

Resources booklet

Roxane Letterlough - rletterlough@sd73.bc.ca

Marianne Vande Pol - mvandepol@sd73.bc.ca

<http://bit.do/edUC7>



Meet the Choreographers



Roxane holds a Masters in Education with a focus on Indigenous Knowledges and Indigenous Pedagogies. She is from St'at'imc Nation and currently works as School District 73's Intermediate Aboriginal Resource teacher. "When I choreograph songs it becomes a collaborative effort with local Elders, community members and students in finding the appropriate movements that are culturally appropriate and relevant. This technique requires us to hear many of the Aboriginal stories and learn about the different perspectives when creating these movements. Choreography becomes an immersion of a cultural experience."



Marianne is the Early Years Coordinator for Kamloops School District #73. She has been a Primary Education Teacher for 20 years and holds a Masters in Education in Curriculum and Instruction.

"As a choreographer it has been important to collaborate with Aboriginal Elders, Indigenous Students and District Resource Teachers. This has allowed for the creation of movements that intentionally celebrate the First Peoples Principles of Learning by exploring the relationships between identity, place, culture, society, and belonging.

BC's New Curriculum and Core Competencies are interwoven into everything I create. It has inspired movements that encourage creative risk taking while expressing feelings, ideas, stories, and experiences."

Developing PHYSICAL LITERACY through DANCE

Fundamental Movement Skills

walk, run, jump, hop,
shuffle, skip, balance,
crawl, roll, dodge, twist,
spin, gallop, leap, bend,
stretch, stop.

Elements of Dance

above my head, under my
knee, body isolation, flick,
erratic, smooth, melt, burst,
half-time, tempo,
accelerating, decelerating,
sharp, glide, wave, bounce,
freeze, spiral, diagonal,
straight, backwards,
sideways, high, middle, low,
meet, part, with a partner.

Personal Skills

- Exploring one's cultural background
- Dancing to express one's feelings, thoughts or stories
- Demonstrating self-awareness
- Self-monitoring
- Adapting

Critical and Creative Thinking

- Applying the Creative Process
- Critical analysis
- Drawing conclusions
- Presenting ideas
- Reflecting on one's experience
- Evaluating self and others

Interpersonal Skills

- Collaborating
- Contributing
- Communicating



Choreography Notes



Aboriginal DancePl3y Link – Free to SD#73

<https://bit.ly/2qSi9E6>

DEVELOPING PHYSICAL LITERACY THROUGH DANCE – WWW.DANCEPL3Y.COM**DANCEPL3Y CHOREO: IMPORTANT TO US**

SONG NAME: IMPORTANT TO US BY N'WE JINAN ARTISTS

CHOREOGRAPHY**PRE-TEACH COMBO 1 AND COMBO 2**

| MUSIC | MOVE NAME | TEACHING CUES |
|-------|--|---|
| 0:00 | EAGLE SOARING | PUT YOUR WINGS OUT LIKE YOU ARE PROUD. EAGLE FLYING THROUGH THE SPACE |
| 0:30 | COMBO 1 (4 REPS) | REACH ACROSS- PALM UP. NOW STRETCH YOUR ARMS UP 4 TIMES. REACH ACROSS OTHER ARM – AND STRETCH UP 4 TIMES AGAIN. REACH AS BIG AS YOU CAN. |
| 0:49 | COMBO 2 | BIG ARM SWEEP. . STOMP. STOMP. STOMP. STOMP BIG ARMS THE OTHER SIDE. STOMP. YOUR FEET. ARM SWEEP – HEART HANDS HIGH TO LOW HAND OUT OUT IN IN AND HOLD. |
| 1:10 | SALMON SWIM | SALMON SWIM- MOVE MOVE MOVE – SWIM SWIM SWIM. YOU CAN JUMP IN THE WAVES! |
| 1:29 | STEP TO THE SIDE POINT UP (EAGLE) STEP TO THE SIDE POINT DOWN (SALMON) | FACE THE FRONT. STEP TO THE SIDE POINT UP (X4). POINT TO THE EAGLES. NOW STEP TO THE SIDE AND POINT DOWN (X4) POINT TO THE SALMON. STEP TO THE SIDE POINT UP (X4) SHOW ME YOUR STYLE WHILE YOU DO THIS – YOU CAN' T GET IT WRONG. BACK TO POINTING DOWN STEP TO THE SIDE POINT DOWN (X4). |
| 2:10 | COMBO 1 (4 REPS) | HANDS OUT IN FRONT OF CHEST – WELCOMING. REACH YOUR ARM. STRETCH UP HIGH |
| 2:29 | COMBO 2 | HAND SWEEP ONE SIDE. STOMP. FOUR TIMES. HAND SWEEP ONE SIDE. STOMP. FOUR TIMES. BIG ARM SWEEP MAKE THOSE HEARTS HAND SWEEP – SAY 'THESE ARE THINGS IMPORTANT TO US' |
| 2:50 | SALMON SWIM | SALMON WE ARE GOING UP TO THE RIVER. CAN YOU JUMP IN THE WAVES? SAY HI TO ANOTHER SALMON AS YOU SWIM PAST THEM! |
| 3:00 | EAGLE SOARING | BACK TO THE EAGLE – FLY ARMS WIDE – BODY TALL. PROUD GRACEFUL SOARING EAGLES. |
| 3:20 | COMBO 1 | HANDS OUT IN FRONT OF CHEST – WELCOMING. REACH YOUR ARM. NICE AND PROUD REACH UP HIGH |
| 3:40 | COMBO 2 | HAND SWEEP YOU KNOW IT! |
| 4:00 | SALMON SWIM | SALMON SWIM TO THE END OF THE SONG – SAY HI TO ANOTHER SALMON AS YOU SWIM PAST THEM! |

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DEVELOPING PHYSICAL LITERACY THROUGH DANCE – WWW.DANCEPL3Y.COM**DANCEPL3Y CHOREO: WE ARE CIRCLING**

SONG NAME: WE ARE CIRCLING BY BUFFY SAINTE-MARIE

CHOREOGRAPHY**PRETEACH THE SYMBOLISM OF EACH ANIMAL, THE 4 SEASONS, AND THE IMPORTANCE OF THE CIRCLE AND KEEPING THE FORMATION.**

