

North Vancouver MUSEUM & ARCHIVES

# SCHOOL PROGRAMS 2018/19



**Squamish Community: Our People and Places**

**Teacher's Package**

## Introduction

**SQUAMISH COMMUNITY: OUR PEOPLE AND PLACES KIT** features 12 archival photographs selected from the *Skwxwú7mesh Úxwumixw: The Squamish Community: Our People and Places* exhibit presented at the North Vancouver Museum & Archives in 2010. This exhibit was a collaborative project undertaken by the North Vancouver Museum & Archives and the Squamish Nation. These archival images were selected by the Squamish Elders and Language Authority to represent local landscapes, the community and the individual people within the Squamish Nation. The Squamish Elders and Language Authority also contributed to the exhibit labels which are included on the reverse of each picture.

This Kit has been designed to complement BC's Social Studies curriculum for grades 3 - 5, giving students the opportunity to explore themes related to First Nations cultures in the past and cultural First Nations activities today.

Included within this Kit is a detailed teacher's package that provides instructors with lesson plan activities that guide students in the analysis of archival photographs. The recommended activities encourage skills such as critical thinking and cooperative learning. Altogether, the lesson plan activities are estimated to take 1 hour and 45 minutes and can easily be stretched across several instructional days. Through photo analysis worksheets and activities, students will be introduced to the Squamish Nation and historical photographs. Teachers are encouraged to read through the program and adapt it to meet the learning abilities and individual needs of their students.

We hope that your classroom programming is enriched by our **SQUAMISH COMMUNITY KIT**. For additional resources visit: North Vancouver Museum and Archives' Community History Centre, 3203 institute Rd, North Vancouver, 604-990-3700.



**Booking information:** [nvmaprograms@dnv.org](mailto:nvmaprograms@dnv.org)

<b>Pick up &amp; Drop Off</b>	<ul style="list-style-type: none"> <li>• The Squamish Community Kit must be returned within two weeks of the date it was loaned.</li> <li>• Kits are available for loan from Tuesday to Tuesday during the hours of 12:00-4:30 pm</li> <li>• Kits must be picked-up and dropped off at the Community History Centre, 3203 Institute Road, North Vancouver.</li> </ul>
<b>Fee &amp; Deposit</b>	<ul style="list-style-type: none"> <li>• \$30.00 Program Fee</li> <li>• \$50.00 Deposit (re-issued after return of Kit)</li> <li>• Pay by credit card, cheque or cash at the time of pickup. Two separate transactions required.</li> </ul>
<b>Late Fee</b>	<ul style="list-style-type: none"> <li>• If the Kit is returned late, the teacher may be charged a <i>daily</i> late fee of \$10.00.</li> </ul>
<b>Damaged or Lost Kit</b>	<ul style="list-style-type: none"> <li>• If there is damage to the educational kit or contents missing, the \$50.00 deposit will not be returned. Please ensure all items are in the Kit prior to returning.</li> <li>• In the case of a lost or stolen kit, the teacher will be invoiced for the full value of the Kit.</li> </ul>

## Connections to BC's Curriculum

The lessons and activities included in the **SQUAMISH COMMUNITY KIT** were designed to consider the six Historical Thinking Concepts which are now embedded in BC's curriculum competencies.

### What are Historical Thinking Concepts?

Researchers have identified the concepts that provide the basis of historical thinking. The Historical Thinking Project follows this approach, and works with six distinct but closely interrelated historical thinking concepts. To think historically, students need to:

1. Establish historical significance
2. Use primary source evidence
3. Identify continuity and change
4. Analyze cause and consequence
5. Take historical perspectives and
6. Understand the ethical dimension of historical interpretations



Through analyzing archival photographs from the North Vancouver Archives Collection students are given the opportunity to use primary source evidence. It is hoped that by applying the Historical Thinking Concepts students will develop a meaningful understanding of this First Nations community.

Area of Learning: Social Studies	Grade 3 <i>Global Indigenous Peoples</i>	Grade 4 <i>First Peoples and European Contact</i>	Grade 5 <i>Canadian Issues &amp; Governance</i>
<b>Big Ideas</b>	<ul style="list-style-type: none"> <li>• Learning about indigenous peoples nurtures multicultural awareness and respect for diversity.</li> <li>• Indigenous knowledge is passed down through oral history, traditions, and collective memory.</li> </ul>	<ul style="list-style-type: none"> <li>• Interactions between First Peoples and Europeans lead to conflict and cooperation, which continue to shape Canada's identity.</li> </ul>	<ul style="list-style-type: none"> <li>• Natural resources continue to shape the economy and identity of different regions of Canada.</li> <li>• Canadian institutions and government reflect the challenge of our regional diversity.</li> </ul>
<b>Content</b>	<ul style="list-style-type: none"> <li>• Cultural characteristics and ways of life of local First Peoples and global indigenous peoples.</li> <li>• Governance and social organization in local and global indigenous societies</li> </ul>	<ul style="list-style-type: none"> <li>• Early contact, trade, cooperation, and conflict between First Peoples and European peoples.</li> <li>• The history of the local community and of local First Peoples communities.</li> </ul>	<ul style="list-style-type: none"> <li>• Participation and representation in Canada's system of government.</li> <li>• First Peoples land ownership and use.</li> <li>• Resources and economic development in different regions of Canada.</li> </ul>

