (iii) You may want to have your students draw a sketch of a properly peeled tree.



- (iv) In the "winter" section of this unit activities for the use of this bark will be outlined. You should store your bark until then. If you wish to use it immediately, please see that section for suggestions.

III. SUMMER IN OUR AREA LONG AGOA) Salmon

- (i) With the oolichan and berries, salmon was the most important food in the life of people in our area. In the summer (as early as May) peopled moved to their summer fish camps at the territories of their housegroup. The Kitwancool moved up towards and to the upper Nass River. The Kitwanga moved from the Skeena towards Terrace and later in the season, up the Kitwancool River. The Kitselas moved up and down river. The coastal Tsimshian moved from the coast to the Skeena River below Kitselas, the people of Kispiox moved up the Kispiox River, and the Gitanmax and Hagwilget. Have your students discuss if any of their families still go to their fish camps.
- (ii) On your large map, mark the main winter villages of long ago - see map included here. You may want to limit these to your specific area. Discuss the meanings of the names of these villages. Point out the importance of salmon as a staple and indicate the general area to which each group of people moved. The students may draw and cut out small salmon and glue them on to the various rivers. These rivers can also be labelled at this point.
- (iii) Explain briefly that the people in our area believe that the salmon spend the winter in great cedar houses under the sea and that here they have a human form. If man treats them with respect, they will come every year as salmon to provide them with food.
- (iv) Read or have the students read the "Dance of the Fish Bones" in Harvesting the Ksan - Legends. Discuss and make it clear that the disaster that befell the people in this story was due to their disrespect for the salmon bones. Discuss headdresses (see Birds of the Ksan, Volume II, Page 17 and 19) and point out how the young girls used fish bones instead of sea-lion bristles.
- (v) Read or have the students read Snow in Summer in Harvesting the Ksan - Legends. Discuss how, once again, disrespect was shown this time by not carrying out the First Salmon Ceremony and by not throwing the fish bones back into the river.
- (vi) Read the "Ceremony of the First Salmon" (in the Harvesting the Ksan kit). Discuss the ways in which respect was shown to the salmon.

You may wish to list these on the board.
Discuss the concept of respect generally and for "nature".

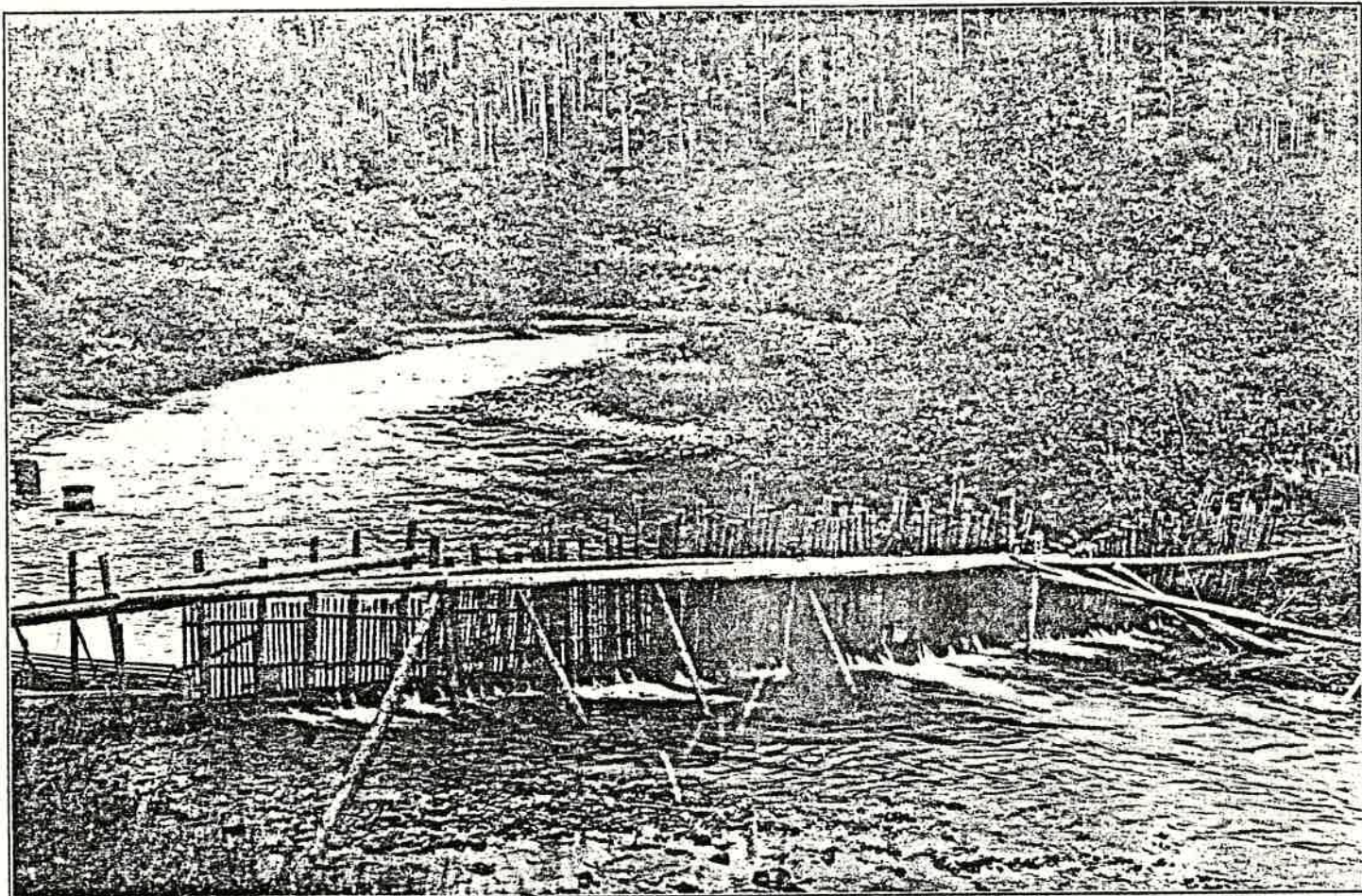
- (vii) With the class, plan a short play acting out the ceremony. Students who are the most able to be serious and show respect get the most important parts. See Birds of the Ksan, Volume II, Pages 14, 15 and 19 for ideas for shamans costumes.
- (viii) You may wish to perform this for another class or later at your "feast" (see winter section).
- (ix) With the class make a chart of the laws of respect they have learned so far:
 - don't play with any part of the salmon
 - return the bones to the water
 - perform the Ceremony of the First Salmon
- (x) Read or have the students read "The Salmon" in Harvesting the Ksan Legends. Point out that the people were starving because of their treatment of the salmon. Dawk went to the world of the salmon people and learned the rules or laws of respect. Add these laws to your chart:
 - fish should only be kept for one year
 - every part of the dried fish must be eaten
 - salmon must be carefully folded
 - bones, if not returned to the water should be burned.

For explanation of Kwantseets, see Page 64 Birds of the Ksan, Volume II.
- (xi) This respect shown to the salmon also carried into the ways salmon was fished. It is all part of their ecological way of living: don't waste; don't be greedy, the fruits of the earth are a gift to be received with gratitude. See the last pages of the booklet Senhon: The Art of Smoking Fish, Ancient Laws of Conservation for more information on fishing laws. You may want to discuss our ecological attitudes today and compare these to the old laws.
- (xii) Cooking and Preserving Salmon: Review the character of Weeget (see oolichan section). Discuss his greed.
- (xiii) Read or have the students read "Weeget Copies the Thrush" in Birds of the Ksan, Volume I. Discuss the food the thrush serves Weeget. Discuss how fish was roasted, see Birds of the Ksan, Volume II, Page 23, and Gathering What the Great Nature Provided, Pages 32 and 33, and 18 and 19.

- (xiv) Read or have the students read "Weeget and the Crows" and discuss how Weeget prepares the mighty steelhead for his meal. Students may enjoy a quick dramatizing of this story. Discuss how fish was baked. See Birds of the Ksan, Volume II, Page 49 and Gathering What the Great Nature Provided, Page 17.
- (xv) With the class, examine and discuss the pictures of smoking fish and smokehouses on Pages 19 and 20, and Pages 34 to 41. Remind the class that these smokehouses were usually built at the fishing grounds, not in the villages. People camped there for weeks and slept in the open or under lean-tos.
- (xvi) You may also want to show part or all of the filmstrip "Senhon: The Art of Smoking Fish" in the Harvesting the Ksan kit. Tape or booklet accompanies this.
- Students may wish to illustrate some aspect of the smoking fish process.
- (xvii) Harvesting the Salmon. Have the students list the modern methods of harvesting salmon.
- (xviii) Using Birds of the Ksan, Volume II, Pages 68-69, and the illustrations included here, discuss how fish were "trapped" and "gaffed" before nets were used.
- (xix) Considering that salmon was a staple and probably eaten every day by each person in the village, how many salmon do you think a village would need in one year. Allowing each person one quarter or one fifth of a salmon per day. In a village of 400 or 500 people how many salmon were needed per year?
- (xx) Optional: You may wish to read The Net in Harvesting the Ksan -Legends, and the story in Birds of the Ksan, Volume II, Pages 54, about the first Haida net. The theme of supernatural revelation is very common in the culture of our area. People received knowledge about a wide variety of processes and activities from the spirits of the natural world in visions or supernatural experiences. See excerpt included here from the history of Moricetown, and the section on supernatural marriages in Birds of the Ksan, Volume II, Page 70.

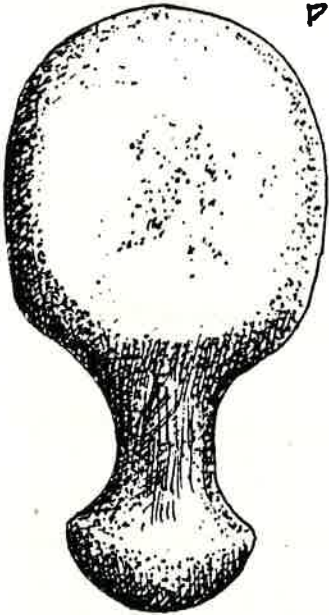


A Git-leshen youth with a salmon trap. Such a trap is used with the barricade

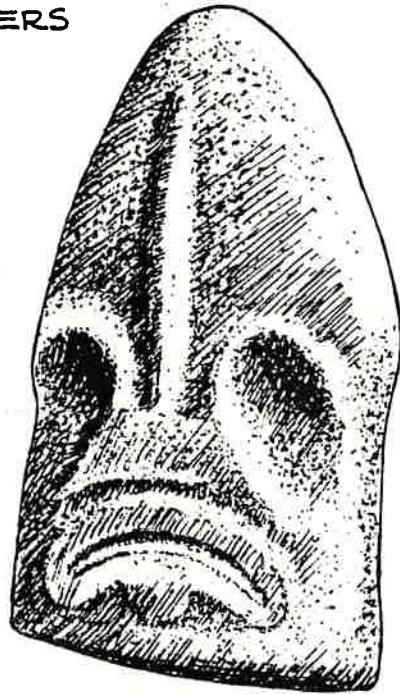


A barricade across stream to bar the salmon from ascending. Traps are placed on the upstream side at the only opening and left until a sufficient catch is made. (Kitwancool River)
FIG. 51.