| MUSIC | MOVE NAME | TEACHING CUES |
|-------|---------------|--|
| 0:12 | CIRCLING | 1-2-OPEN. 1-2-HAND UP. STAY IN A CIRCLE FORMATION. EVERYONE IN THE SAME DIRECTION. EVERYONE ON THE SAME RHYTHM. |
| 0:35 | GRASSHOPPER | SCATTER! GRASSHOPPER! CROSS YOUR HANDS BEHIND YOUR BACK! MOVE WITH ENERGY AND ENTHUSIASM THROUGH THE SPACE |
| 0:55 | CIRCLING | GET INTO A CIRCLE! 1-2-OPEN. 1-2-HAND UP. STAY IN A CIRCLE FORMATION. |
| 1:17 | BEAR | RUN AND FACE THE FRONT! BEAR SCOOPS AND THEN DAB DAB. SCOOP THE FOOD FOR HIBERNATION THEN HIDE HIDE |
| 1:39 | CIRCLING | GET INTO A CIRCLE! 1-2-OPEN. 1-2-HAND UP. WE ARE CIRCLING – CIRCLING TOGETHER. THIS IS FAMILY. |
| 1:58 | FOX | RUN TO A NEW SPOT. FOX JUMPS! RUN RUN RUN JUMP AND LAND. RUN RUN RUN JUMP AND LAND. LIKE YOU ARE JUMPING OVER THE COYOTE! |
| 2:20 | CIRCLING | MAKE A CIRCLE!! 1-2-OPEN. 1-2-HAND UP. MAKE THE NOISE OF THE THUNDER...READY TURN AROUND OTHER WAY. STAY IN THE CIRCLE FORMATION GO THE OTHER WAY! 1-2-OPEN. 1-2-HAND UP. LOUD THUNDER |
| 2:42 | COME TOGETHER | COME TOGETHER HANDS UP! |

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DEVELOPING PHYSICAL LITERACY THROUGH DANCE – WWW.DANCEPL3Y.COM**DANCEPL3Y CHOREO: TRAVELLING SONG**

SONG NAME: TRAVELLING SONG S BY LAURA GRIZZLYPAWS

CHOREOGRAPHY**PRETEACH: PRACTICE THE ANNUNCIATION OF EACH WORD IN SECWEPEMC AND EXPLAIN THE MEANING OF EACH ANIMAL PRIOR TO PLAYING THE MUSIC.**

| MUSIC | MOVE NAME | TEACHING CUES |
|-------|--------------------------|---|
| 0:00 | BEAR KENKÉKNEM | EVERYONE GET DOWN TO THE FLOOR WE ARE GOING TO CRAWL LIKE BEARS. DO A BEAR CRAWL. KEEP YOUR TORSO STRONG. MOVE YOUR OPPOSITE HAND AND FOOT AT THE SAME TIME. NOW FREEZE. SAY KENKÉKNEM . KEEP MOVING WITH THE BEAR CRAWL. YOU ARE TRYING TO FIND A BERRY BUSH. FREEZE, SAY KENKÉKNEM . YOU FOUND IT! EAT THE BERRIES. |
| 0:53 | SALMON SWEWLL | READY FOR A CHALLENGE? KEEP YOUR HANDS TOGETHER AND STAND UP. YOU'RE A SALMON. SAY SWEWLL . SWIM SWIM SWIM UPSTREAM. THE CURRENT IS GETTING STRONGER- YOU HAVE TO BE RESILIENT AND PUSH THROUGH EVEN THOUGH THINGS GET CHALLENGING. SAY SWEWLL AS YOU SWIM! KEEP SWIMMING KEEP SWIMMING! |
| 1:43 | SWAN SPEQMÍC | SHOW ME YOUR PROUD WINGS. YOU ARE A SWAN. SAY SPEQMÍC . WALK AROUND LIKE A PROUD SWAN. FIND SOMEONE AND FACE THEM AS YOU SALUTE THEM. CROSS YOUR LEG BEHIND AND SQUAT. SAY SPEQMÍC AS YOU DO IT. KEEP WALKING. GO TO SOMEONE ELSE AND SAY SPEQMÍC . |
| 2:33 | COYOTE SKELÉP | GET READY TO PLAY LIKE A COYOTE! SAY SKELÉP . LEAP LEAP FREEZE! LEAP LEAP FREEZE! SAY SKELÉP . WHEN YOU FREEZE, I WANT YOU TO MAKE A SILLY FACE! LEAP LEAP SHOW ME YOUR SILLY FACE. LEAP LEAP FREEZE – YOU CAN'T IT WRONG. LEAP LEAP FREEZE! |

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DEVELOPING PHYSICAL LITERACY THROUGH DANCE – WWW.DANCEPL3Y.COM**DANCEPL3Y CHOREO: SINGLE FEATHER****SONG NAME: SINGLE FEATHER REMIX BY BLACK BEAR (FEAT TRIBE CALLED RED)****CHOREOGRAPHY**

| MUSIC | MOVE NAME | TEACHING CUES |
|-------|--------------|---|
| 0:00 | GRASS | Be the Grass. Side to side tilts. Move through the space back and forth as you keep your hands up, waving like the grass. Move around |
| 0:38 | GROUSE | Grouse. Knees bent low, tail feathers with hands. Shake tail to the beat as you show your freestyle in space. |
| 0:55 | GRASS DANCER | Grass dancer sequence. 4 backwards hop pivot, change sides. Repeat 4 times total on each leg. Wide stance with weight on one foot, inch other foot out and then come back in. Flatten the grass. |
| 1:33 | GRASS | Be the Grass. Side to side tilts. Move through the space back. Keep those arms up. Reach them up as you tilt through the space. Move around – spread out! |
| 2:10 | GROUSE | Grouse. One foot to the other – move through the space as you show me how you move your tail feather, Show me your style you can't get it wrong! |
| 2:28 | GRASS DANCER | Grass dancer sequence. 4 backwards hop pivot, change sides. Balance while you hop backwards and turn. Other way. Kick your foot out as you hop. Wide stance flatten the grass. Other foot. Can you dance while you do this? |
| 3:06 | GRASS | Back to the grass. How big can you make your body as you do this move? Can you tilt your body in a different direction each time Ke |
| 3:43 | GROUSE | Grouse. Last chance to show me your Grouse dance. Hands behind the back flap that tail. You look awesome! |

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DEVELOPING PHYSICAL LITERACY THROUGH DANCE – WWW.DANCEPL3Y.COM**DANCEPL3Y CHOREO: LIL'WAT7UL**