## Lesson Plan

### Goals and Objectives

1. To allow students to explore the curriculum-based themes of *Global Indigenous Peoples, First Peoples and European Contact*, and *Canadian Issues & Governance*.
2. To allow students to recognize that the First Nations people are a very active community today in North Vancouver.
3. To give students the opportunity to discover aspects of First Nations history and culture through photographs.
4. To provide students with the opportunity to view primary source evidence.
5. To supply teachers and students with a variety of activities and exercises that help guide students understanding of the archival photographs provided.
6. To help students develop photo analysis skills.

### Essential Questions

- What do we already know about First Nations people?
- Who are the First Nations people today?
- What do you already know about the history of British Columbia's and North Vancouver's First Nations people?
- How do archival photographs teach us about First Nations history?

### Concepts/Vocabulary

Before you lead your class through the following activities, they should have a basic understanding of the following concepts and vocabulary.

**Concepts:** Observation Inference Continuity Change

#### Vocabulary:

**Squamish:** The Squamish Nation is comprised of descendants of the Coast Salish Aboriginal peoples who lived in the present day Greater Vancouver area; Gibson's landing and the Squamish River watershed. Squamish also refers to a Salishan language.

**Tsleil-Waututh:** A First Nations group who traditionally inhabit the lands around, and the waters of, Burrard Inlet, British Columbia. The Tsleil-Waututh are a Coast Salish people who are closely related to but politically separate from the Squamish and Musqueam First Nations.

**First Nations:** The indigenous peoples of Canada.

**Coast Salish:** A cultural subgroup of Salish-speaking First Nations who traditionally inhabit the Pacific Coast of British Columbia.

**Aboriginal:** Inhabiting or existing in a land from the earliest times; indigenous.

**Community:** A group of people living together in one place. People within a community share common cultural heritage.

**Traditions:** The handing down of beliefs, legends, customs etc., from generation to generation; a continuing pattern of cultural beliefs or practices.

**Evidence:** The available body of facts or information that indicates whether a belief or proposition is true.

**Regalia:** The distinctive clothing and ornaments carried at formal occasions as an indication of cultural status.

**First Nations Reservation:** A tract of public land set apart for a special purpose, as for the use of a First Nations group.

**Canoe:** A light, narrow, open boat, propelled by paddles.

**Archives:** A collection of historical documents, records and photographs providing information about a place, institutions, or group of people.

## Lesson Plan Activities

### Brainstorm (5 min.)



What do we know about  
First Nations people?

- Ask Students:
  - What do we already know about First Nations people?
    - Students write down responses on first page of Activity Booklet
- Ask Students:
  - Where did we learn these things?
    - Students write down responses on first page of Activity Booklet

### Introduction to the Squamish and Tsleil-Waututh People (5-7 min.)

- Provide students with an introduction:
- Main points:
  - First Nations people are said to have lived here for thousands of years
  - First Nations people have their own languages

- First Nations culture is based on respect and knowledge of the west coast environment
- Reference Information:
  - The Squamish and Tsleil-Waututh Nations are part of the Coast Salish First Nations people. They are said to have occupied villages around Burrard Inlet, Howe Sound and the Squamish River watershed since time immemorial (forever).
  - 16 Squamish speaking tribes banded together to form the Squamish Nation in 1923.
  - The Squamish Nation is still a very active community. Their website <http://www.squamish.net/aboutus/modernProfile.htm> states there are a total of 3446 official members, 1941 of whom live on Squamish Nation Reserves.
  - The Tsleil-Waututh website states their band has 500 members; more information is posted at <http://www.twnation.ca/About%20TWN/Introduction.aspx>
  - Tsleil-Waututh Nation means “The People of the Inlet”
  - The Squamish language, or Skwxwú7mesh language, is the ancestral language of the Squamish people. Although critically endangered, the Skwxwú7mesh language is still a vital part of Squamish Culture. 0.02% of Squamish people now speak the language fluently. <http://squamishlanguage.com/about/>
  - One of the main goals of the Squamish Nation today is to protect the environment and future of the Squamish culture.
  - Traditionally, Tsleil-Waututh families travelled throughout the territory, keeping villages in different locations so that they could live wherever seasonal resources were plentiful.

