



Fish Creek Provincial Park

FISH CREEK FAMILY

A teacher conducted field study for Division I students.



Bow Valley Ranch Visitor Centre

(403) 297-5293

www.fish-creek.org



Publication only for use in conjunction with a scheduled Fish Creek program - not for public distribution.



FISH CREEK FAMILY

A teacher conducted field study program for Division I.

This curriculum connected field study was developed to support the Division I Social Studies curriculum and the mandates of Alberta Parks Service.

Developed by:

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1.0 INTRODUCTION

Welcome to **Fish Creek Family**, a teacher-conducted social studies program for Division I students.

This field study includes both preparatory and post field study activity support. It has been designed to explore aspects of the cultural history of Fish Valley and the Calgary area. The intent is to offer a experience for students that also reflects the mandates of Alberta Parks Service:

- preservation
- heritage appreciation
- outdoor recreation
- heritage tourism

Fish Creek Provincial Park, Canada's largest urban provincial park, has a strong mandate within its management plan to support and foster environmental education. It states:

“Alberta’s Fish Creek Provincial Park is an evolving landscape in an urban setting where the needs of wildlife and natural systems are balanced with outdoor leisure and environmental education.”





1.1 PROGRAM ACTIVITY SUMMARY

Fish Creek Provincial Park is pleased to present "*Fish Creek Family*", a teacher conducted program for Division I students. The program takes place at the Bow Valley Ranch located in the east end of Fish Creek Provincial Park. The program complements the Social Studies curriculum and focuses on the Blackfoot use of the Fish Creek valley before contact with early explorers and settlers. Fish Creek is an ideal location for a program on the Plains Natives as they have made use of the Fish Creek valley for over 8,000 years.

For Grade 1 students, the program incorporates an emphasis on the family. For Grade 2 students the idea of a community can be incorporated. Grade 3 students study special communities, one of which must be an indigenous community with the Bloods being most commonly studied. The Fish Creek Family focuses on Blackfoot who are members of the same grouping as the Bloods. Grade 3 teachers may wish to refer to the group studied as Plains Natives rather than the more specific term Blackfoot.

Ideas for preparatory and post field study activities are included in this program. We strongly recommend that teachers do some of each type to maximize the value of the field study.

ACTIVITIES

1. Orientation: After a welcome and introduction to the Park by Park staff, you will take over, moving your class to the exhibit area.
2. Tipi Ceremony: At this point, you may perform a ceremony for sitting in the large tipi; giving out beaded necklaces and Native names to your whole group.
3. Discovery Centres: Next, the children will be introduced to Native life through different discovery centres. These include putting up a miniature tipi, a centre on the many uses of buffalo and one on Native nourishment.
4. Games: Playing a few Native games will provide a break and let the children learn some ways the Blackfoot spent their spare time.
5. Legend: Acting out a Native legend is one of the highlights of the visit! Another legend has been provided to read to the students.
6. Buffalo Jump Site: Students will walk to a nearby buffalo jump site, play a cooperative simulation tag game and share a story about how the hunt was accomplished.



1.2 PROGRAM OBJECTIVES AND CURRICULUM FIT

You may or may not cover all of these objectives, depending on the ages and abilities of your students.

Students will be able to:

1. List three ways the buffalo were used to meet the needs of a Blackfoot family.
2. Name two games enjoyed by the Blackfoot and state why games were important.
3. Name the Native home and the advantages of living in a "mobile" tipi.
4. State what Blackfoot families ate and how they prepared it.

5. Describe the importance of legends to the Blackfoot.
6. Explain how the Blackfoot hunted the buffalo and the importance of working as a group.

The program is also designed to the mandates of Alberta Parks Service:

- preservation
- heritage appreciation
- outdoor recreation
- heritage tourism



2.0 ENVIRONMENTAL EDUCATION OPPORTUNITIES IN FISH CREEK PROVINCIAL PARK

Fish Creek Provincial Park stretches from the T'suu Tina Reserve at 37 Street in the west to the Bow River in the east. The park is 20 km long, but only 1-1/2 km wide, as it encompasses mainly the creek and surrounding valley.

The Bow Valley Ranch Visitor Centre is located in the east end of the Park, at the foot of Bow Bottom Trail SE. It offers an indoor firepit area, a theatre and an exhibit area that focuses on the history and people of the Fish Creek area.