SONG NAME: LIL'WAT7UL BY KALAN WI

CHOREOGRAPHY

| MUSIC | MOVE NAME | TEACHING CUES |
|-------|-----------------------|---|
| 0:00 | INTRO | CONNECT TO BEAT. OK BOYS AND GIRLS WE ARE GOING FISHING DOWN THE FRASER RIVER. WE NEED YOUR DIP NETS, GILL NETS AND SPEARS. LET'S SEE HOW MANY FISH WE CAN CATCH, GUT AND HANG. |
| 0:16 | NETS | START WITH THE DIP NET. SWIPE ONE SIDE OF BODY WITH A NET. TRY TO CATCH SOME FISH. NOW SHOW ME YOUR GILL NET. 1, 2 (FWD) 1,2 (BACK), 1,2—1,2. READY NOW SPEAR THE FISH 4 TIMES (GAFF HOOK) |
| 0:36 | SQUAT AND GIVE THANKS | SQUAT 2-3-4. SQUAT 2-3-4.. HANDS FACE UP IN THANKS. HOW LOW CAN YOU SQUAT? HOW HIGH CAN YOU BRING THOSE ARMS UP? |
| 0:53 | INTERTRIBAL STEP | INTERTRIBAL STEP. MOVE AROUND THE SPACE. TAP AND STEP. TAP AND STEP. PROUD STEP. KNEES UP. |
| 1:08 | PREPARE THE FISH | GUT THE FISH – SLICE ACROSS YOUR BODY. NOW HANG THE FISH UP ONTO THE POLES. REACH UP! SWAT THE FLIES AWAY! |
| 1:24 | NETS | DIP NET. SWIPE ONE SIDE OF BODY WITH A NET GILL NET. 1, 2 (FWD) 1,2 (BACK), 1,2—1,2 SPEAR 4 TIMES (GAFF HOOK) |
| 1:46 | SQUAT AND GIVE THANKS | SQUAT 2-3-4. SQUAT 2-3-4.. HANDS FACE UP IN THANKS. SQUAT AND HANDS UP TO THE SKY. |
| 2:02 | INTERTRIBAL STEP | TAP AND STEP. TAP AND STEP. MOVE AROUND MOVE AROUND. HEAD UP – CHEST PROUD. INTERTRIBAL STEP. |
| 2:20 | PREPARE THE FISH | GUT THE FISH – SLICE ACROSS YOUR BODY. NOW HANG THE FISH UP ONTO THE POLES. NICE AND HIGH SWAT THE FLIES AWAY! |
| 2:35 | NETS | QUICK – IT'S GETTING DARK BUT WE CAN GET SOME MORE FISH! |

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Aboriginal Dance Resources



Eagle

In most Native cultures, eagles are considered medicine birds with impressive magical powers, and play a major role in the religious ceremonies of many tribes. In the mythology of some tribes, Eagle plays a leadership role (either as king of the birds, or as a chief who humans interact with.) In other legends, Eagle serves as a messenger between humans and the Creator.



The golden eagle, also known as the "war eagle," is particularly associated with warriors and courage in battle, and it is golden eagle feathers that were earned by Plains Indian men as war honors and worn in their feather headdresses. (In some tribes, this practice continues to this day, and eagle feathers are still given to soldiers returning from war or people who have achieved a great accomplishment.)

In some Northwest Coast tribes, the floor used to be dusted with eagle down at potlatches and other ceremonies as a symbol of peace and hospitality. Because eagles are considered such a powerful medicine animal, the hunting or killing of eagles was restricted by many taboos. Eating eagle meat was forbidden in many tribes; in some legends, a person who eats eagle meat is transformed into a monster. In some Plains Indian tribes, feathers were required to be plucked from a live eagle so as to avoid killing them (to accomplish this, eagles were trapped in a net and released.)

Statimc Eagle Song

<https://youtu.be/DQbz9D0HOcI>

Native American Legends About Eagles

🌐 Cherokee Eagle Story:

Cherokee Indian legend about an eagle spirit that punished a village for killing an eagle.

The Warrior and the Eagle:

Lenape legend about a giant eagle that punished a warrior for his pride.

🌐 The Foundling Who Was Befriended By Wolves:

Legend about a Cree boy who gave into temptation and was killed by a mighty war eagle.

🌐 The Bird Tribes:

Cherokee legend about the creation and symbolism of the eagle and other birds.

Recommended Books of Eagle Stories from Native American Myth and Legend

🌐 Eagle Boy:

Northwest Coast Native American legend about humans and eagles learning to cooperate.

🌐 The Story of Jumping Mouse:

Award-winning picture book based on a Native American story of a mouse whose generosity is rewarded by becoming an eagle.

🌐 Adopted by the Eagles Spotted Eagle and Black Crow:

Two illustrated children's books based on Sioux Indian legends about a betrayed hunter rescued by eagles.

● **Birds of Algonquin Legend:**

Interesting collection of legends about Native American eagles and other birds in Algonquian tribes.

● **Spirits of the Earth: A Guide to Native American Nature Symbols, Stories, and Ceremonies:**

Book by a Karuk elder about the meanings of Indian animal spirits, including a chapter on eagles.

● **Flights of Fancy: Birds in Myth, Legend, and Superstition:**

A good book on the role of eagles and other birds in world mythology, including Native North America.

● **Native American Animal Stories:**

Great collection of tales about American Indian eagles and other animals, told by Abenaki storyteller Joseph Bruchac.



Salmon

Salmon are an extremely important animal to both the lifestyle and the spirituality of many Native American cultures, especially the tribes of the Northwest Coast and the Columbia River. Like buffalo, salmon willingly give themselves up as food for humans in many stories, and therefore these fish hold a special position of honor and respect. Salmon Dances and First Salmon Ceremonies are celebrated at the beginning of salmon fishing season throughout the Pacific Northwest region. In Native American artwork and literature, salmon are often used as a symbol of determination, renewal, and prosperity.



St'at'imc Salmon People Documentary: <https://youtu.be/KMtdVqHDrwc>

Secwepemc Salmon Dance: <https://youtu.be/EzSJhi0fBp0>

Secwepemc Salmon Song: <https://youtu.be/KXEkbRmB9CQ>

Native American Legends About Salmon

● [Glooscap and the Giant Beavers:](#)

Mi'kmaq story of how the culture hero Glooscap restored salmon to the Restigouche River.

● [Squamish Salmon Story:](#)

Northwest Coast myth about four Transformer brothers who brought salmon to the people.

● [Legend of the Lost Salmon:](#)

Northwest Indian Salmon legend about the importance of respecting nature and the traditional ways.

● [Salmon Boy:](#)

Haida legend about a boy who becomes one of the Salmon People.

Recommended Books of Salmon Stories from Native American Myth and Legend

● [First Fish, First People:](#)

Fascinating collection comparing indigenous salmon myth and literature from North America and Asia.

● [Salmon Boy:](#)

Good children's book telling a Northwest Coast legend about respecting the salmon.

● [The Girl Who Swam With The Fish:](#)

A modern retelling of an Alaskan Athabaskan legend about a child who turns into a salmon spirit.

● [Native American Animal Stories:](#)

Great collection of American Indian tales about salmon and other animals, told by Abenaki storyteller Joseph Bruchac.

Grasshopper

Tribal grasshopper symbolism deals with **messages of glad tidings**. In this context, the grasshopper is a harbinger of good news. Indeed, when this creature is seen on spirit walks, it is a sign that the seer will receive profoundly joyful news that will benefit the entire community.



The grasshopper moves to its own rhythm and tune, indicating this creature is an **advocate of intuition** and listening to our inner voices. The grasshopper encourages us to listen to our own stirrings - those beautiful chirping lullaby's that sing in our hearts are indications of our inner beauty and creativity. The grasshopper totem reminds us these inner musings must never be silenced - rather, they should be nurtured, and always remain as the background music to the performance of our lives.

Recall the summer songs of the grasshopper that lift from warm grasses like a background fragrance. Tapping into grasshopper song can be incredibly uplifting, as well as inspirational.

When the birds stop singing in the hot summer finding cool places to hide, we find the grasshopper singing and flying from hedge to hedge.

Native American Legends About Grasshoppers

● [Abenaki Grasshopper Story:](#)

Abenaki legend about how grasshoppers were first created.