### First Nations People in the News (15 minutes)

- Explain to students:
  - When learning about a group of people, or learning something new in general, it is important to look for evidence to ensure that what you are learning is true.
  - Looking in a current newspaper gives us a view of what is happening in our ‘modern’ world. Looking at archival materials/photographs gives us a view what has happened in the past.
- Explain to Students:
  - The Squamish and Tsleil-Waututh First Nations (Burrard Band) are very active on the North Shore.
  - We are going to look at a variety of newspaper sources that help teach us about the First Nations community and what they are doing today.



- Activity: *\*\* Success of this activity may depend on classroom reading levels\*\**

#### Option 1:

- Divide students up into 5 different groups and hand-out copies of five different news stories. Copies of these news stories are located at the end of this Teacher's Package.
- Have the students read the news stories, summarize them for the class and describe for the class what the news story revealed about First Nations People and their culture.
  - For instance, 'what does the news story tell us about values, traditions, or art?'
  - What does the article reveal about 'others' values, traditions, art?'

#### Option 2:

- Alternatively, read the articles to the students and have a follow-up discussion.
- Articles (see appendix):

#### ***Vancouver Maritime Centre – Squamish Canoe Exhibit***

<http://www.nsnews.com/travel/Squamish+tell+their+stories/6025418/story.html>

#### ***North Vancouver's Master Carver at Harmony Arts Festival***

<http://www.northshoreoutlook.com/community/165454576.html>

#### ***North Shore First Nations unite in pipeline protest***

<http://www.northshoreoutlook.com/news/168479626.html?mobile=true>

#### ***Tsleil-Waututh oppose Fortis pipeline***

<http://www.nsnews.com/news/tsleil-waututh-oppose-fortis-pipeline-1.2326280>

#### ***Cates totem's eyes closed in ceremony***

<http://www.nsnews.com/news/cates-totem-s-eyes-closed-in-ceremony-1.2136779>

## The Story of First Nations People through Photographs

- Explain to students:
  - Newspaper articles are one source for learning about current events and activities.
- Ask Students:
  - If we wanted to learn more about First Nations, where might we look?
    - Museum of Anthropology
    - Squamish Lil'wat Cultural Centre
    - Individual Band websites
    - The North Vancouver Museum and Archives
- Explain to Students:
  - We are going to learn about the history of the Squamish Nation by looking at archival photographs from the North Vancouver Museum & Archives.

## Analyzing Photographs - Worksheet (15 minutes)

- Model how to analyze photographs with the class:
  - Use **Worksheet A-2 “Analyzing Photographs”** and model how to ‘analyze’ a photograph by doing photograph #1 together.
  - Look at **Photo # 1** and start with the WHO section.
  - Ask the class what they observe about WHO is in the photograph. Make sure they are only commenting on what they see. Use the guiding questions to help.
  - Use the students’ responses to fill in the ‘Observations’ column.
  - Based on student observations, decide as a class what inferences can be made about WHO is in the photograph. Record students responses in the ‘possible inferences’ column.
  - In this column you are making an assumption about the photograph based on what was observed.
  - Move on to WHAT< WHERE< WHEN< WHY
  - After completing this example as a class, the students are now ready to fill out these worksheets on their own.

### Example:

PHOTO # <u>Photo#1</u> <u>NVMA 26-3-5</u>	Observations “What I see”	Possible Inferences “What I think”
<b>Who</b> How many people?	5 young- middle aged men	These men are ‘a team’; they have or are doing something together.
<b>What</b> -describe what is going on in the photograph -Are there any objects or actions?	5 men seated in a carved log (Canoe). There are tools around. They are holding a paddle and an axe.	They made the canoe. They will paddle the canoe.
<b>When</b> -Is the photograph black or white? -Are they wearing winter or summer clothes?	The photo is in black and white. The men are wearing hats and long sleeve shirts.	This photograph is from many years ago. It may be Fall or Winter.
<b>Where</b> -What is in the background? -Do you see trees or beach? Or buildings?	Near buildings on a flat terrain.	Could be near the water on a beach that is in front of some houses.