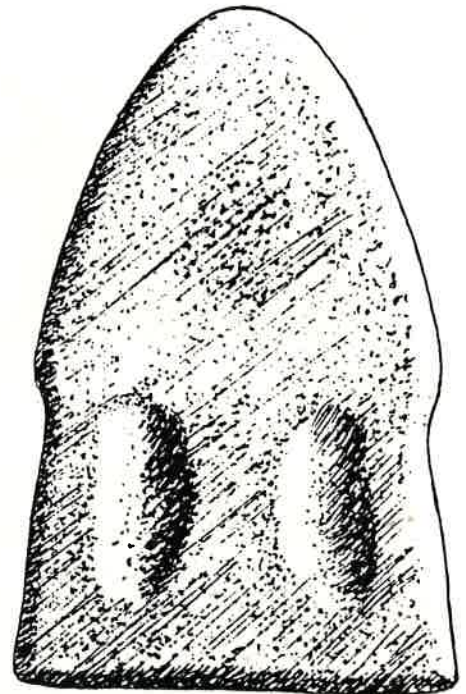
PILE DRIVERS



HANDLED PILE DRIVER OF SOUTHERN TRIBE, THE QUINAULT. 34.0cm. 34.0CS



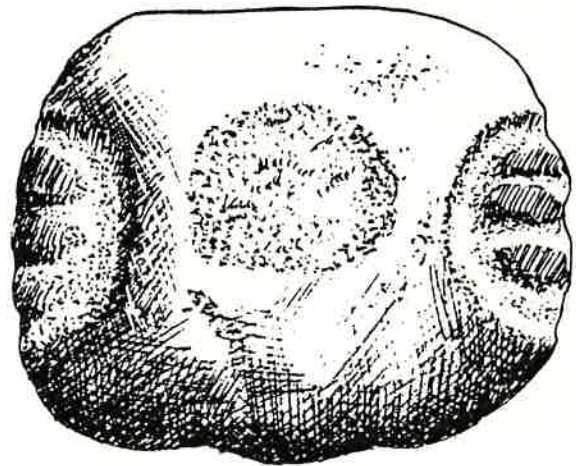
THUMB GROOVES FORM THE EYES OF DOGFISH HEAD PICTURED ON PILE DRIVER



REVERSE SIDE HAS FINGER GROOVES. 39cm. 45.0KW

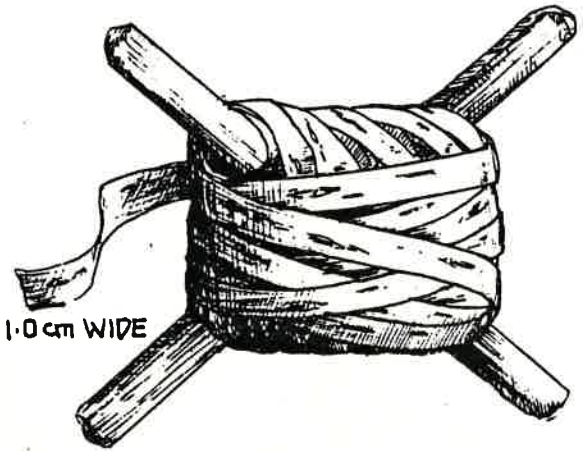
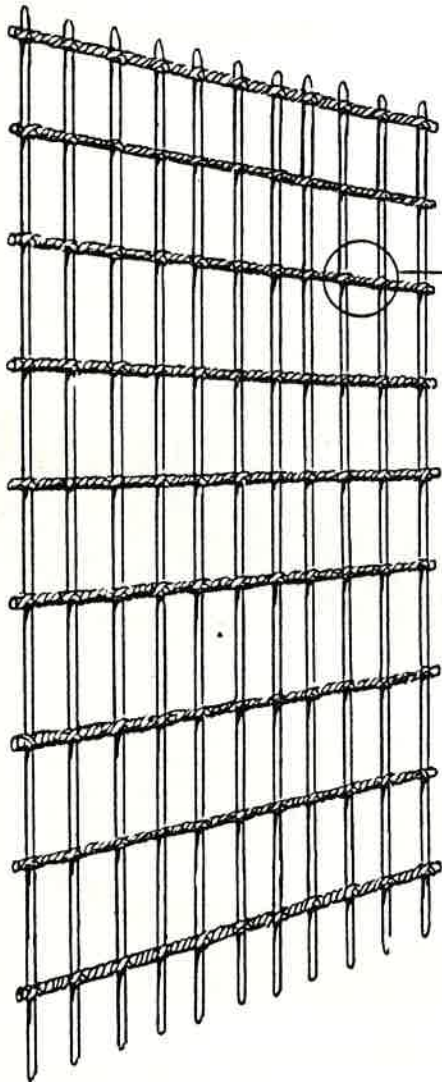


USING PILEDRIVER TO POUND IN STAKES FOR FISH TRAP.



NATURALLY SHAPED BOULDER HAS SEPARATED FINGER GROOVES AND FITTED STRIKING SURFACE. THUMB GROOVES ON REVERSE. WEIGHT 321lbs. 31.2cm. 15.0X

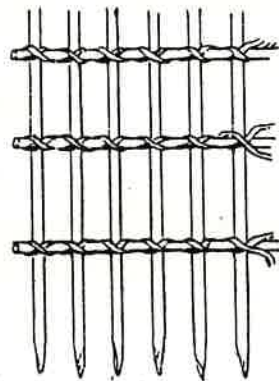
LATTICE FENCING



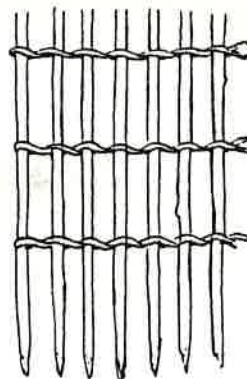
1.0 cm WIDE

REEL OF WILD CHERRY BARK [PRUNUS EMARGINATA] — OUTER BARK IS FLAT, TOUGH AND RESISTS ROTTING — AN IDEAL MATERIAL FOR LASHING ON SPEAR AND HARPOON PRONGS, FOR ATTACHING HOOP OF DIP NET TO SHAFT.