The Centre and surrounding concrete pathways are wheelchair accessible. The Bow Valley Ranch Visitor Centre area also has a wide variety of natural ecosystems: grasslands, riverine, aspen parkland, creek, Bow River and pond wetlands, along with disturbed (urban) areas.

2.1 BOW VALLEY RANCH VISITOR CENTRE

The Bow Valley Ranch Visitor Centre offers you the following facilities and services:

1. Each teacher will be given an indoor space in the firepit area or the theatre to use as their base for the day's activities. Lunches or snacks can held in this area.
2. Some equipment for the day's activities will be available at the Park. **It is your responsibility to count all equipment and return it at the end of the day. Lost or broken equipment must be paid for or replaced.**
3. Washrooms and a water fountain are located in the building. There are no vending machines or microwaves ovens available.
4. A short orientation (about 20 minutes) will be provided, when your group arrives, to welcome the students and introduce them to the Park, its rules, the program for the day, and what the students might see. Safety messages are explained at this time.



2.2 LUNCH BREAK PROCEDURES

Your class may eat inside or outside the facility. While the students are eating, please explain to the class our expectations regarding disposal of lunchtime leftovers.

- Empty pop or juice can/bottles/boxes go into the special container labeled **RECYCLABLE MATERIALS: BOTTLES, CANS AND DRINK BOXES**. These are sent to recycling depots. Do the students know what recycling is, how it conserves resources and how it helps the environment?
- Food leftovers go in the container labeled **NON-RECYCLABLE MATERIAL**.
- Factory produced wrappers go into the **NON-RECYCLABLE MATERIAL** containers to be sent to the landfill site. These items are usually a mixture of plastic, paper or foil which means they cannot be put with other recyclables.
- Paper and plastic snack containers go back home to be re-used.
- Plastic sandwich bags, food wrap or tin foil also goes home to be reused. What must be done to it before it is stored? Why does it need to be washed?

2.3 OUTDOOR LUNCH OPPORTUNITIES

The closest outdoor eating area with firepits and picnic tables is Hull's Wood, a 15 minute walk south of the Visitor Centre. Reservations are not required, but you must provide your own water bucket (fill at the washrooms), to have on hand near the firepit area.

When using a firepit area be sure to:

- provide your own roasting sticks and firewood. **DO NOT USE BRANCHES OR DEADFALL IN THE PARK.**
- have a bucket of water nearby **BEFORE** the fire is lit.
- **Do NOT feed or disturb wildlife.**
- remind students to clean up the firepit area of garbage and left over food.
- check the fire is out before you leave the area.





3.0 TEACHER INSTRUCTIONS AND CHECKLIST FOR PLANNING THE FIELD STUDY DAY

Give every driver - **INCLUDING THE BUS DRIVER** - a copy of the route map (this was attached to your letter of booking confirmation). Make sure the drivers know you are coming to the **EAST end of the Park, near the communities of Parkland and Deer Run!**

PREPARE YOURSELF

- Read the teacher package thoroughly: phone 297-5293 if you have any questions.
- Modify the activities to fit your lesson plans, students' skill levels and **length of time you are at the Park. There is a suggested time length for each activity. Use this information to help you plan your agenda for the day. Depending on your arrival and departure times, you MAY NOT have time to complete all of the activities, so select the ones you think will most benefit your students.**
- Check student health forms, looking for allergies to bee/wasp stings.

PREPARE THE STUDENTS

- Review the Park rules (explained on page 12)
- Discuss the field trip, using the points listed on page 13: emphasis the following:
 - Hats, sunscreen, insect repellent, **RUNNERS** (not sandals).
 - Dress in layers: the valley can be cool in the morning.

- The Visitor Centre has no concession to purchase refreshments so bring plenty to eat and drink.
- Complete some preparatory activities: either the ones in the next section marked **essential** of this package or some of your own.

PREPARE THE ADULTS

- Recommended ratio is 1 adult per 6 students: minimum is 3 adults per class including the teacher.
- Review the Park rules (explained on page 12).
- Emphasis the following:
 - Hats, sunscreen, insect repellent, **RUNNERS** (not sandals).
 - Dress in layers: the valley can be cool in the morning.
 - The Visitor Centre has no concession to purchase refreshments, including **COFFEE**.
- The adults' role is to supervise the students and lead the activities. Photocopy the activity instructions and send them to your volunteers several days before the field study so the adults can become familiar with the activities.