-Are there any signs?		
<b>Why</b> -What was the purpose of the photo? -Why did the photographer take this picture?	The photo looks staged. The men posed for the photograph.	Maybe building the canoe was an accomplishment or the canoe was for made for an important occasion.
<b>Summary Explanation</b> Based on the observations we have made, what can we infer about the society/community/group people/ event in this document?		
Student Response  <i>I think during this time period, First Nations people who lived or worked near the water built canoes. It took a group of people to build a canoe. Men built and paddled canoes. Canoes were probably very important to the First Nations group because there is a photograph of this event. This event does not seem to be a ceremony but the men are not wearing work clothes.</i>		

## Carousel Activity “Analyzing Photographs” (30 minutes)

Set-up:

- Spread out photos # 2-12 around the room.
- Each photo will be a Carousel Station. Label the Stations 2-12.
- Divide students into pairs or groups of three.
- The purpose of the Carousel Activity is to create a circle of work stations. Throughout this activity, pairs of students will move from one station to the next (clockwise in the circle), and analyze the different pictures using their “Analyzing Photographs” graphic organizer.
- Students have roughly 10 minutes at each station and then they are to move in a clockwise direction to the next station.
- It is fun to use music to signal the station change.
- Depending on time, students will only be able to visit 2-3 stations



## Conclusion: Group Discussion (30 minutes)

- After the students have had the opportunity to analyze some of the photographs, have them to return to their original seats.
- As a class, fill out Worksheet A-3 “The Squamish People”
- Review each photograph, one by one, and listen to some of the student observations and inferences.
- For each photo, read the labels on the back of the photos.

**Note about the labels: The exhibit label was contributed by Elders from the Squamish Nation. To maintain the integrity of the research for this exhibit and the Squamish voice, the labels have not been changed or adapted for this educational program. The teacher should read the labels and explain them to the students; some text may be difficult for the average grade 4/5 level.**

- If time allows, you may also ask the students the “Interpretive Questions” on the back of each photo. These questions will help students focus on the main ideas presented in each photograph.
- After reading the photo description and listening to the student observations, determine what the photo reveals to us about the history of the Squamish people and their culture (art, family, technology, beliefs, education, land, politics/governance, trade/economy).
- As a class, note what was learned from the photographs in the appropriate category. Note the photo number in brackets.
- One photo can teach us about more than one aspect of Squamish culture.

**Example:** *(Students may make more generalized observations. The following points are just suggestions.)*

<p><b>Politics/Governance</b></p> <p>The Federal government recognized that the Squamish Band was made up of many village sites (Photo 6)</p> <p>Squamish bands as early as 1906 approached the Federal government about Native land and Native needs on the BC Coast. (Photo 3)</p>	<p><b>Relationships in the Community</b></p> <p>Charlie Cates spoke Squamish and was supportive of First Nations people. (photo 8)</p> <p>The Mayor hung Floyd Joseph’s carving in the office. (photo 11)</p> <p>Cates Tugs erected a totem pole outside its business in the 1940s (photo 7)</p> <p>First Nations people practiced western religion such as Catholicism (photo 2)</p> <p>Powwows are community gathering events. (Photo 9)</p>
<p><b>Technology</b></p>	<p><b>Celebrations</b></p>

<p>Canoes are an important part for travel, food gathering, social connection and recently racing. (Photo 1)</p> <p>Tools such as axes and planes were used to make canoes (Photo 1)</p> <p>Baskets were used for carrying and storing things. (photo 10)</p>	<p>Powwows were family events that marked the end of the school year when children would be back from residential schools. (photo 9)</p> <p>Ceremonies are performed when a totem pole is erected. (photo 7)</p> <p>Western styled music is performed at some First Nations special events. (photo 4)</p> <p>St Paul's Church 100<sup>th</sup> anniversary celebration (photo 12)</p>
<p><b>Education</b></p> <p>Basket weaving was taught to girls at a very early age (photo 10)</p> <p>Carvers trained next generation of canoe makers (Photo 8)</p>	<p><b>Trade</b></p> <p>Baskets were originally used for practical purposes like carrying and ceremonial purposes but they were later used for trade purposes and economic survival. (Photo 6)</p>
<p><b>Art</b></p> <p>Squamish people played concert band instruments such as saxophones, trumpets and clarinets (Photo 4)</p> <p>Baskets made of cedar root were weaved with many different designs</p> <p>Squamish Welcome Figures are carved of wood (Photo 5)</p> <p>First Nations carvings are shown in cultural centres and public buildings. (photo 11)</p> <p>Traditional Dance is performed at special events (Photo 7)</p> <p>'Paddle Jackets' are strictly a Coast Salish form of traditional dress.(Photo 7)</p> <p>Traditional dress &amp; regalia is made for use at special events. (photo 3)</p> <p>Basket weaving is a traditional art. (Photo 10)</p>	

## Appendix- Activity Booklet

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Worksheet A-1 **"BRAINSTORM"**

Name: \_\_\_\_\_

*What do we already know about the history of the First Nations people?*

*Where and how did we learn these things? (Teachers, parents, friends, family, TV, movies, books?)*