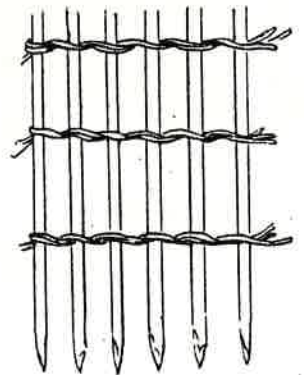
THREE OTHER TYPES OF LATTICE FENCING FOR WEIRS -



SPLIT CEDAR STICKS LASHED WITH CEDAR WITNES. 32 · CS



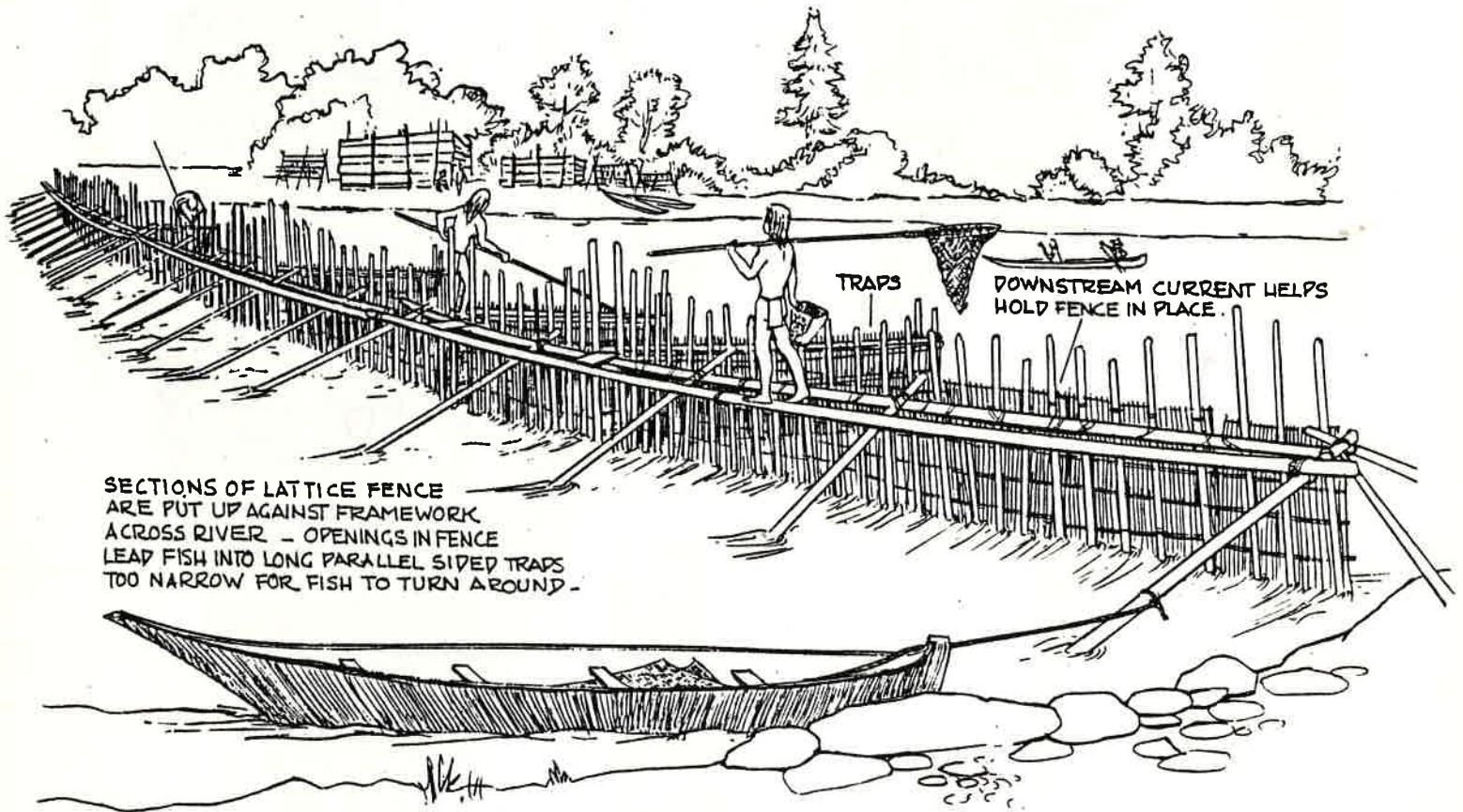
VERTICALS OF MAPLE OR HEMLOCK 42 · CS



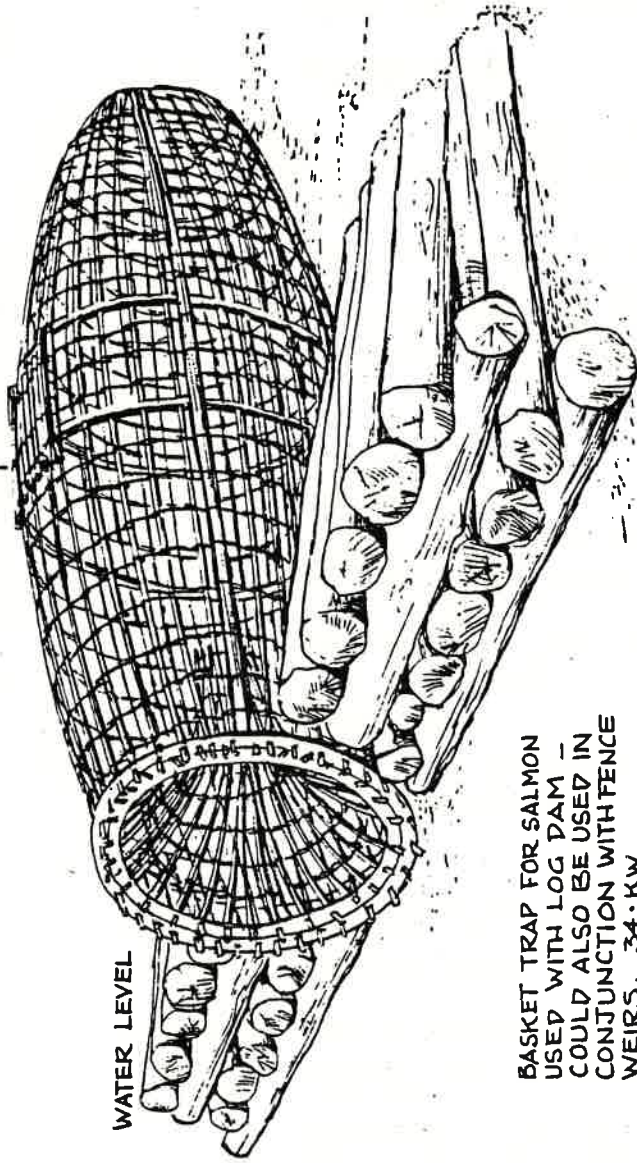
1 AND 2 STRAND TWINING WITH CEDAR WITNES · 81 · CS

ONE TYPE OF LATTICE FOR MAKING FENCE WEIRS POINTED ENDS DUG INTO RIVER BED. 1.40m. 11 · CS

FENCE WEIR FOR SALMON

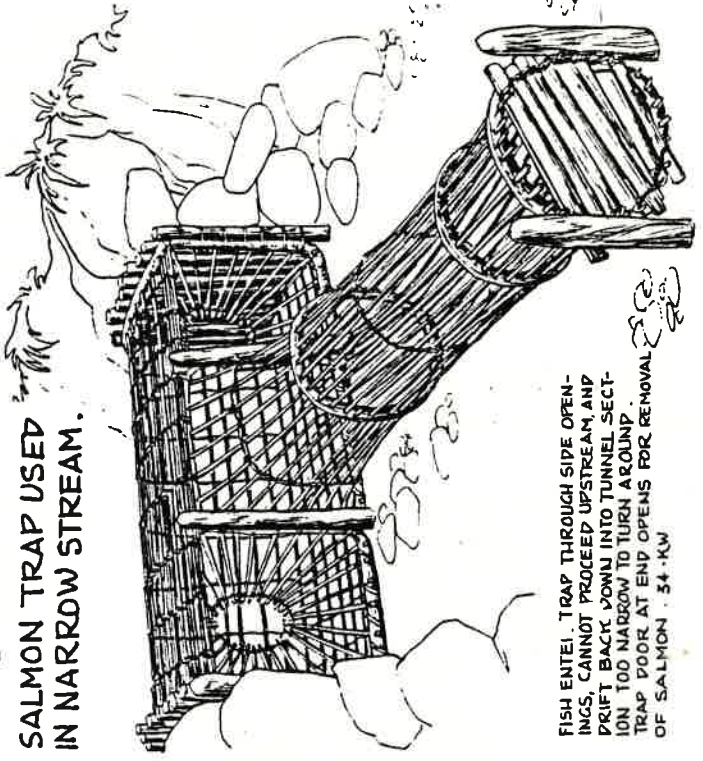


TRAP DOOR FOR REMOVING FISH



BASKET TRAP FOR SALMON USED WITH LOG DAM - COULD ALSO BE USED IN CONJUNCTION WITH FENCE WEIRS. 34-KW

SALMON TRAP USED IN NARROW STREAM.



FISH ENTER TRAP THROUGH SIDE OPENINGS, CANNOT PROCEED UPSTREAM, AND DRIFT BACK DOWN INTO TUNNEL SECTION TOO NARROW TO TURN AROUND. TRAP DOOR AT END OPENS FOR REMOVAL OF SALMON. 34-KW

Basket Traps used in River Fishing

- (i) Most everyday meals in the winter consisted of dried fish dipped in oolichan oil. With these, berries were often, but not always, served.
- (ii) Make a chart with these or similar headings: Name of berry, Where Found, How Picked, Who Picks Them, How Eaten, How Preserved. Have students fill in the chart from their own experience. Garden berries are acceptable.
- (iii) With the same headings fill in a chart for long ago for Soapberries and Huckleberries.

SoapberriesHuckleberries

Found: at the edge of woods near clearings roadways and paths

Found: on dry mountain slopes in forest clearings or burns.

Picked: see Birds of the Ksan, Volume II, Page 23 and Gathering What the Great Nature Provided, Page 59.

Picked: by hand with cedar bark baskets, hung around neck. See Gathering What the Great Nature Provided Page 52 (top).

Who Picks Them:
Women and girls

Who Picks Them:
Women and girls

How Eaten: squeezed with water added as juice or whipped (Page 61 - Gathering What the Great Nature Provided).

How Eaten: Read students Pages 74 and 76 and have them answer. (Gathering What the Great Nature Provided)

How Preserved:
in oolichan grease in bent-cedar boxes

How Preserved:
Read and show pictures (same book) Pages 51-58. Have students summarize.

- (iv) Students may wish to make small drawings of the berries in their chart and paste it near to the "berry name".
- (v) The filmstrip Edible Berries, and the accompanying poster are good sources for these drawings and can be used as a test of students' knowledge of berries or as an information source. The book, Food Plants of B.C. Indians, Part I, is in the resource centre and also has very good illustrations.
- (vi) If you do this unit in September, some berries are still growing and a field trip to pick them would be a good idea. If, in June, green soapberries are ready then and can be easily whipped up in class for "yal is".
- (vii) If you are doing this unit during the winter,

obtain a sample of fruit leather, available in stores, and have the students get an idea of what dried berries can taste like. You might want to serve this with some dried fish and oolichan grease, if you or your students can find some.

- (viii) Berries were picked from late spring to early fall in different areas. Only some of the berry-picking areas were owned by housegroups. Often there were areas near the fishing grounds of the housegroup and berries were picked during fishing season. Sometimes people had special Berry-picking areas where they went in September. See Gathering What the Great Nature Provided, Page 65.

IV. FALL IN OUR AREA LONG AGOA) Introduction:

- (i) The summer months were a period of hard and intensive work. People worked from dawn to dark. If they didn't, when winter came, they would starve.

So, when the boxes were filled with dried fish and berries "packed" home to the village, and stored in the great cedar houses, there was time for recreation and socializing.

Fall, when one's supplies were at their peak, was also a good time for trading. Recreation and trading were often combined in the fall months. Later there would be time for hunting and trapping and settling in for the winter.

B) Trade: Background Information for the Teacher

- (i) The land and resources of each housegroup usually provided for their basic needs, but exchange or trade with housegroups from other areas enhanced their life style. Trade was an important and common practice among all the nations of the North Pacific Coast.

For the most part, people traded their surplus for the surplus of peoples who had different resources and skills. Each year people travelled up and down river, up and down the coast, or across mountains, knowing that certain commodities awaited them and that their own products would also be in demand.

There were also rare goods, highly-prized for this reason, that, from time to time, passed into our area after having already been traded over hundreds of miles from nation to nation.

Some of these were high-quality California abalone shell used to decorate carvings; the rare and delicate dentalium shells found only in off-shore waters near Vancouver Island and traded inland as far as the Plains native groups (see The Loon's Necklace and Page 71 in Birds of the Ksan, Volume II); certain unusual dye-stuffs used in making ceremonial regalia; and occasional pieces of metal which some say were in our area for many years before contact and which were used to make carving tools.

- (ii) The following outline is not exhaustive but these are some of the trading patterns prior to contact:

(a) The Kitselas and Coast Tsimshian were great traders. They traded with the Carrier people three times a year. They canoed up-river to Hagwilget and there met many of the Carrier

groups to trade for furs in the spring, food in the summer, and furs again in the fall. In return they traded dried fish, seafood, (clams, abalone, seaweed, herring eggs) seashell jewellery and oolichan grease. The highest ranking chiefs of the Kitselas travelled up-river first, followed by the lesser chiefs and then the Tsimshian, also in order of rank.

(b) On their way there and back, they would stop at Kitwanga and other villages to trade their goods for animal skins and furs, woven rabbit-skin blankets, capes and blankets of finely-tanned groundhog skins, rolls of dried berries, mountain goat wool and horns and cedar bark.

(c) The Kitselas and the Coast Tsimshian were middle men between the Gitksan and Carrier and the Haida and Coast Tlingit. From the Haida they would get canoes or huge cedar trees which they then used to make canoes, in return for dried berries, furs and foodstuffs. The Haida also traded sea otter skins, carved and painted boxes and bowls and fish and seafood.

The Tlingit provided the whole area with copper for decorating carvings and for making ceremonial coppers. They also traded Chilkat blankets which they wove in abundance and seal skins.

(d) Later, when the first fur traders came to the coast this trading network became the avenue by which the Europeans obtained the furs they sought. The Tsimshian and Nisga, who had access to the trade ships on the coast traded with the Gitksan and Carrier for furs (mostly beaver). These they then traded to the fur traders for European tools and cloth, and these in turn made their way back to the Gitksan and Carrier, minus the middle-man's profit.

Canoes would gather in the fall as they had always done at Gitanmax and Hagwilget. There, everyone would enjoy feasting, gambling, entertainment and later, trading.

The Tsimshian and Kitselas, now more than ever, guarded their waterways and would not allow the interior people access to the coast to trade.

(e) There is an interesting account of the yearly trading between Gitanyon (Kitwancool) and the Tse-Tsaut in the "Histories, Territories and Laws of the Kitwancool". Here is an abridged version:

"When Sendihl, a chief of the Frog Clan, settled in Gitanyon, relatives of his moved in to the village he had originated on the upper Nass during his travels. The homes they built there were the Athabaskan type, subterranean houses with the entrance through the smokehole. Every year, the neighbouring Tse-tsaout villages travelled to this village to trade. Before they would enter the village, however, they would stand on a nearby hill and dance and sing their power songs to see if they were welcome.

When their songs were heard, a head-chief of the village would appear out of his smokehole-doorway in his ceremonial attire, with his headdress filled with eagle down, which meant peace and friendship. He would send a lot of eagle down in the direction of his visitors and they would then enter the village.

There they would feast, exchange news, and entertain each other and, later, trade their goods, food to the Tse-tsaout (which was very scarce for them) in return for furs. This annual event occurred for many years until war broke out between them."

(f) The Oolichan Fishery was, however, the great trade event of the year, taking place in late March at the mouth of the Nass River. For details see Pages 89-90 Gathering What the Great Nature Provided and Early Days on the Skeena River, Pages 9-12.

C) Trade:

- (i) Trading was one of many occasions during which feasting, entertaining, gambling and socializing took place. Have the students plan a social event (food, games, a performance....). Have them bring something to school that they would like to trade. (They should be sure it is alright with their parents.) They could bring foodstuffs, old toys, comics, hockey cards, etc.

Divide the class into housegroups (3 or 4 children to a group). Pair off housegroups and have the children trade. Then switch the pairs until each group has had a chance to trade with each other group.

- (ii) Squabbles and complaints may well arise. This is a good time to discuss that disagreements also happened in the old days and that the chief usually solved the dispute as fairly as possible or gave a gift to anyone who was offended. You may wish to have a chief for each housegroup in the game.

- (iii) Map Work - trade goods. Using your large map of our area, (if you have not made one, see the Introduction to this unit "The Land and Its Resources - Map Work"), point out and mark the trade centers as marked on the map included here.

Discuss the methods of travel and the flow of trade goods up and down river, overland and up and down the coast.

There are 16 groups of trade goods, so you can divide your class accordingly. For each group represented by a canoe, have the student(s) make a canoe (see stencil here). For each group represented on foot, have the students make a bent-wood box.

Have the students draw, colour and cut out the trade items in their group - for example group (a) makes a bent box and draws a copper, caribou hides, hide clothing and moccasins.

When the trade items are finished, have the students put them in their boxes or canoes and attach the boxes and canoes to the map in the appropriate location and, with the canoes, facing in the appropriate direction. You may wish to add arrows also. (See Samples Below)

Sources for the students' drawings are Birds of the Ksan, Volume II and Gathering What the Great Nature Provided.