● [Grasshopper and the Origin of Tobacco:](#)

A similar story from the Menominee tribe, in which Manabush punishes the stingy Grasshopper.

● [The Grasshopper War:](#)

Lenape folktale about a war started by children quarreling over a grasshopper. **Recommended**

Books of Grasshopper Stories from Native American Myth and Legend

● [Coyote and the Grasshoppers:](#)

Picture book illustrating a Pomo Indian myth about the importance of pests like grasshoppers.

● [Spirits of the Earth: A Guide to Native American Nature Symbols, Stories, and Ceremonies:](#)

Book by a Karuk elder about the meanings of Indian animal spirits, including a chapter on grasshoppers.

● [Insect Mythology:](#)

Interesting book on the role of grasshoppers and other insects in world mythology, including Native North America and Mesoamerica.

● [Native American Animal Stories:](#)

Great collection of American Indian tales about animals, told by Abenaki storyteller Joseph Bruchac.

Story about Ant and Grasshopper from Ron Ignace, 2008 PhD Thesis

by Nellie Taylor, Skeetchestn Indian Reserve -1987

<http://shuswapnation.org/wordpress/wp-content/uploads/2016/01/Ron-Ignace-PhD-Thesis.pdf>

Re Scwicwéye ell re Skelkléts

Ant and grasshopper

Le q'7éses ren kyéy7e re slexéyems ucw
Long time ago, my grandmother used to tell me:

W7ec re scwicéye élkstes
(The) ants were busy working.

Kw'iyusmes all summer welem slwélsten
They were suffering all summer until fall.

Kell w7ec re skelkeléts tigáynekmes
but the grasshoppers were playing guitar.

Xqw'iyellts'em t'ri7 te sqweqw'yile.
They had fun dancing.

T'ri7 stem re tsúwets.
They had all kinds of activities.

S7istk
It was winter.

Yiri7 re stektsillens
There, they starved.

Yiri7 re stekt'exelcmens-ekwe re scwicweye.
They charged over to the ants.

Yiri7 re sxpupétsens-ekwe.
There, they knocked on their door.

W7ec-ekwe re ckelltsicem te scwicweye.
they opened the door for them, the ants.

Ts7ullcw-ekwe.
They entered.

Qwenqwent-ekwe yewses re s7ucw7ucwtes t'ucw.

They were very pitiful when they were freezing.

Ta7-ekwe pell-stseksusems re skelkelets.
They didn't have wood, the grasshoppers.

Kitsentmes re scwicweye te skelkelets, q'en7elt.
when they got to the ants, the grasshoppers, they begged for food.

Tsuntem-ekwe t'7ene,
they were asked this,

Kénem-k?
What's the matter with you?

"Yiri7 t'ucw well re7 qwse7 re stektsillens.
There, your nephews are starving.

Kenem ke7 pell-stsillen es metéc-kuc?"
do you have any food to feed us?

"Ah, t'ri7 tiraynekcte!
ah, there, play guitar for them!

Tiraynecte t'ri7 me7 letwilc,
play guitar for them, then they will feel better,

Me7 meqmeq'-kp.
They'll get full.

Qwenqwent t'ri7, yiri7enke kem sxwayts re skelkelets.
The poor things, the grasshoppers must have all died.

Bear

**Spirit of the Bear is to enjoy the journey...
symbolizing rest and retreat**



The Bear spirit animal likes to spend most of its time alone, meandering the forests hunting for berries and enjoying the delight of honey and berries. With this meaning, Bear is inviting you to **enjoy the journey**, to truly delight in the sweetness of all of life's little enjoyments. Bear will travel where he needs to go to get the resources he requires, he knows the land well, and he senses the turning of the seasons as he is drawn to the river to fish to provide him the nourishment he needs for his hibernation, at the end of summer.

Bear knows when it is time to **rest and retreat**, he gathers the nutrients he needs to sustain him for the long dream-time of winter hibernation ~

St'at'imc Bear Song <https://youtu.be/4eNmi6AJBUw>

St'atimc Grizzly Documentary https://youtu.be/dDHHMDy_Tcw

Native American Legends About Bears

🌐 [Mooiin, the Bear's Child](#) ❖ [Legend of the Bear Clan](#) ❖ [A Bear Tale](#):

Wabanaki Indian legends of a boy adopted by a bear family.

🌐 [Lox and Bear](#) ❖ [How Lox Beguiled The Bear](#):

Wabanaki legends about the Wolverine tricking Mouin the Bear to his death.

🌐 [How Wolverine Froze To Death](#) ❖ [Rabbit's Adventure with Bear](#):

Native American legends from various tribes featuring Bear as a magically powerful being who trickster characters unsuccessfully try to imitate.

🌐 [Bear Medicine](#):

Dene legend about a man who hibernated with a bear and received a special gift of bear-hunting medicine.

🌐 [Brother Bear Legend](#):

Menominee folktale about a lost man who took shelter with a bear.

🌐 [The Travails of Mrs. Bear](#):

Micmac Indian legend of an overly trusting Bear Woman learning to be more wary.

🌐 [Mi'kmaq Bear Story](#):

Mi'kmaq Indian myth about Bear's journey to bring medicine to the people.

● [The Badger and the Bear:](#)

Lakota Indian story about a bullying bear punished for turning on a badger family that had helped him in his time of need.

● [How the Bear Lost His Tail:](#)

Ojibwe legend about Otter tricking Bear into losing his tail.

● [They That Chase After The Bear \(A Star Story\)](#) ❖ [Spirit Bear Myth:](#)

Fox Indian legend about a bear and three hunters that turned into stars.

● [The Hunting of the Great Bear:](#)

A similar Iroquois legend about four hunters, a dog, and a bear who became a constellation.

● [The Legend of the Bear Cubs:](#)

Innu myth about two young bears escaping from a cannibal monster.

● [Trickster Kills The Children:](#)

Arapaho legend about an incautious bear family falling prey to the dangerous trickster Nihansan.

● [The Woman and her Bear:](#)

Inuit legend about a childless woman who adopted a polar bear cub.

● [Mammoth or Stiff-Legged Bear:](#)

Academic discussion of Native American stiff-legged bear mythology.

● [The Hunting of Great Bear:](#)

Iroquois legend about the celestial hunt for the Great Bear.

● [Blue Jay And Lizard And The Grizzly-Bears:](#)

California Indian legend about the destruction of a family of selfish grizzly bears.

● [The Power Of Buffalo And Bear:](#)

Caddo legends about the origin and powers of buffalo and bear medicine.

Recommended Books of Bear Stories from Native American Myth and Legend

● [Mayuk the Grizzly Bear:](#)

A Northwest Coast Native American legend about Bear presented by the Sechelt Nation of Canada.

● [The Polar Bear Son:](#)

Charming picture book based on an old Inuit legend about a woman who adopts a little bear cub.

● [Bear Lore and Legend:](#)

Children's book presenting three illustrated Native American stories about bears.