<b>PHOTO #</b> <u>Photo#1 NVMA 26-3-5</u>	<b>Observations</b> <b>“What I see”</b>	<b>Possible Inferences</b> <b>“What I think”</b>
<b>Who</b> How many people?		
<b>What</b> -describe what is going on in the photograph -Are there any objects or actions?		
<b>When</b> -Is the photograph black or white? -Are they wearing winter or summer clothes?		
<b>Where</b> -What is in the background? -Do you see trees or beach? Or buildings? -Are there any signs?		
<b>Why</b> -What was the purpose of the photo? -Why did the photographer take this picture?		
<b>Summary Explanation</b> Based on the observations we have made, what can we infer about the society/community/group people/event in this document?		
<b>Student Response</b>		

<b>Politics/Governance</b>	<b>Relationships in the Community</b>
<b>Technology</b>	<b>Celebrations</b>
<b>Education</b>	<b>Trade</b>
<b>Art</b>	



# Squamish set out to tell their own stories

## New Vancouver Maritime Museum exhibit explores history of canoes

BY TESSA HOLLOWAY, NORTH SHORE NEWS JANUARY 20, 2012

LONG before cars lined up at the B.C. Ferry terminal in Horseshoe Bay, canoes crisscrossed the Salish Sea.

That history - and the future of this ancient craft - is on display until May 21 at the Vancouver Maritime Museum in Kitsilano, just steps from the former Squamish village site of Fenakw on the shores of False Creek, where the canoes once pushed off to hunt and fish, to travel and to fight.

There's never been an exhibit that's brought together all the aspects of Squamish canoe craft, says hereditary chief Ian Campbell.



**Vancouver Maritime Museum's Chatwilh: The Craft and Culture of the Squamish Canoe takes visitors through the lifecycle of a Squamish canoe. The exhibit is on display until May 21. Photograph by: Gary Fiegehen**

"Not so explicitly breaking down each one from the little children's canoe all the way up to the big war canoe," he says.

While most visitors will likely be familiar with the standard canoe and those still used for racing, the exhibit focuses on seven different styles that range up to 60 and 70 feet, explaining the history, and how they were made and used.

"It's very difficult to find those types of trees that are suitable today. Most of our forests have been altered in one way or another," says Campbell, pointing out even the largest canoes were made from a single tree.

They weren't only used in warfare, however, he explains, as the large size came in handy when groups moved seasonally from village to village.

"When we transported from village to village we would take down the planks off of the side wall and the roofs of the longhouses and leave just the post and beam frames, and then we would take two of these big canoes and take the posts across them as catamarans," he says.

As much as the exhibit focuses on the past, says Campbell, it's also about the future of the canoe. He emphasized the various races and events held up and down the coast each summer, including the annual Squamish Nation Canoe Race at Ambleside Park.

The exhibit features three full-size canoes in the museum space as well as photography and storytelling curated by the Squamish Nation itself. It was organized in part to coincide with the city of Vancouver's 125th anniversary last year, as it opened in November. It's a chance, says Campbell, to share aboriginal history and culture with a wider audience.

"Our history is your history. These canoes are a part of what we now call Vancouver," he said.

"My feeling is that we are more or less invisible in our own land, the local First Nations. I don't know the average Vancouverite would be able to say any of our traditional names, any of our traditional villages or recount all of our mythology," he adds. "We want to correct that...We're finally starting to move beyond that as a society."

Simon Robinson, executive director, says it was important that the museum partner with the Squamish to allow them to tell their own stories, rather than attempt to go it alone. It also adds a level of insight and authenticity not often seen in museum exhibits, he says.

"They curated it," he says. "It's not an interpretation, it's not an anthropological point of view, but it's authentic and that's what every museum should strive to do."

He says the museum has been in somewhat of a rebuilding phase after previous plans to move the exhibits a new National Maritime Centre on North Vancouver's waterfront were sunk by lack of funding. This exhibit is part of putting the museum back on the map, and so far the reviews have been positive, he adds.

"The comment cards have been full of praise, people have tweeted about it, there have been blogs about it," he says.

tholloway@nsnews.com

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## ***North Vancouver's master carver at Harmony Arts***



*North Shore Outlook*

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*Small carving tools have been sharpened over and over until their edges are razor-like, ready to glide easily through wood to create talking-sticks, totem poles, guitars and wall art.*

*The wood can easily chip and splinter if the carver doesn't have deep concentration and finely-tuned technique. Xwalacktun, a Coast Salish artist living in North Vancouver, who is displaying his work at West Van's Harmony Arts Festival, is a master of the art form.*

*Xwalacktun (the 'Xw' sound doesn't appear in English and is pronounced at the back of the throat) has been carving since he took classes in Squamish at 12 years old. Born Rick Harry, he was given his indigenous name by his father, Pekultn, who was a hereditary chief from the Seymour Creek-area.*

*"If you paint it, you lose the carving," Xwalacktun says as he holds a talking-stick he is giving away at a wedding later this month. Like the talking-stick, which is passed between the married couple to give each a chance to express his or her feelings, all Xwalacktun's woodcarvings stay their natural colour, with the exception of a few details stained in green, red and blue.*