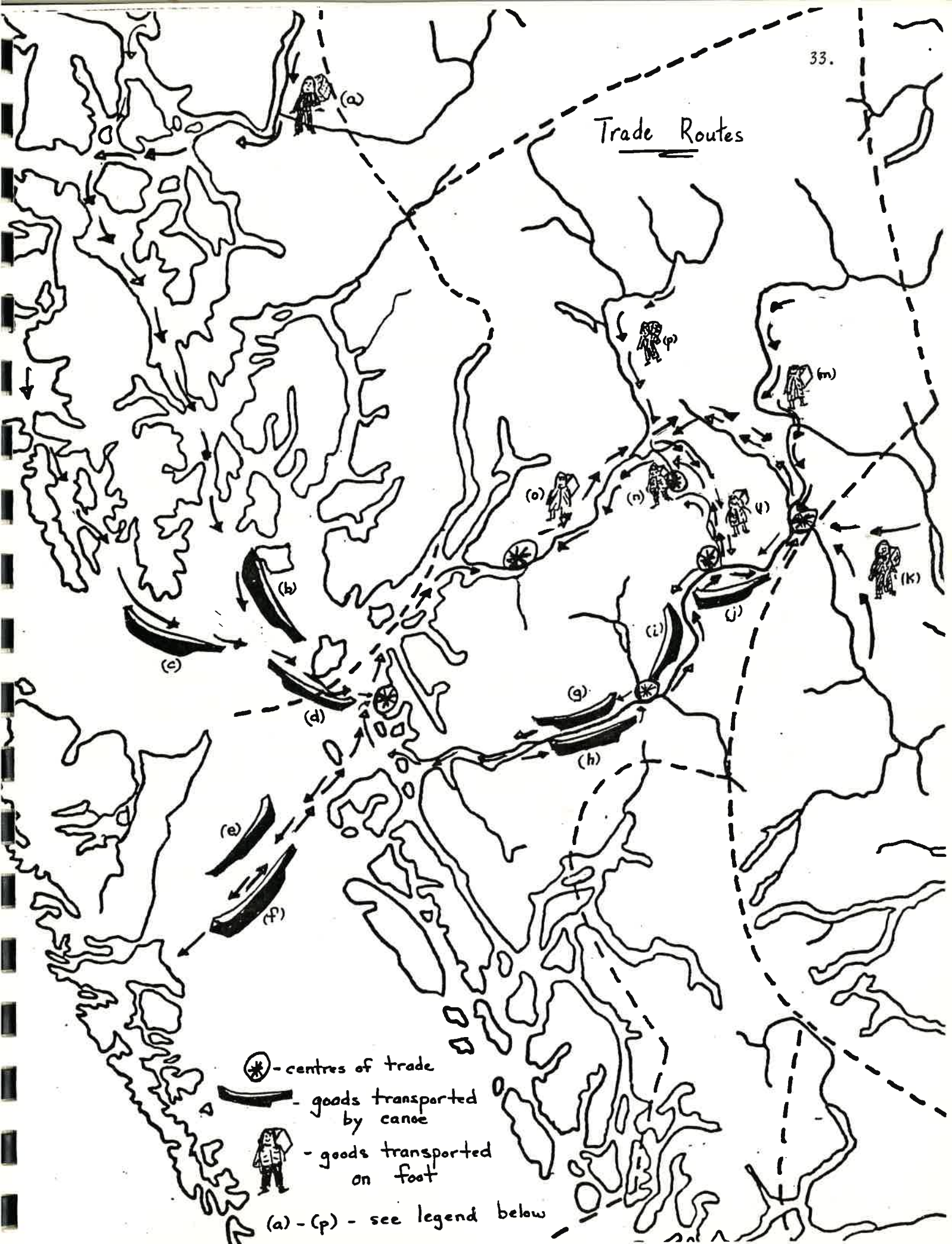


PHOTO BY BERT ANDERSON, 1910.

CANOE
Cut Out.



Trade Routes



* - centres of trade

— goods transported by canoe

— goods transported on foot

(a) - (p) - see legend below

TRADE GOODS

Legend

- | | | |
|--|--|---|
| (a) copper
caribou hides
hide clothing
moccasins | (b) Chilkat blankets
yellow cedar
yew wood for bows | (c) seal skins
sea otter skins |
| (d) dried berries
large cedar logs
canoes
dried salmon
oolichan grease | (e) oolichan grease
dried berries
dried salmon
furs | (f) canoes
large cedar logs
carvings
bent wood boxes
sea otter skins
seafood |
| (g) dried berries
dried salmon
furs
mountain goat
horns and wool | (h) dried seafood
seaweed
herring eggs
seashell jewellery | (i) rabbit skin robes
and blankets
mountain goat wool
and horns
cedar bark
dried berries
groundhog skin robes
and blankets
other furs |
| (j) dried seafood
canoes
seaweed
herring eggs
seashell jewellery | (k) furs
skins
hide clothing
moccasins | (l) (from the Nass)
oolichan grease
dried oolichans
dried seafood
craft and art items |
| (m) groundhog skins
other furs and
skins
red ochre | (n) (to the Tse-tsaut)
dried salmon
dried berries | (o) (to the Nass)
smoked meat
furs and hides
arts and craft
items |
| (p) (from the Tse-tsaut)
furs and skins | | |

D) The Mountain Goat

- (i) The mountain goat used to be an important resource among the Gitksan and students might discuss why - their ideas - as a preliminary to this study.
- (ii) Read or have the students read "The Painted Goat" in Harvesting the Ksan - Legends. Discuss the story pointing out that the hunters used bows and arrows and spears to hunt the goats. You may want to go into detail about the medicinal ointment Du'as used. (See Birds of the Ksan, Volume II, Page 69 for this information). You may also wish to mark Temlahan and the mountain of Stekyawden on your map. (See map included here).

Most important point out how the hunters broke the ancient laws:

- (a) of respect for animals and
 - (b) against the waste of animals hunted for food.
- (iii) Explain to the students that Du'as took the one-horned mountain goat as his crest and passed it on to his heirs. Today, hundreds of years later his heirs still own this crest. They show it on their totem poles and masks.

This crest is owned today by Gunsen, the head chief of the Grouse tribe, in Kitsegukla. (Show Pole No. 1 in the set of historical slides in the Birds of the Ksan kit.) This slide shows an old pole. There is now a new pole, a copy of this one, in Gitsegukla.

The crest is also owned by a chief of the Fireweed clan in Kispiox. (Show Pole No. 2 in the set of contemporary slides in Harvesting the Ksan kit.)

- (iv) Show the students the drawing of the one-horned mountain goat mask and cape. Some of the students may have seen the mountain goat performance by Ksan. (See drawing included here)

Explain that even today, the chief or one of his people will wear the mask and mountain goat fur at feasts when he acts out the dance of the mountain goat chief.

This performance shows the guests at the feast that the chief is an heir of Du'as and that he has special "good luck" or power from the mountain goat people.



Temlaham

Stekyawden Mountain

- (v) Du'as' fellow hunters broke the ancient laws. 37.
Let us look more closely at the ancient laws:
- (a) The mountain goat hunters were expected to show respect for their prey by going on the hunt clean and purified: they bathed in the cold water of streams or rivers, they ate very little food, they remained calm and quiet - for about four days prior to the hunt. (For more details, see The World of the Supernatural Birds of the Ksan, Volume II, Page 10 and ff)
 - (b) Only enough goats to provide for their needs were to be killed, and no kids.
 - (c) Every part of the mountain goat that could be used was to be taken down from the mountain and used or stored away for later use.
 - (d) The remains of the mountain goat that could not be used had to be burned on the mountain and a song of thanks was to be sung to the spirits of the goat people.
 - (e) Blood should never be spilled on the ground. If it was, it had to be well-covered with dirt.
- (vi) Discuss with the students how these laws show "respect". Discuss also how they are ecologically sound:
- (a) Purification - prevents the animals from catching the human scent.
 - (b) Fasting and staying calm helped the hunters to concentrate on approaching the goats undetected as well as moving over dangerous mountain terrain without injury.
 - (c) Burning all the remains and leaving no trace of blood prevented other animals from developing a taste for mountain goat meat.
 - (d) Killing only what one needed left more goats to reproduce for the next season.
- (vii) Other methods of hunting goats were snares (traps) and herding a number of goats over a cliff.

- (viii) Student work: Have the students research mountain goats. They could produce a class booklet or individual notes for their notebooks.

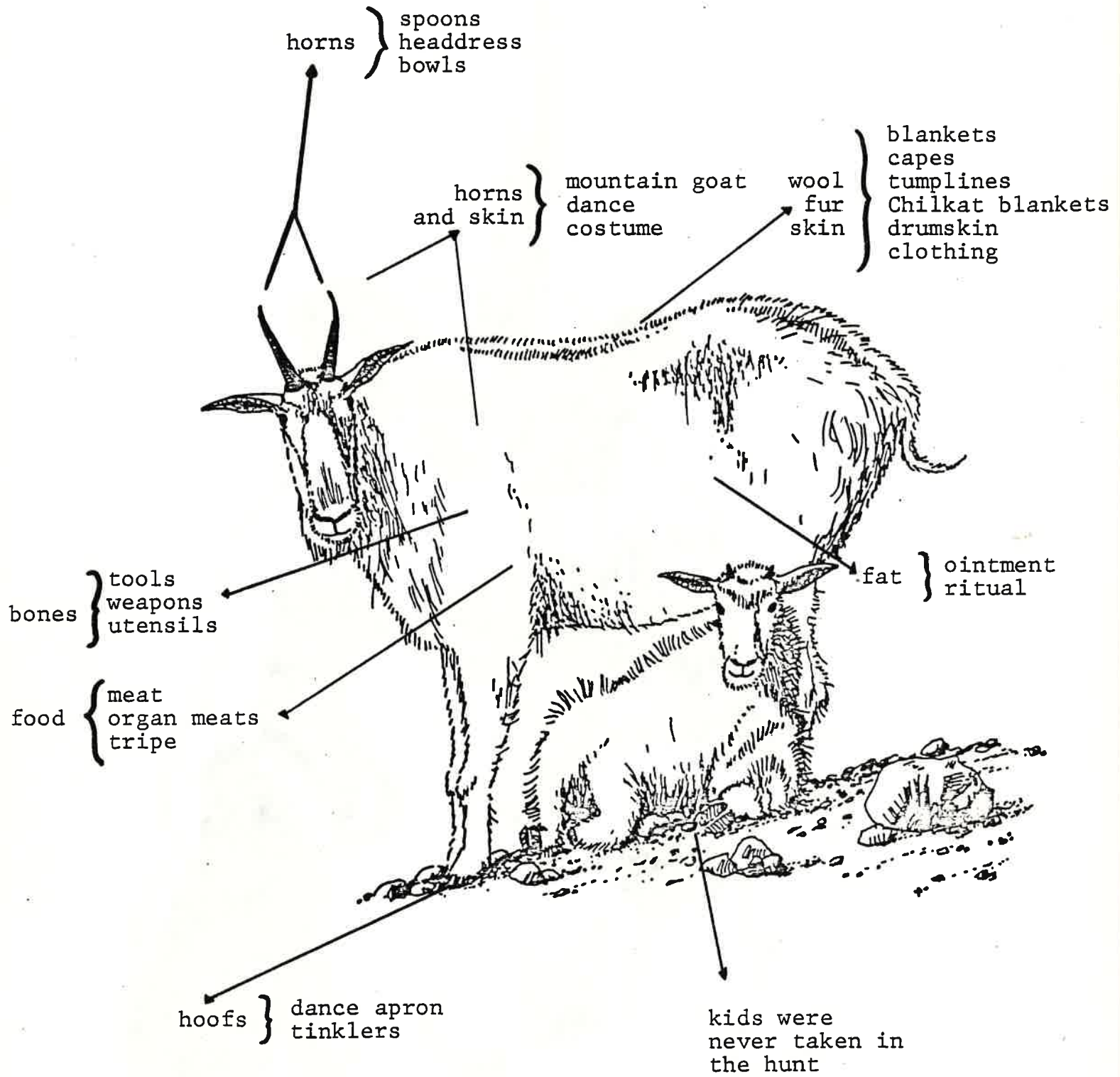
Using the opaque projector enlarge the drawing of the mountain goat included here to poster size or larger.

Discuss the uses of the mountain goat. You may wish simply to label the products or you may wish to have the students draw small pictures of the products to go with the labels. (See Birds of the Ksan, Volume II for drawings of the products.)