● [Giving Voice to Bear: North American Indian Myths, Rituals, and Images of the Bear:](#)

Interesting anthropology book about the importance of bear spirits to Native American religious traditions.

● [Spirits of the Earth: A Guide to Native American Nature Symbols, Stories, and Ceremonies:](#)

Book by a Karuk elder about the meanings of Indian animal spirits, including a chapter on bears.

● [The Sacred Paw: The Bear in Nature, Myth, and Literature:](#)

Book about the relationship between bears and humans throughout history.

● [Native American Animal Stories:](#)

A great collection of American Indian tales about bears and other animals, told by Abenaki storyteller Joseph Bruchac.

Fox



The phrase, “cunning like a fox” came about for good reasons. Nearly every culture regards Fox symbolism as including stealthy movement that’s nearly silent because this creature is so closely acclimated to the space around them. In Secwepemc legends Fox is the one to jump over dead Coyote four times to bring him back to life.

For thousands of years the Fox has been considered very lucky symbol, but is it luck or is it skill to plan out just what you want in the **most opportune** way and strike at the very best time? Something for you to ponder in your thoughts about luck and the symbolic meaning of Fox.

Fox spirit guide is a fascinating power animal... being both very keen in all that he does and balancing it beautifully with the love to **have fun** while working!

Further symbolism of the Fox conveys that he is a **trickster**, he can distract you with play and folly and just when you’re not looking ~ run off with your prize... faster than you can say “where’s my”?

Because the Fox totem animal is so very clever and quick he is renowned for magic ~ he has a **Svengali effect**, enchanting you with his ways. All of this makes Fox the supreme opportunist!

Fox simply adores being **mischievous**, he delights in it, he reminds you of an adolescent just getting a taste of independence and showing you who’s in charge, all the time testing your wits and your boundaries.

Native American Legends About Foxes

🌟 [The Hungry Fox and the Boastful Suitor:](#)

Iroquois Indian story about Fox making a fool out of a boastful man.

🌟 [The Wolf, the Fox, the Bobcat and the Cougar:](#)

Native American legend about a fox spirit that helped the Shoshone-Bannocks defeat the warlike Little People.

● [Iyash and Old Lady Fox:](#)

Severn Ojibwe legend about a hero passing a strange test to earn the advice of a wise Fox-Woman.

● [A Fox Tale:](#)

Menominee legend about Fox tricking Wolf out of some maple sugar.

● [Turkey Buzzard and the Sun:](#)

Lenape legend telling why Fox has a black mouth.

● [Weesakaychak and the Ducks:](#)

Cree legends about Fox tricking the Trickster out of a meal.

● [The Foundling Who Was Befriended By Wolves:](#)

Cree legend about a boy who won the hand of a chief's daughter by outwitting a pair of clever foxes.

● [Fox and Monkey:](#)

Aymara story about two trickster animals.

Recommended Books of Fox Stories from Native American Myth and Legend

● [Mother Fox and Mr. Coyote:](#)

Children's book illustrating a Fox story from Mexico about a fox mother using her wits to save her family.

● [Spirits of the Earth: A Guide to Native American Nature Symbols, Stories, and Ceremonies:](#)

Book by a Karuk elder about the meanings of Indian animal spirits, including a chapter on foxes.

● [Native American Animal Stories:](#)

Great collection of American Indian tales about foxes and other animals, told by Abenaki storyteller Joseph Bruchac.



Deer

LEGEND OF THE ORIGIN OF THUNDER AND LIGHTNING

<http://www.sacred-texts.com/nam/ca/lly/lly33.htm>

The **first thunder** in spring is a sign that the winter is broken.



Native American Legends About Deer

- [How The Deer Got His Horns:](#)
Cherokee Indian legend about Deer winning antlers from the trickster Rabbit.
- [The Race of the Antelope and Deer:](#)
Yokut Indian myth telling why the deer lives in the brush.
- [A Mohegan Deer Tale:](#)
Algonquian legend about a jealous man who nearly turns his girlfriend into a deer.
- [The Meesink Story:](#)
Lenape legend about the supernatural protector of the deer.
- [Deer Story:](#)
Blackfoot Indian legend about the difference between deer and antelopes.
- [Deer Woman and the Living Myth](#) ❖ [Deer Lady](#) ❖ [The Deer Woman:](#)
Native American legends about the deadly spirit Deer Woman.
- [The Poor Hunter and the Alligator Power:](#)
Caddo legend about an alligator who repaid a hunter with deer-hunting medicine.
- [Coyote, the Deer, and the Wind:](#)
Caddo legend about Coyote rashly losing his deer-hunting medicine.

Recommended Books of Deer Stories from Native American Myth and Legend

- [Tales of Bear and Deer:](#)
Collection of Native American children's stories.
- [How the Baby Deer Got Spots:](#)
Sioux Indian story about why fawns are spotted.
- [Spirits of the Earth: A Guide to Native American Nature Symbols, Stories, and Ceremonies:](#)
Book by a Karuk elder about the meanings of Indian animal spirits, including a chapter on deers.
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Great collection of American Indian tales about deer and other animals, told by Abenaki storyteller Joseph Bruchac.

4 Seasons

Spring

For First Nations, spring was a time of birth and renewal. The land was freed from winter, snow disappeared, and river, lake and sea ice gradually melted. In spring, various First Nations communities were able to hunt birds like geese and ducks, and large game animals, such as caribou, that migrated from southern locations to more northern environments to bear their young. These annual animal and fowl migrations provided vital food supplies. As plants, trees and herbs began to renew themselves after the winter cold, many First Nations harvested and gathered roots, new leaves, plants and bark for food and medicine. Many First Nations still do so today.

Summer

Summer was an important season for hunting and gathering food. First Nations harvested wild grasses, along with various berries, edible roots and herbs.

For First Nations, the summer was a time of considerable activity. Many communities hunted large game animals for food, and as important sources of domestic and economic products. Hides produced clothing and footwear, ropes and babiche (lacing) for snowshoes. Animal horns were made into spoons and hand tools. Hair from animal skin served as stuffing in dolls, and balls for games. Sinew was used to make strings and thongs. First Nations used bones for scrapers, knives, spoons and ladles. They used hooves for ceremonies and dances.

Many communities had a variety of techniques to catch large quantities of freshwater fish during the summer. Using nets, elaborate weirs and spears, First Nations caught quantities of fish that they usually dried in the sun for future consumption. One technique was to use a torch suspended from the bow of a canoe to attract fish and then spear them.

Summer was also a time for collecting and harvesting. First Nations gathered and stored tree bark, tree roots, wild berries, nuts, fruit, edible plants and roots, herbs, mosses, shells, feathers and down. They also collected fungi and some ingredients for medicines and cures. Summer was also the time for games, entertainment and social gatherings. Many of these activities continue today.

We Greet The Four Seasons

There are four seasons —
spring, summer, fall and winter —
in each of the four directions of
the Medicine Wheel.



Each season is greatly respected for
the gifts that are offered.

Let us say our thanks.