*... talking-stick is perched on a canoe, symbolizing the importance of maintaining balance while working together in a relationship. At the top is a raven, a powerful bird known to speak many languages — a suitable symbol for a just-married couple.*

*...t like in life, balance is important in all Xwalacktun's work. He works with the wood grain and goes against it, to create his artwork.*

*...hen I was younger — I started carving around 12 — I would stop because I didn't know how to sharpen my tools," Xwalacktun explains in his workshop, surrounded by hundreds of tools needed for carving. He holds up a long leather strip with a sleek compound on it to demonstrate how he sharpens his tools to fine points.*

*...v an expert at sharpening, he says the leather is too soft to work with tools that have dulled — like they often do after hours of use — so instead he uses something more coarse like sandpaper.*

*...busy studio is dusty from many projects, big and small, on the go at once. Well-used chisels, sharp on both sides and bent at different angles, large adzes, draw knives for big projects and gouges with accompanying mallets (staples for any hand carver) lie around his work area.*

*...alacktun didn't realize he was good at carving when he first started, but knew he had a deep passion for art. Aiming to become a full-time artist, he went off to study the details of carving at Emily Carr and Capilano University, but says he also learned a lot through trial and error in the years before.*

*...rs later, he is winner of numerous awards, including a 2002 Gold Georgie Award for best home builder in B.C. and best single family detached home over 3,500 square feet for his recently carved house posts on a multi-million dollar house in Whistler. In 2005, he was given a prestigious award from the North Vancouver Arts Council for his local and international work. He will receive the Order of British Columbia in September.*

*...e of his most well-known pieces, a sculpture at the entrance to Ambleside Park at 13th Street, symbolized The Lions mountains on the North Shore. Originally known as The Sister. For the Squamish Nation, the mountains are said to be formed by two women who were turned to stone to remind people of their strong friendship that ended war between the Haida and Kwakwaka'namish.*

*[Xwalacktun](#) will be demonstrating his carving skills west of the Ferry Building Gallery at the many Arts Festival on Aug. 11 and 12 from 11 a.m. to 5 p.m.*

*[arstin@northshoreoutlook.com](mailto:arstin@northshoreoutlook.com)*

**Find this article at:**

*[://www.northshoreoutlook.com/community/165454576.html](http://www.northshoreoutlook.com/community/165454576.html)*

# North Shore nations united in pipeline protest

By Todd Coyne - North Shore Outlook

Published: September 04, 2012 9:00 AM

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Paddlers from Squamish, Tsleil-Waututh, and other Coastal First Nations perform a water ceremony in front of Kinder Morgan's Westridge Marine Terminal.

CNW Group/Tsleil-Waututh Nation photo

## Share this story

Saturday brought strange traffic to Kinder Morgan's Westridge Marine oil tanker port, as two North Shore First Nations put paddle to water to protest the company's plans for pipeline expansion.

The on-the-water ceremony was the culmination of a canoe journey that saw dozens of paddlers from both the Squamish and Tsleil-Waututh nations shove off from West Vancouver's Ambleside Park and traverse the inlet under police and harbour patrol escort to the tanker port at North Burnaby.

The boats carried copies of a declaration that would later be signed by chiefs from the two nations, affirming their opposition to both increased industry on Burrard Inlet and to increased tanker traffic on the south coast B.C. waters known collectively as the Salish Sea.

"It is a desire of Squamish and Tsleil-Waututh to work cooperatively in a mutually supportive manner to stop Kinder Morgan's proposal to expand the Trans Mountain pipeline which terminates at the Burrard Inlet and to stop increased oil tanker traffic in the Salish Sea," the declaration read in part.

It's the [second anti-pipeline document](#) signed by the Tsleil-Waututh in as many months, after the nation ratified the Save the Fraser Declaration banning oil sands pipelines from First Nations lands on July 7.

Hundreds gathered at North Vancouver's Cates Park to welcome the paddlers and witness the signing, including New Democrat MP Kennedy Stewart, in whose Burnaby-Douglas riding lies the tanker port and part of Kinder Morgan's Trans Mountain pipeline from Edmonton.

"My constituents have told me loud and clear they're very supportive of this [protest]," Stewart told The Outlook. "Here we have really historic rivals, the Squamish and the Tsleil-Waututh, coming together now against the Kinder Morgan expansion and it's quite significant."

Stewart has applied for intervenor status at the National Energy Board's hearings on the doubling of the Trans Mountain pipeline, a status which, if granted, would allow him to present arguments and information to the board and cross-examine fellow participants.

In the meantime, Stewart is echoing federal NDP leader Thomas Mulcair's calls for a reversal of sorts on the pipeline debate.