- (ix) Next to this poster the students may wish to display one of the totem poles showing the mountain goat. Simply project the pole, or part of it, onto poster paper and have one or several students trace and colour it.
- The mask (included here) may also be made into a poster in this way.
- (x) Have the students try to list the steps in the process of mountain goat hunting and in using the products of the mountain goats. Fill in the gaps from the lists below.
- (xi) Then have the students try to categorize these steps under Women's Work, Men's Work and Children's Work.

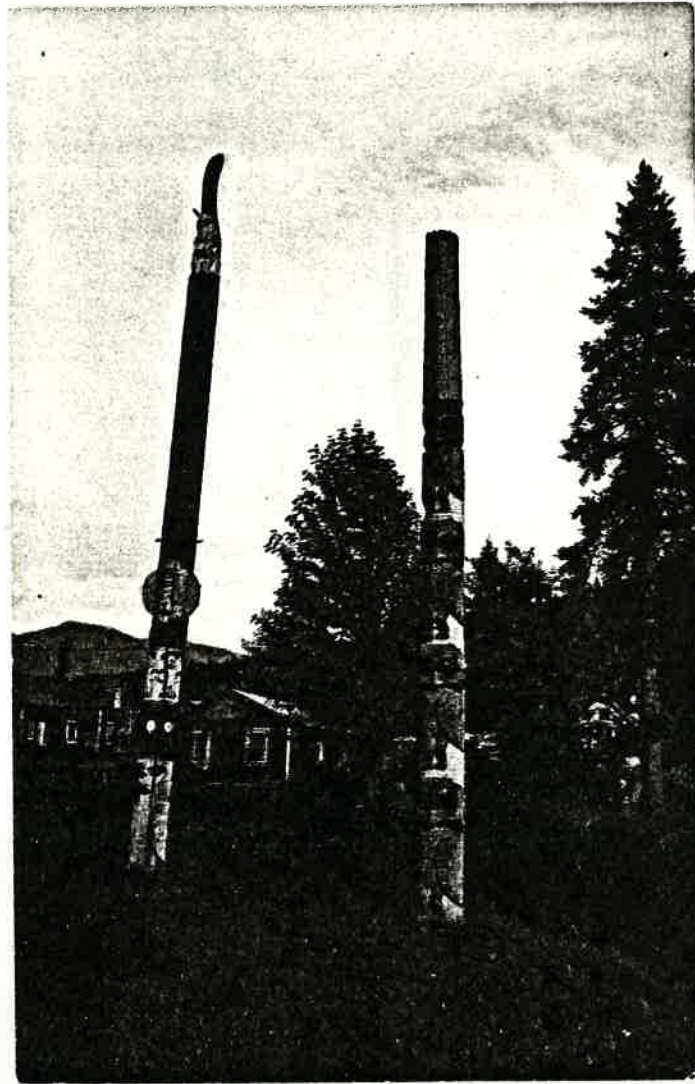
The final stage should look something like this:

<u>Women's Work</u>	<u>Men's Work</u>	<u>Children's Work</u>
tanning hides	making spears	older boys went on
shearing wool	bows and arrows,	the hunt
tanning skins	or snares	younger boys played
weaving tumplines	purification	games in which they
weaving Chilkat	before the hunt	practiced spearing
blankets	hiking up the	and shooting bows
sewing hides or	mountain	and arrows
skins into clothing	hunting and	boys practiced
roasting or boiling	killing the	fasting
fresh meat	mountain goats	girls practiced fasting
smoking the meat in	butchering the	girls practiced making
a smokehouse	goats at the	tumplines on their own
sewing a dance apron	mountain site	small looms
with mountain goat	packing home the	girls helped with the
hoofs	skin, meat, horn	tanning, sewing and
wives of hunters ate	and bone	weaving.
little and remained	making goat horn	girls helped with the
quiet while thier	spoons	cooking
husbands were away.	making goat horn	
	headdresses	
	Making tools, or	
	weapons of bone	
	Making drums with	
	goat skin	





One horned mountain goat, Dancer from 'Ksan



Poles belonging to Guksan in Kitsegukla showing the Owl crest and the One-horned Mountain Goat.



The original poles belonging to Guksan showing owls and the One-horned Mountain Goat. This photograph is also in the Historical Photos slide set.

(For details on some of these, see Birds of the Ksan, Volume II, for example, goat horn headdresses, dance aprons, Chilkat blankets etc. For details on the tumpline see below.)

(xii) Student Projects: Students may wish to make

- (a) spears and play a target game with them;
- (b) make a bow,
- (c) weave a short tumpline

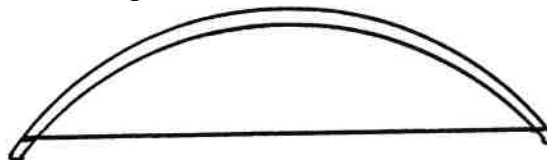
- (a) Spears may be made out of a long, straight, rounded stick with a spearhead attached with leather thong, spruce roots or string. Spearheads of whittled wood are the easiest to make.

Explain to the students that spearheads had to be kept safe and sharp and so were removed from the spear and carefully wrapped in rabbit skin when not in use. You might have a class box for the spear heads. A hula hoop on the ground makes a good target (preferably soft ground).

- (b) Bows can be made by notching each end of a willow stick.



Have the students work in pairs if necessary. One bends the stick while the other ties on the string at each end with a granny knot.

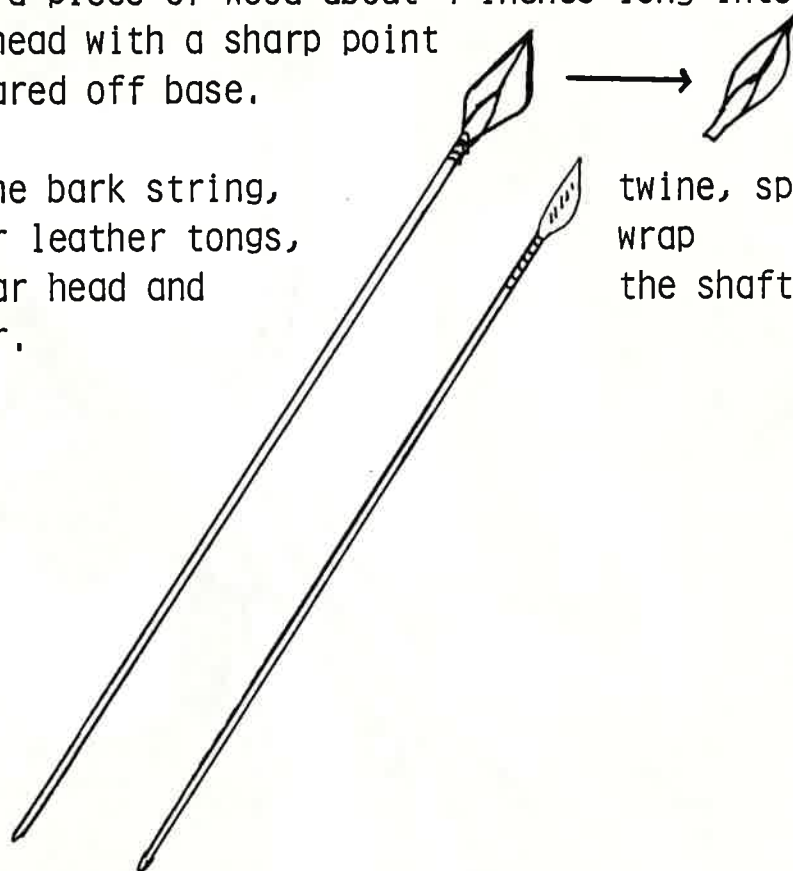


You may wish to discuss the section on Bows and Arrows in Birds of the Ksan, Volume II, Page 7. The story about the bow and arrow accident long ago in the Nass is a good discussion starter on the topic of safety.

- (c) There are tumpline looms and instructions on how to use them at the District Resource Centre. See illustrations included here also.

SPEARS

1. Cut down and peel a straight branch (preferably the branch of a bush) about 5 feet long (spears were as long as 30 feet). Smooth the wood with sandpaper if necessary.
2. Whittle a piece of wood about 4 inches long into a leaf shaped head with a sharp point and squared off base.



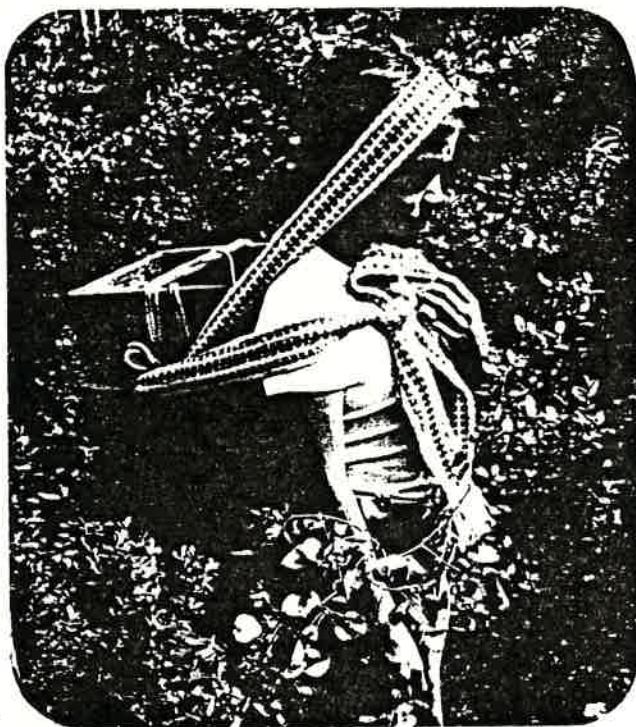
3. Using the bark string, roots or leather tongs, the spear head and together.

twine, spruce
wrap
the shaft

4. Store the heads separately. Unlash them from the shaft and wrap in rabbit's fur or fake fure and store safely.
5. Using a hulahoop or string to mark off an area on the ground, position yourselves far enough back from the target to make it a challenge.
6. Spears are thrown overhand.



Gitksan boy packing a bent cedar
box using a tumpline.



E. Swans and Ducks

- (i) Swans, geese and ducks were an important food among the Carrier as well as to a lesser extent, among the Gitksan. They were hunted in the spring and fall as they passed through in their migration.
- (ii) Read or have the students read "Weeget and the Swans", Birds of the Ksan, Volume I. Read and compare "The Story of the Skeena" included here. You might want to review "The Law of Respect for all Living Things" on Page 20, Birds of the Ksan, Volume II at this point. Point out that many legends have several different versions.
- (iii) Read or have the students read "The Robin Wife and the Merganser Wife", Birds of the Ksan, Volume I. Discuss.
- (iv) Divide the class in half. One half will research Swans, one half Ducks. Sources: Swans - Birds of the Ksan, Volume II, Page 19-20 and the research cards on Swans in the large envelope in Birds of the Ksan kit; Ducks - Page 53, Birds of the Ksan, Volume II and the research cards on ducks.

There are a variety of ways to have the students research these subjects, depending on the level of achievement of your students.

- (a) You may wish simply to have each student find out one fact from each source and then have the students come together and compare what they have found out. If there is too much overlap, they can go back to the sources for more information.
- (b) You may want to put specific questions on the board for everyone in each group to answer individually.
- (c) Advanced students may put together several facts from each source, draw an illustration and make a small booklet.
- (d) You may wish to read the information to the class, discuss it and then have the students tell you what they remember and record it on paper, either on their own or copying from the board.
- (v) Emphasis could be put on the ingenious ways in which ancient people used the gifts of nature in comparison with the destructive effect that modern man seems to have on nature - in this case, birds. You may want to devise projects like a) spinning cedar bark and chicken feathers together, or b) adding strips of fabric with feathers to a simple headdress to resemble duck skin, see Page 54 or c) spinning dried nettle stalks to make net twine, or d) using a turkey bone to make a straw (they were also used to make whistles). or e) adding

down to the headdresses they will be making in
the next section (see Page 19), etc.