2



Autumn

Economic pursuits continued into the fall. Many First Nations moved to traditional sites and constructed dwellings to withstand the increasingly cold winds. They also still collected foodstuffs at this time. As days grew shorter, hunting and fishing activities waned and caches of dried meat and fish became more and more important. Many First Nations stored food in earth cellars that were either deep enough to resist freezing or sufficiently insulated to protect the food from the freezing cold.

Winter

Snow is and was an integral part of life for First Nations. First Nations people developed techniques for travelling on snow and using snow in many different ways.

Snowshoes, toboggans and sleds were effective methods for snow travel invented and developed by First Nations and Inuit. Some First Nations constructed temporary Quinzees by piling snow into a large mound, allowing it to set and then scooping out a chamber big enough for one or several people. These structures provide insulation against extreme outdoor temperatures.

Cold temperatures, heavy snowfalls and blizzards in the East, the Prairies and in the North, and long periods of uninterrupted heavy rains on the West Coast, threatened the survival of many First Nations families and communities. Long periods of darkness confined people to their dwellings, and increased the need for heating fuel. High-calorie foods were vital to ensure people produced enough body heat to withstand the cold winter temperatures. Despite winter's hardships, this was also the time for some forms of socializing and entertainment. This was the time for stories.

Of course, fresh food could still be found during the winter months. Some First Nations hunters used snowshoes to hunt large game animals such as caribou, deer and moose. Certain First Nations caught fish using nets or artificial lures that were lowered into the water through holes in the ice. In some parts of the country First Nations hunted winter birds such as ptarmigan, grouse and large owls, and smaller animals such as rabbits, beaver and lynx.



Aboriginal Connection to The Core Competencies

“Making a Difference by Working Together” - Core Competencies of our Learners



The SALMON'S gift to the learning process is the ability to navigate the environment and other systems. In order to experience this, learners need to develop and use critical thinking skills, adaptability, persistence, and resilience to create tides of change.

Goal 1 To increase success of all students.



The COYOTE'S gift to the learning process is the mirror that shows us our shadow and makes us laugh at the same time. Coyote will teach you more about yourself and will help you to learn from your own mistakes. In order to experience this, learners need to learn, listen, share and teach.

Goal 2 Increase awareness and understanding of culture, traditions, languages, historical and contemporary contributions for all students and staff.



The BEAR'S gift to the learning process is the ability to be self-aware, to make meaning out of life, to be creative and learn to act with intention. In order to experience this, learners need to be in a place where they are nurtured, valued and feel a strong sense of belonging.

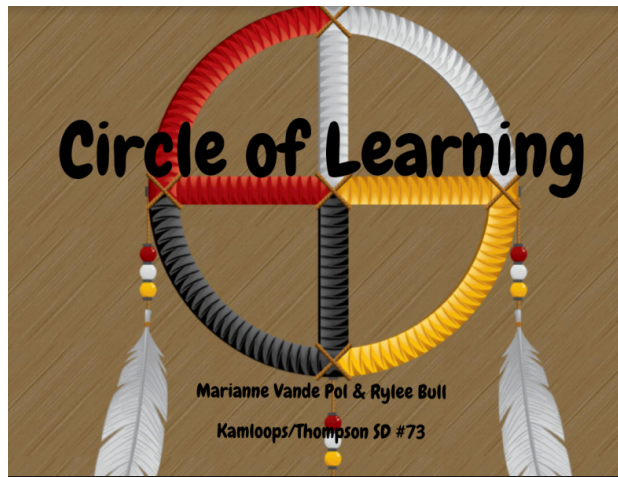
Goal 3 To increase students' sense of belonging including sense of place, personal and cultural identity and self esteem in a caring safe inclusive environment.



The SWAN'S gift to the learning process is relational. The swan thrives where communication, respect and reciprocity are valued and taught. In order to experience this, learners need to be blanketed by support from home, school and community.

Goal 4 To enhance, nurture and value positive relationships between the district, parents and community.

Stories: Google Folder Link: goo.gl/nTDhA6



I am good friends with . . .



Sq̓lé̓ten (salmon),



Sek'lép (coyote),



Kénkékнем (bear),



and Speqmic (swan)



The Four Animal Gifts

There are four animals -
Salmon, Coyote, Bear and Swan -
in each of the four directions of
the Medicine Wheel.



All the animals are greatly respected for the gifts that
they offer us.

Let us give our thanks.

2

Aboriginal Core Competency Stories



Communication

COYOTE'S GIFT by Amy Friedman and Meredith Johnson

Long ago, when the world was young and human beings were brand-new to this Earth, winter came just as it always had. Everyone in the forest was prepared. The animals' coats grew thick, and they readied their nests and warrens and caves for the long months of cold; the pines and spruce and fir trees offered shelter while the other trees slept.

But the humans were not so adaptable. They were startled by the cold wind, shocked by the darkness. Their hair did not grow thick. Their homes were not warm. They were unprepared for such a change. They feared they would never survive.

"We must do something to help the humans," the animals said.

"They need fire," Coyote suggested.

"Yes," the others said in unison, but then each one looked down at the ground. They felt afraid.

Way up in the mountains, nearly hidden from sight, there lived three giant and monstrous creatures known as the fire keepers. They had stolen a piece of the sun and guarded it fiercely.

"The fire keepers will never give away their treasure," Chipmunk chattered.

"The fire keepers are even grumpier than I am," growled Bear.

"Who who who can help the people?" Owl lamented.

"I will," said Coyote, and he stood up tall.

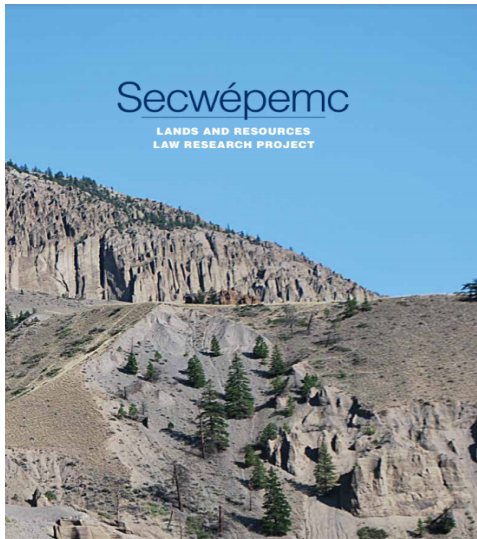
If anyone could steal fire, it was Coyote, the wildest of all the creatures.

"You must go soon," the animals urged, for the cold had settled in, and they knew it would not be leaving for many months.

Coyote set off into the mountains. From a distance, he spotted the fire keepers circling their

Aboriginal Resources - Print Shop

<http://graphics.blogs.sd73.bc.ca/district-aboriginal-resources/>












Land and Resource - Lesson plans and Stories



Self Assessment: Communication



| Me... | |
|-------------------------------------|---|
| I can share my ideas and questions. |    |
| I can listen to others. |    |
| I can reflect on my learning. |    |



Self Assessment: Critical Thinking



| Me... | |
|---|---|
| I can show if I like something or not. |    |
| I can explore my world and ask questions. |    |

Primary Self assessment cards



Communication



I can share my ideas and questions.
I can listen to others.