"We support pipelines flowing east across Canada," Stewart said. "This is because 85 per cent of the oil that's used in Ontario, Quebec and the Atlantic provinces is imported. So we're saying that instead of exporting this oil sands oil to Asia, we should be making it flow east to keep our Canadian refineries alive in central and Atlantic Canada.

"West Coast pipelines are highly questionable," he added.

If Kinder Morgan's Trans Mountain twinning project is approved, it would increase the flow of oil from 300,000 barrels per day to 750,000 by 2017, and increase the size and number of tankers plying the waters of the Burrard Inlet and coastal B.C.

[tcoyne@northshoreoutlook.com](mailto:tcoyne@northshoreoutlook.com)

[twitter.com/toddcoyne](https://twitter.com/toddcoyne)

## **Tsleil-Waututh oppose Fortis pipeline**

## Cultural artifacts in path of gas line that would serve Woodfibre LNG, First Nation members say

[Jeremy Shepherd](#) / North Shore News - August 18, 2016 04:37 PM



A digital rendering of a proposed LNG terminal in Howe Sound. file image supplied.

The pipeline slated to power a \$1.6-billion liquefied natural gas project poses a devastating risk to thousand-year-old cultural artifacts, according to two First Nations.

The Tsleil-Waututh and Musqueam Nations jointly opposed the pipeline approval for the Woodfibre LNG site southwest of Squamish on Howe Sound earlier this week.

The pipeline could destroy several significant archaeological sites, according to Tsleil-Waututh member Ernie George. However, George was reticent to identify the exact location or nature of the sites.

“We don’t like disclosing where they are and actually what they are,” he said, explaining the risk of vandals digging up history. “They’re significant sites that were just found in the last three years – spiritual sites,” he said. “The existing routing of the pipelines would destroy them. ... If they’re actually lost again ... a big chunk of where we can connect with our ancestors will be gone.”

Powering Woodfibre LNG involves twinning a 47-kilometre stretch of pipeline through Indian River Valley, according to a release from FortisBC. The company is hopeful it can “minimize

potential effects to areas of importance and cultural significance,” according to the release. A final pipeline route has yet to be determined, according to FortisBC.

The sites in the pipeline’s path are replete with historical artifacts, Tsleil-Waututh Chief Maureen Thomas explained. “I appreciate that 99.99 per cent of the people really don’t care about our cultural site and all that history but that one little fraction ... I feel good about,” she said. “This spiritual connection is so real and so important to our people.”

Dealing with the province has had its share of difficulties, according to Thomas. “There is always a flaw in communicating with the First Nations.”

The Squamish Nation granted the project conditional environmental approval in 2015. The band is in discussions with Woodfibre for a revenue-sharing deal, as well as an agreement to provide employment.

While a lawsuit hasn’t been contemplated yet, Thomas suggested it may be an option if a diplomatic solution can’t be reached. “I would hate to see this whole project being eliminated because of any conflict,” she said. “We’re here to protect our identity and our people for years to come, and that includes the land and the water and everything that we’re a part of.”

George agreed, citing the band’s “longstanding” relationship with FortisBC. “There’s still room to talk, we just have to get those opportunities. We’re really good with people and hard on process, and this is more a process thing.”

Speaking to the Dawson Creek Mirror earlier this month, Woodfibre’s vice-president of corporate affairs, Byng Giraud, discussed the challenges facing the LNG industry. “The market’s tough,” he said. “Guys are dropping off. ... There’s lots of bad news stories out there about LNG (but) this game is not over.”

Beginning in 2020, Woodfibre LNG is slated to ship a million tonnes of LNG each year to Guangzhou Gas Group in China. Woodfibre has a capacity to produce 2.1 million tonnes of LNG annually.

Woodfibre LNG is a subsidiary of Pacific Oil and Gas Ltd., a Singapore-based group of companies.



# Cates totem's eyes closed in ceremony

## Pole may find new home along Spirit Trail after restoration

Ben Bengtson / North Shore News

December 20, 2015 12:00 AM



Squamish Nation elder Xiquelm Eugene Harry speaks to the totem pole at the symbolic “closing of the eyes” ceremony Wednesday at the Cates repair facility adjacent to Lonsdale Quay. photo Mike Wakefield, North Shore News



**TOTEM TRIBUTE** Squamish Nation elder Xiquelm Eugene Harry takes part in a blessing ceremony to “close the eyes” of a totem pole on the Lonsdale waterfront Wednesday. photo Mike Wakefield, North Shore News

Squamish Nation elder Xiquelm Eugene Harry speaks to the totem pole at the symbolic “closing of the eyes” ceremony Wednesday at the Cates repair facility adjacent to Lonsdale Quay. photo Mike Wakefield, North Shore News

A longstanding totem pole outside Lonsdale Quay public market is getting a proper send-off before it is taken down.