THE STORY OF THE SKEENA: THE CARRIER INDIAN LEGEND

Years ago, long before the white man, there was an Indian maiden who gave birth to a baby boy. The boy was very strong and showed great intelligence. His mother named him "Astace". He grew up to be strong and tall.

When Astace was in his middle teens, he began wandering farther from home. He would take his little bow and arrow and go hunting grouse.

One day, in the spring of the year, some swans had settled on a little lake. Astace gathered a bunch of nettle roots and put them in his hands to use as "pigging" string. His idea was to swim under the water and come up under the swans, and tie their feet together. Then he thought he would take them onto the land and kill them.

Now, it is said that the swan is not a very wild bird. They are rather tame -- foolish in a way -- and they will look at you much more than a goose or a duck will.

Astace got three or four of the swans tied together and somehow, when he tried to drag them ashore, he wasn't heavy enough. The swans were heavier than he was. They started to fly and he

hung on. They lifted him up above the lake. They carried him above the tree tops and landed him on the edge of the clouds, so the story goes.



When he got on top of the cloud, he sat down. Soon it started to rain. He had a little birch bark basket with him, which he carried around like you would carry a little pouch for your money. He held this basket out to get the water. It soon was brim full of water. When it was full, the rain had just about stopped. Then Astace straightened up and walked on the clouds.

He saw he was on top, and it seemed like he was inspired

by some unknown power. He walked in a half circle with the vessel of water in the palm of his left hand. As he was walking, he sprinkled the water out like a sower of seed in Bible times would have sown corn, barley, or any other grain.

He threw the water and wherever a drop would hit, a lake and a little stream formed and flowed down. This was supposed to have been the head waters of the Nass, Skeena, Stikine, and Findlay, which flows into the Peace River.

He walked around the circle then moved down through the clouds for some time, as he did not want to be up anymore. He walked down until he got tired. He was throwing water all the time, according to the way the story goes. When he got down near Spokeshute, which was renamed Port Essington, he tripped and fell down, and all the water spilled. That formed the salt water.

That was the Indian story of how the Skeena was created according to the Carrier legend.

They called the river, "Shian", which translated means, "juice of the clouds" or "the water of the clouds".

V. WINTER IN OUR AREA LONG AGOA) Introduction

By late fall the food for winter was stored away in cedar boxes and the families had all come together again in the big cedar houses in their winter villages.

Here they spent their days using the materials which they had gathered and traded during the other seasons to make clothing, tools, dishes, storage containers, ceremonial regalia, masks, props and costumes for feasts and totem poles.

The men made spears, bows and arrows, clubs, fishing gaffs, fish traps, bowls, spoons, cedar boxes, cradles, snowshoes.....

The women wove cedar mats, cedar clothing, rabbit-skin blankets, cedar baskets and Chilkat blankets. They sewed moccasins, fur robes, leather clothing. They made string, rope, tumplines.....

Special artists made masks, puppets and props for feast performances. They also carved "power objects" for the medicine men or halayt.

Other artists made canoes, headdresses, ceremonial talking sticks and special feast dishes, spoons, etc. for their chiefs. They also painted designs on leather clothing; bent boxes, ceremonial screens and carved masks. For the warriors, they made headdresses, masks and special armour.

Throughout the winter people would receive guests and entertain them at their feasts. And they would travel to other villages to be entertained and to do business at their feasts.

There were still some hunting and gathering activities: the men and the young men would sometimes go out in hunting parties, looking for moose, caribou and deer; or they would set their trap lines with snares and traps so they would have furs for clothing, blankets and spring trading. They would come home with marten, fox, mink, wolverine, wolf, bear, squirrel, ermine and coyote.

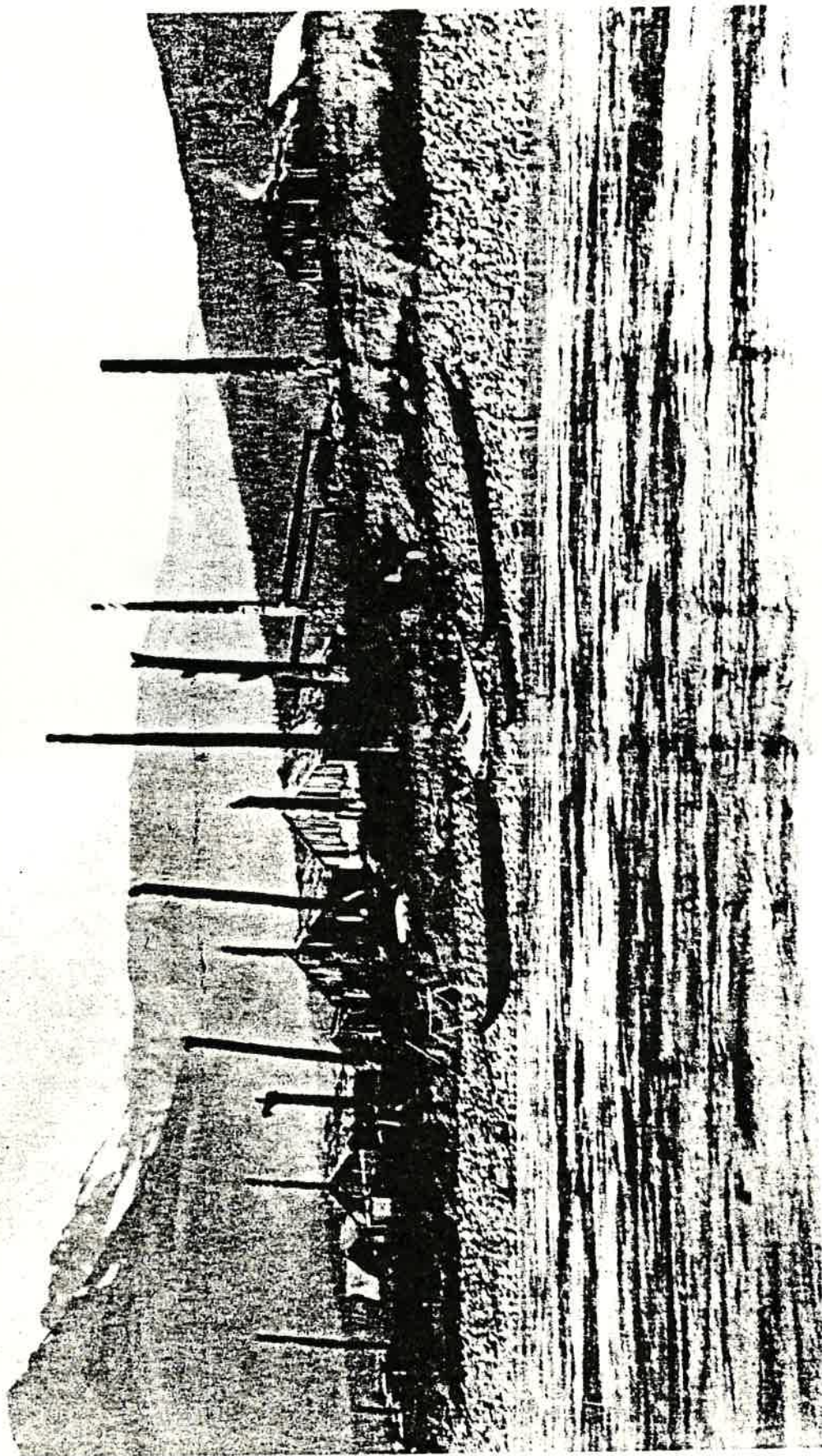
The Gitksan names for October and November are First Aa'wat - time to get ready for trapping - and Second Aa'wat - on the trapline with dogs.

December is Lasa Gwineeknu - people packing wood for the cold weather. And January, K'witku hloxs - time of really cold weather, bright mountains, lots of snow, white smoke.

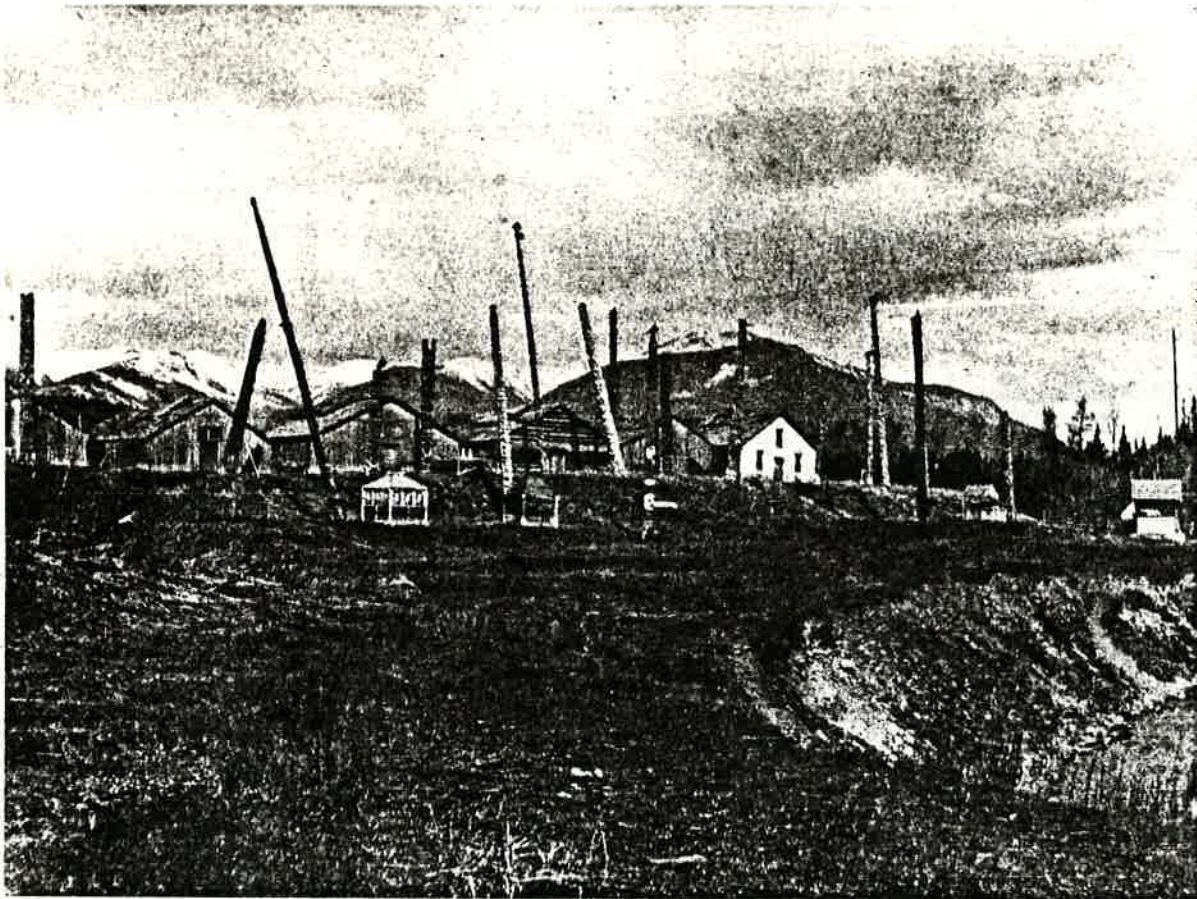
- (i) Class project: mural of a winter village. It is easiest to make a hypothetical village. Have students each draw one of the cedar houses or one of the totem poles.
- (ii) To do this, show the students some cedar houses - photos included here - and village scenes in *Birds of the Ksan*, Volume II, Page 9, Page 25, Pages 55, 56. Discuss the proportions, the vertical boards that make up the walls, the smokehole, the entranceway which may be oval above the ground, or rectangular.
- (iii) Show the students a sampling of totem pole slides. Discuss the figures. Have them plan the totem pole (how many figures, which ones, what on the top) and then draw them. If they wish to colour them, discuss the use of red, blue-green and black in Northcoast art.
- (iv) The final mural might look like this:



- (v) Choose one type of house design so that your village is authentic, either Gitksan, Tsimshian or Haidas.
- (vi) The two houses in the center should be slightly larger or have painted housefronts to show that the leading chiefs live in these houses.
- (vii) Have the students choose two of the four clans to be represented in their village: Frog, Fireweed, Wolf or Eagle. Two clans commonly make up a village.
- (viii) With the mural complete you can discuss:
 - (a) that the people in our area were divided into villages, clans and housegroups (the people in one house).
 - (b) that each housegroup is led by a chief and owns at least one totem pole which stands in front of their house, telling everyone who sees it who lives in that house and what their history is.