Communication



I can listen to and contribute ideas in conversations.
I can present my ideas clearly in an organized way.
I can work with others to carry out a group goal.
I can reflect on my learning.



Creative Thinking



I get ideas when I play and explore.

Primary Posters - 6

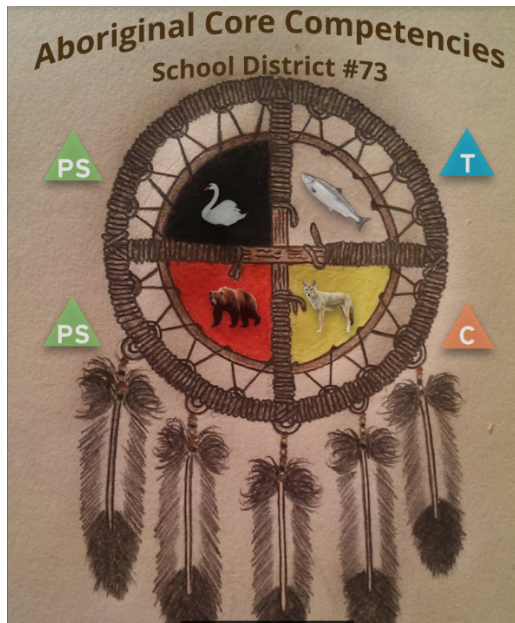


Creative Thinking

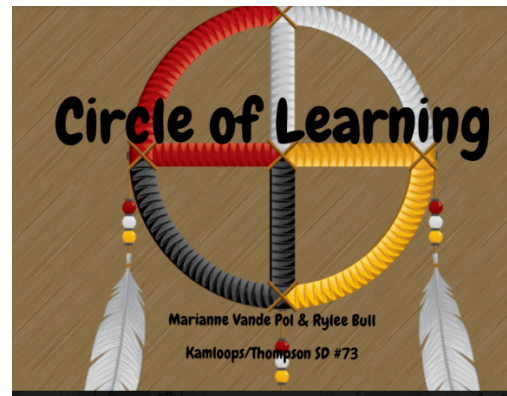


I can get new ideas and build on other's ideas to create new things.

Intermediate Posters - 6



Medicine Wheel Core Competencies Poster

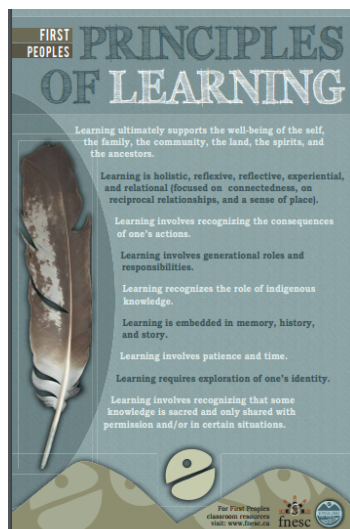


Thank you to School District No. 73
Aboriginal Enhancement Agreement
"Making a Difference by Learning Together"

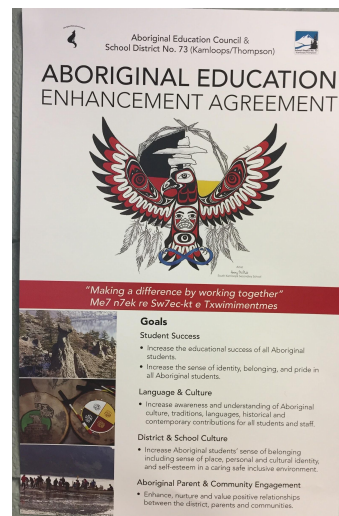


We would like to give thanks and acknowledge the

Coil Bound - Primary Story Book



First Peoples Principles Poster



Aboriginal Enhancement Poster



Coil Bound - Primary Story Book

Grass Dance:

Originally done as a Warrior Society Dance, it has evolved over the years. It has further evolved into a highly-competitive form of northern dancing.

Grass Dancers always stands out by virtue of two things: his dancing style and his outfit.

His dancing has been described often by these words:” gutsy, swinging, slick, old-time,” etc.

His outfit stands out by virtue of the almost complete absence of feathers, for aside from the roach feather, there are no bustles of any kind to be seen. The outfit consists of shirt and pants, with beaded or otherwise decorated belt and side tabs, armbands, cuffs, and front and back apron, with matching headband and moccasins, if available. Ribbons and fringe are the only mobile parts of his outfit, other than the roach feather. In other words, the outfit is made to conform to the style of dancing.

Some believe that grass dancing came from young boys tying grass on their outfits. Before a dance could be held on the prairie the grass had to be stomped down. This is where many of the movements are believed to come from. Afterwards the dancers would tie the grass to their outfit. Many believe that the Omaha tribe originated the dance in their warrior societies.



Men's grass dance

Multiple meanings or stories are associated with the grass dance. One of those is that men would dance in such manner to flatten the grass on a new camp or meeting site. They would dance on the site. In certain Pow wows, grass dancers are asked to “clear the floor” before dances begin, as they would for a new campsite. They bring good energy to the floor for the dancers. Some will also say that the grass dance was created by the Creator to represent balance in life and the need for it (movements are then made on both sides of the dancer). Some movements will be similar to the men's traditional dance, such as hunting like movements or battling with an enemy movements. However, one of the most recognizable movement is one in which the dancer dances as though one of his legs is caught and unable to move. The dancer then dances with his leg in the “held” position (as though they are dancing around their leg). As for the regalia, well it consists of a base attire to which is attached ribbons of fabric, representing the grass (often very colorful) The headdress is comprised of two feathers that twirl or rock as the dancer dances. Finally, as with every dance, the dancers follow the beat of the drum and in the grass dance, end the dance with both feet on the ground on the last beat.

Youtube video links:

Aboriginal - Grass Dance https://youtu.be/d_45FaftVi0

POWWOW SWEAT: Men's Grass Dance <https://youtu.be/zuZBx5cz0TA>

Teach me How to Grass Dance: https://youtu.be/Yirs8q9b_0E

Grouse

Brother Grouse, is inviting you to the dance. You might not want to whirl like a dervish but just the act of dancing or walking can put you in touch with Earth and your body. Movement is a way of getting you back into balance with your body, mind and spirit.



Grouse is associated with **The Great Spiral**. This is symbolic of **personal power** and the never ending cycles of **life** and **death**. This bird represents **personal vision** and **enlightenment**. When one **seeks answers** on a **vision quest**, it is the power of Grouse that carries the **universal wisdom** around the spiral to the seeker.

Native American Grouse Gods and Spirits

- [Pulowech](#) (Micmac)

Native American Legends About Grouse

- [How the Grouse Built Canoes:](#)

In this Passamaquoddy Indian story, Mitchihess the grouse tries to build himself a fancier canoe

than the other birds, and ends up embarrassing himself.