The Squamish Nation on Wednesday conducted a “closing of the eyes” ceremony to honour the aged and worn totem pole, before its removal to make way for waterfront construction.

City of North Vancouver Mayor Darrell Mussatto and Seaspan CEO Jonathan Whitworth were also in attendance, along with other city and Seaspan employees.

The totem pole has sat on the front edge of the Seaspan-owned Carrie Cates building since 1985.

“This log, when they brought it to me, was very special to me,” said Stanley Joseph of the Squamish Nation. “It was a 500-year-old log and I know it today when I look at it, its eyes can be opened up again for the people to enjoy it, for the people to be protected by this pole. It is very sacred to us.”

Joseph was the main artist and carver of the totem pole who was commissioned, along with three friends, to create the piece in the early ’80s.

“It’s a sad day for me because I’ve lost friends who helped me carve it, and I know they’re here today and they’re happy for me that I’m still here and doing my artwork and carrying on in this life,” he said.

Joseph said he was grateful that city and Seaspan representatives were present for the ceremony honouring the totem pole and its long presence in the community.

Although it will be removed from its current location, Mussatto said that if the totem pole was restored it could potentially find a new home on the upcoming Spirit Trail.

“This area is changing, and I think in a very positive way,” he said. “But we think it’s very important to make every effort to incorporate the pole and the spirit into the Spirit Trail. We’re really happy to work with the Squamish Nation to do that.”

Joseph said he wants to personally work on the restoration of the totem pole. “I’ve been restoring totem poles for over 40 years. I was taught by Bill Reid when I was in college as a young man. This totem pole can be refurbished and put back together. Its eyes can be opened again,” he said.

## Resources

### Squamish Nation Videos:

<http://www.youtube.com/watch?v=TcnA5nUNSE4>

<http://www.youtube.com/watch?v=Rln6uEmAcdY&feature=plcp>

### Interactive Websites for students:

<http://www.sfu.museum/time/en/enter/>

<http://www.royalbcmuseum.bc.ca/exhibits/tbird-park/main.htm?lang=eng>

<http://www.openschool.bc.ca/elementary/ss4-5/coastsalish.htm>

[http://www.museevirtuel-virtualmuseum.ca/sgc-cms/expositions-exhibitions/bill\\_reid/english/index.html](http://www.museevirtuel-virtualmuseum.ca/sgc-cms/expositions-exhibitions/bill_reid/english/index.html)

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*Coast Salish, Their Art and Culture.* Reg Ashwell & David Hancock, Hancock House, 2006.

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*The Big Six: Historical Thinking Concepts.* Peter Seixas & Tom Morton, Nelson Education, 2003.

*Mission on the Inlet St Paul's Indian Catholic Church.* Lascelles, Thomas A. 1984

*Skw̓wú7mesh Úxwumixw: The Squamish Community: Our People and Places,* Exhibit Brochure.

## Contact Information - North Vancouver Museum & Archives

Education Programmer

Carol Ballard  
[ballardc@dnv.org](mailto:ballardc@dnv.org)  
604.990.3700, ext. 8007

General Enquiries/Bookings

[nvmaprograms@dnv.org](mailto:nvmaprograms@dnv.org)  
604.990.3700, ext. 8016

Community History Centre

3203 Institute Road  
North Vancouver, BC V7K 3E5  
*1 block east of Mountain Highway off Lynn Valley Rd*  
Open: Thursday and Friday, noon – 5 pm and  
Saturday 10 am – 5 pm

Museum

The new museum of North Vancouver will open at  
115 West Esplanade in Lower Lonsdale in early  
2020. For more information, see  
[nvma.ca/extraordinarymuseum/](http://nvma.ca/extraordinarymuseum/)

# Evaluation form

## Teacher Survey



1. How did you hear about the **Squamish Community: Our People and Places Kit**?

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2. Did the **Squamish Community: Our People and Places Kit** support your curriculum goals?

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3. Were the archival photographs helpful in highlighting how communities have changed over time?

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4. How useful was the Teacher's Package in providing appropriate learning activities for your class?

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5. In your opinion, what was the most successful learning activity in the Teacher's Package? Why?

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6. The North Vancouver Museum & Archives have an Educational Resource Centre for Teachers.

We can lend teachers items like books, tapes, videos, photographs and artifacts. Do you think you would be interested borrowing items like these for your classroom? What hours would best suit your schedule?

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Please return this form to:

Shirley Sutherland, Assistant Director  
North Vancouver Museum and Archives  
Community History Centre  
3203 Institute Road, North Vancouver, B.C. V7K 3E5

OR fax to 604.987.5688 OR email [sutherlands@dnv.org](mailto:sutherlands@dnv.org)