THE OLD INDIAN VILLAGE OF KITWANGA BEFORE THE GREAT FLOOD

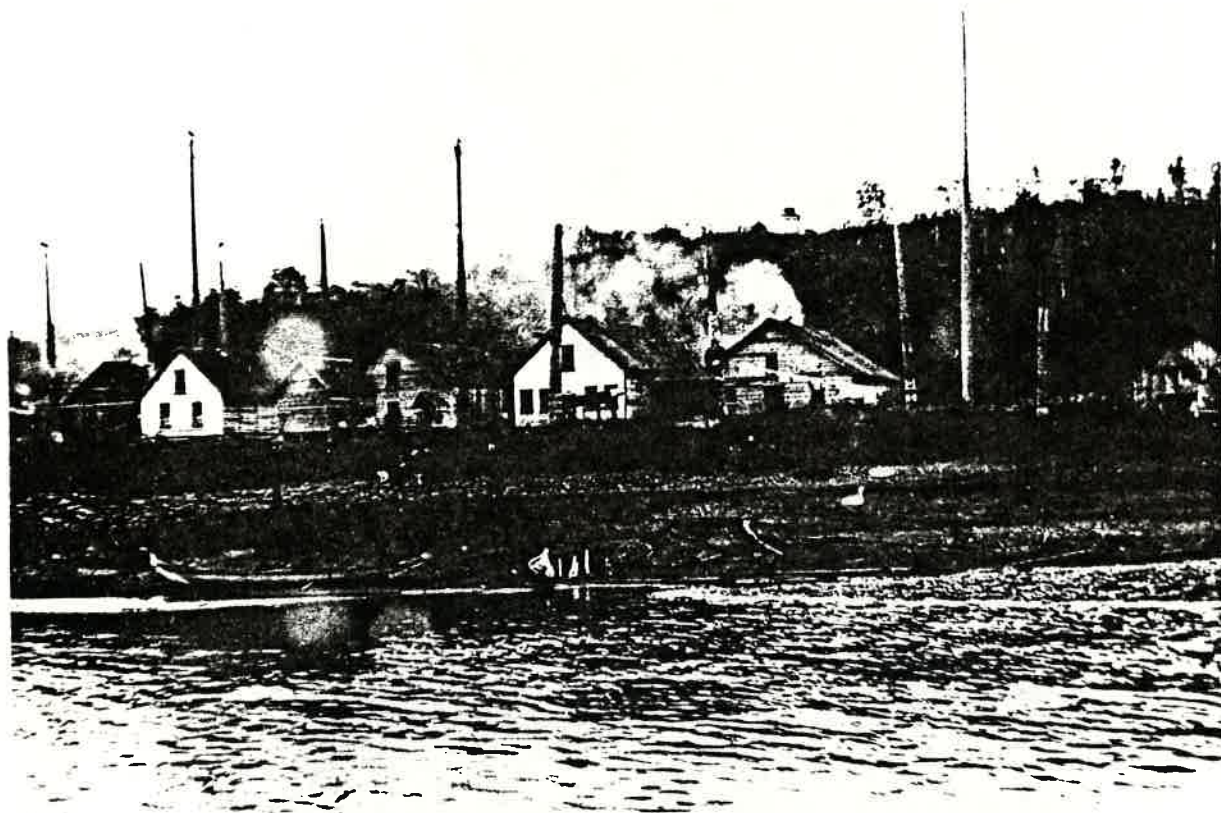


Kitwancool in 1910. The row of houses faces the river. These houses are very close to the true style of the traditional cedar plank houses.

Note the smokeholes and the two totem poles with entrance holes in them.

The small buildings in the front are grave houses.

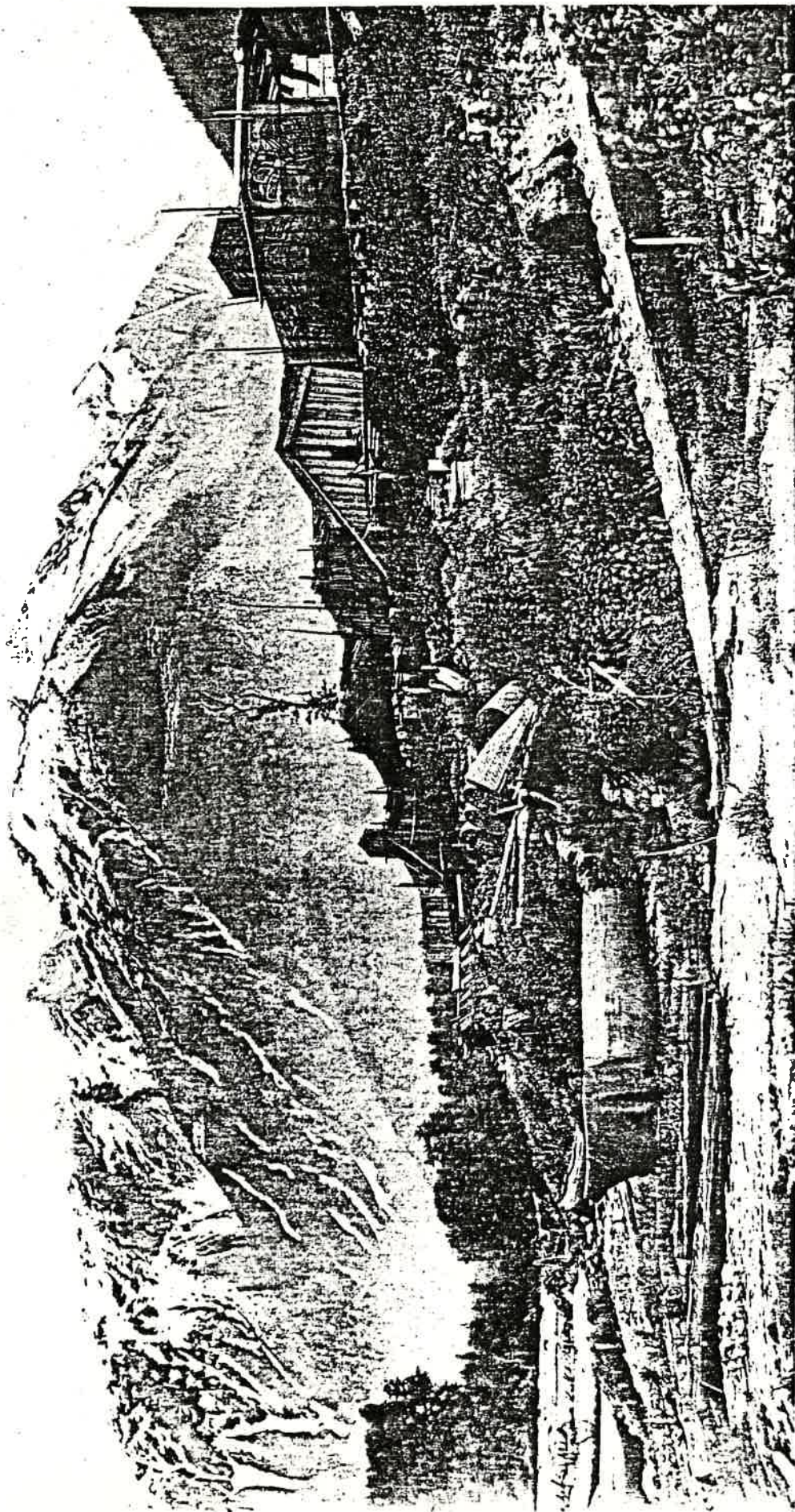
Photo courtesy of the British Columbia Provincial Archives.



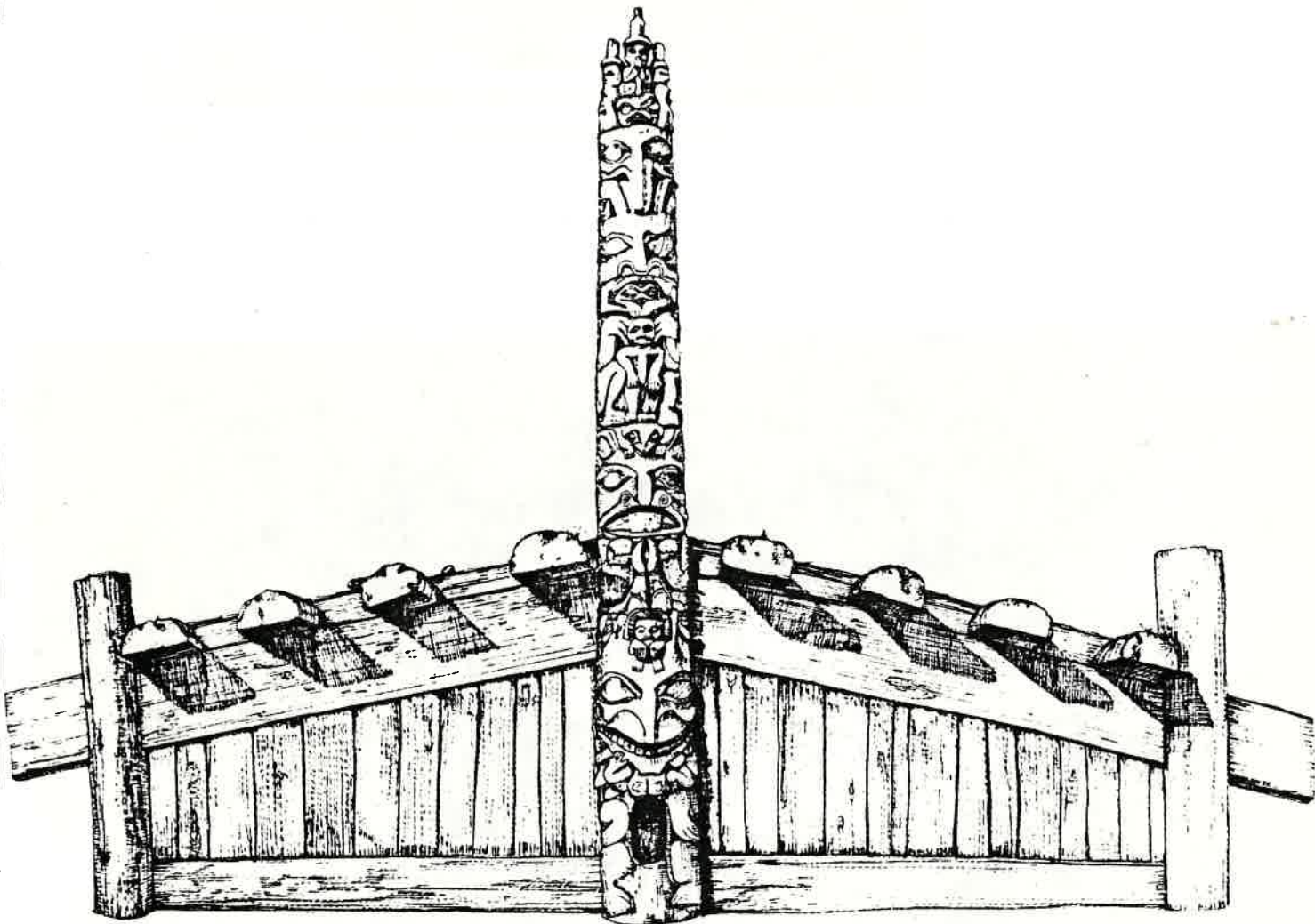
Gitsegukla in the early 1900's. Windows and a new shape have replaced traditional style of communal plank house but they still face the river and are marked by their identifying crest poles.