- [The Adventures of the Great Hero Pulowech](#) ❖ [Robbery And Murder Revenged:](#)

In this Micmac Indian legend, Grouse is an honorable warrior who tracks down and kills his wife's murderers.

- [Coyote, Wren, and Grouse:](#)

Kalispel legend about a wronged grouse couple defeating Coyote.

- [The Bird Tribes:](#)

Cherokee legend about the creation and symbolism of the grouse and other birds.

Recommended Books of Grouse Stories from Native American Myth and Legend

- [The Algonquin Legends of New England:](#)

This dated but useful collection of Wabanaki Indian folklore includes the saga of the Micmac grouse hero Pulowech.

- [Birds of Algonquin Legend:](#)

Interesting collection of Native American legends about grouse and other birds in Algonquian tribes.

- [Native American Animal Stories:](#)

Great collection of American Indian tales about animals, told by Abenaki storyteller Joseph Bruchac.

- [Flights of Fancy: Birds in Myth, Legend, and Superstition:](#)

A good book on the symbolism of birds in world mythology, including North and South America.

Dipnetting

<https://youtu.be/QJ0Cic3wCNw>

<https://youtu.be/Gte-AzLYONw>

Dip netting is one of the main fishing techniques used to catch enormous quantities of salmon (spring and sockeye) in the Fraser Canyon. This method involves standing above the dangerous currents of the river narrows, usually from a rock perch or a wooden platform, and dipping a large net attached to the end of a pole into the water. The net mouth is then closed, and the fish inside the net are trapped. The net is hauled out and emptied, so the process can be repeated.



Gillnetting

Gill nets are vertical panels of netting normally set in a straight line. Fish may be caught by gill nets in three ways :

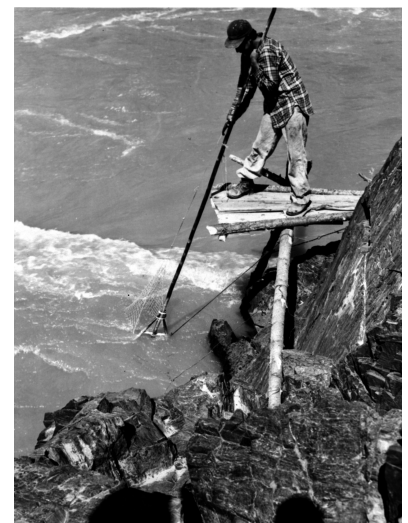
1. wedged – held by the mesh around the body
2. gilled – held by mesh slipping behind the opercula,
3. tangled – held by teeth, spines, maxillaries, or other protrusions without the body penetrating the mesh.



Most often fish are gilled. A fish swims into a net and passes only part way through the mesh. When it struggles to free itself, the twine slips behind the gill cover and prevents escape.

Spearing

Spearfishing is an ancient method of fishing that has been used throughout the world for millennia. Early civilizations were familiar with the custom of spearing fish from rivers and streams using sharpened sticks.



BC Curriculum:

English Language Arts:

Grades 2, 3, 4 & 5

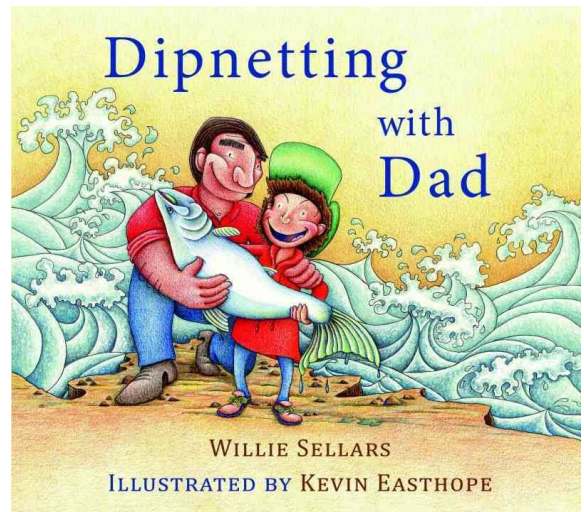
Demonstrate comprehension of grade-appropriate literary texts

Use strategies before reading and viewing (accessing prior knowledge to make connections, making predictions)

Use strategies during reading to construct and confirm meaning (predicting, making connections, figuring out unknown words)

Use strategies after reading to confirm and extend meaning (writing a response)

Respond to selections they read or view, by making text-to-self, text-to-text, and text-to-world connections



Social Studies:

Grade 3

Identify cultural similarities and differences

Grade 4

Distinguish characteristics of various Aboriginal cultures in BC

Describe technologies used by Aboriginal people in BC

Describe Aboriginal peoples' relationship with the land and natural resources

Grade 5

Describe the location of natural resources within BC, including fish and marine resources

Explain why sustainability is important

Part One

BEFORE READING Access students' prior knowledge.

Below are two ideas for class discussion:

a) Teacher asks students if they or someone they know have ever gone fishing. Teacher asks a variety of guiding questions, such as: • What do you wear to go fishing? (i.e. life vest, waders) • Where do you go? (i.e. shore, lake, river, ocean) • What equipment do you need? (i.e. boat, life vest, rods, line, bait) • What seasons can you go fishing? (i.e. summertime, winter ice fishing)

b) Teacher asks students if they or someone they know have gone on a day trip (or overnight trip). This includes hiking, camping, fishing, etc. Teacher asks a variety of guiding questions, such as: • What do you need to bring in order to be comfortable on your trip? (i.e. pillow for the car ride, drinks/water, a cooler with enough food, proper clothing for the weather) • What might happen if you do not plan ahead for your trip? (i.e. we might get cold, hungry, thirsty)

DURING READING Pause a few times throughout reading to allow students to make connections to the story and/or characters, and to clarify new vocabulary words (there is a glossary at the end of the book). *Part One concludes at page 28 – The boy is carrying a big sack of fish up the goat trail, and Dad buckles him into the car. “I slept all the way home.”

AFTER READING Review the story so far with students. What has happened? Which characters have we met so far? Primary grades: Worksheet A1 (three versions) Have students draw and/or write about their favourite scene so far. Encourage them to include details where appropriate.

Part Two

BEFORE READING Review Part One with students. Go over last day’s work if desired.

- Which characters have we met so far?
- Who might we meet in the next part of the story?
- The men are on their way home. Who might be waiting for them?
- What might happen when they arrive home with all that salmon?
- What jobs might they all have to do now?

DURING READING

Again, pause periodically during reading to allow students to make connections to characters and story, and to clarify new vocabulary words (see glossary).

AFTER READING Review the story with students. Ask guiding questions to deepen understanding.

- What was your favourite part, and why? What connections did you make?
- What kinds of traditions do you have in your family?
- What activities or skills have been passed down to you by family members? (i.e. baking, cooking, singing special songs, playing instruments, playing a game)

Primary grades:

Have students choose one vocabulary term. Students will represent it by drawing it as it appears in the story. Write a few words or complete sentences.

Intermediate grades:

Have students draw and/or write about a family tradition they have, or about a skill passed on to them by someone older.