Note the canoes on the shore and, if you look carefully, the pole showing the One-horned Mountain Goat referred to in the Temlaham legend.

Photo courtesy of the British Columbia Provincial Archives.

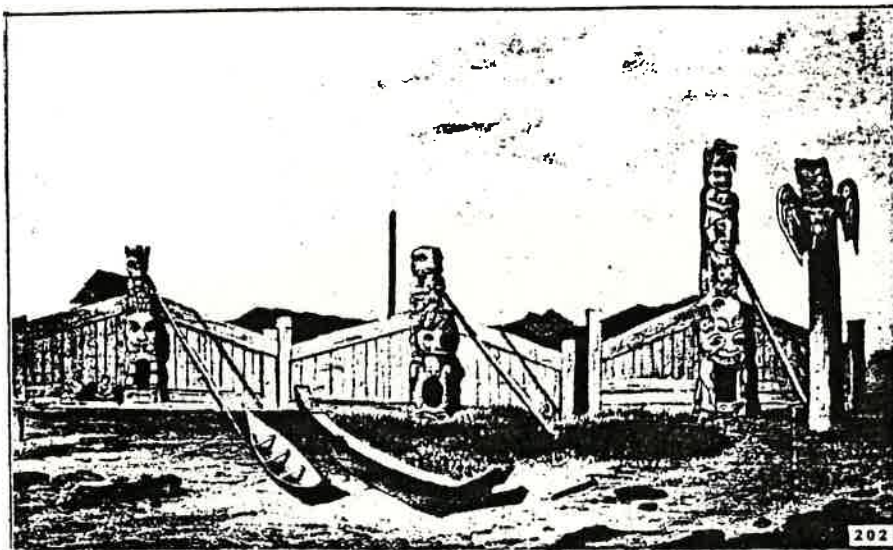


Tsimshian village showing painted house-fronts and fish-traps.

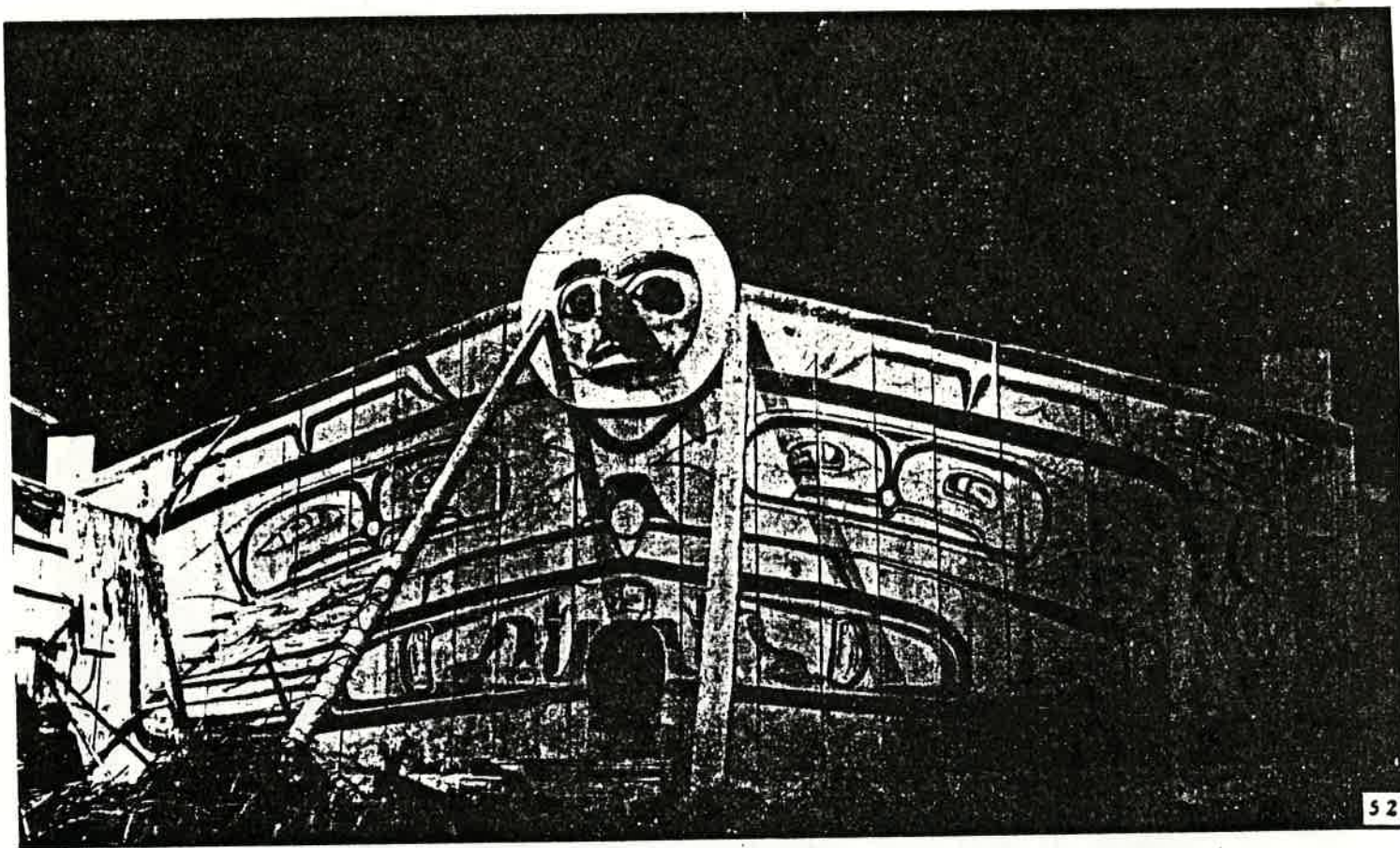


Exterior of plank house with frontal pole

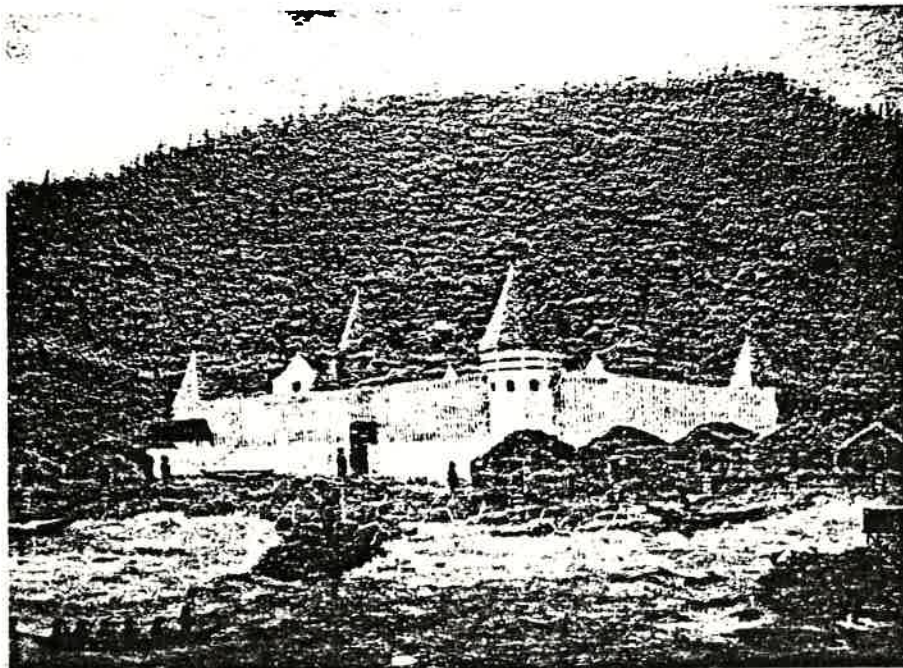
Haida



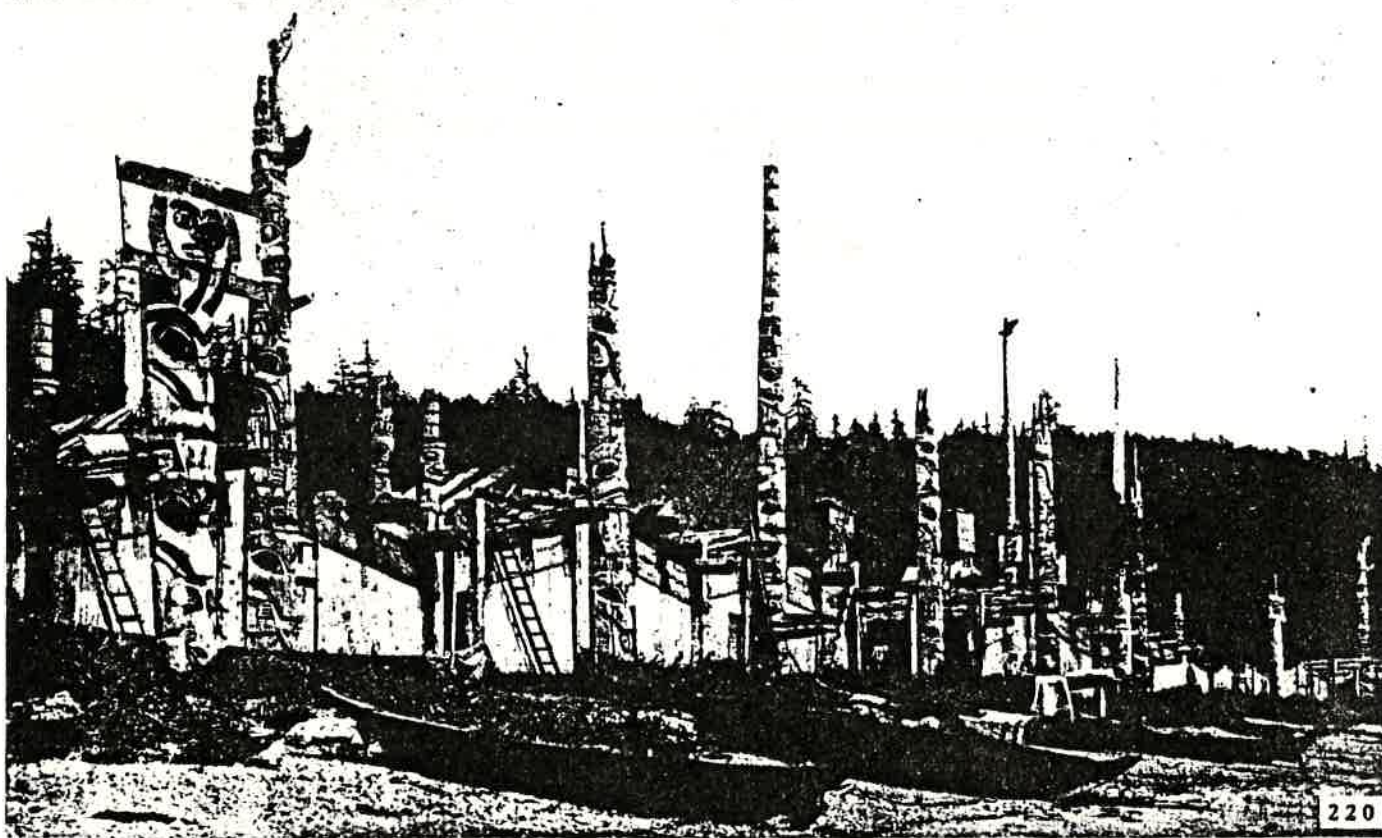
Tsimshian: Totem poles at Port Simpson, about 1860-1870



Haida: Thunderbird and Whale house front, at Skidegate



Tsimshian: Fort Simpson from early painting



Heida: Skidegate

When you have finished the section on Mapping and Social Organization you may wish to add the villages of long ago to your map. You may wish to be selective. Maps of contemporary communities are included for comparison.