BRING

- A cheque made payable to **Minister of Finance** for \$3.00 per student (no charge for adults)
- Student booklets, pencils, clipboards
- Bring extra materials for optional activities, i.e. worksheets to use to wrap-up segments of the program or in case of inclement weather
- A few bandaids with each adult and your first aid kit
- Prepared **beef jerky** for use in native nourishment centre



4.0 PLANNING YOUR ITINERARY FOR THE FIELD STUDY DAY

Consider travel time from your school to and from the Park. If you need to modify the program, **select your activities and timetable for the day accordingly.**

TIME ACTIVITY

- _____ Depart from school
- _____ Arrive at the Bow Valley Ranch Visitor Centre in Fish Creek Provincial Park
- _____ Participate in a class orientation meeting with a Park staff person
- _____ Teacher and volunteer led program activities

Modify your activity selection to fit the time you have available, after considering travel time to and from the Park. Write down the activities you are doing and what equipment and materials you need for each.

ACTIVITY EQUIPMENT/MATERIALS

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

- _____ Gather together, inventory and return any equipment borrowed from the Park.
Gather personal belongings together.
Give the students a washroom break before boarding the bus.
Allow 15 minutes to complete these tasks before boarding your transportation.
- _____ Departure from the Park.
- _____ Arrive back at school.

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4.1 SAMPLE SCHEDULES

1 Class

10:00 a.m. - 10:15 a.m.
Arrival and orientation by Park Staff.

10:15 a.m. - 10:30 a.m.
Tipi ceremony in tipi.

10:30 a.m. - 11:30 a.m.
Discovery Centres in exhibit area.
(20 minutes/Centre - divide into 3 small groups).

11:30 a.m. - 12:00 noon
Games - outside.

12:00 noon - 12:30 p.m.
Lunch.

12:30 p.m. - 1:00 p.m.
Legend reenactment in theatre.

1:00 p.m. - 2:00 p.m.
Walk to buffalo jump and hunt game.

2 Classes

Group 1

10:00 a.m. - 10:15 a.m.
Arrival and orientation by Park Staff.

10:15 a.m. - 10:30 a.m.
Tipi ceremony in tipi.

10:30 a.m. - 11:30 a.m.
Walk to buffalo jump and hunt game.

11:30 p.m. - 12:00 noon
Legend reenactment in theatre.

12:00 noon - 12:30 p.m.
Lunch.

12:30 p.m. - 1:30 p.m.
Discovery Centres in exhibit area.

1:30 p.m. - 2:00 p.m.
Games - outside.

Group 2

10:00 a.m. - 10:15 a.m.
Arrival and orientation by Park Staff.

10:15 a.m. - 10:45 a.m.
Games - outside.

10:45 a.m. - 11:00 a.m.
Tipi ceremony in tipi.

11:00 a.m. - 12:00 noon
Discovery Centres in exhibit area.

12:00 noon - 12:30 p.m.
Lunch.

12:30 p.m. - 1:30 p.m.
Walk to buffalo jump and hunt game.

1:30 p.m. - 2:00 p.m.
Legend reenactment in theatre.

3 Classes

If you have 3 classes, we recommend that you divide them into 2 even sized groups and use the 2 class rotation.

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5.0 CLASS DISCUSSION ABOUT THE FIELD STUDY DAY

Alberta's Parks and Protected Areas

Alberta's parks and protected areas belong to all Albertans and contain many different natural landscapes that are home to numerous plant and animal species. The province's network of parks and protected areas covers roughly 27,500 square kilometres and includes more than 500 sites. This network helps to ensure that Alberta's biodiversity is preserved for future generations.

Our vision: *"Alberta's parks and protected areas preserve, in perpetuity, landscapes, natural features and processes representative of the environmental diversity of the province."*

Provincial parks exist to protect provincially significant natural, historical and cultural features. They contain a range of outdoor recreation, interpretive and environmental education opportunities, facilities and services so that visitors can explore, learn, understand and appreciate the natural world.

Alberta's Parks are protected by the Alberta Parks Act, and it is through this legislation that these landscapes have specific and important guidelines to help keep them healthy and vibrant.

The following is a list of rules that reflect the Park's mandate to protect and preserve the natural environment.

Do not feed or disturb wildlife

Feeding wildlife is not necessary and is potentially dangerous. The Park's ecosystem provides all the food and habitat wildlife require for their basic needs. Human food does not meet their nutritional requirements and can cause some species to become dependent on handouts. Quietly observe all wildlife from a comfortable distance.

Leave only footprints

Take only pictures. Everything in the Park - living and non-living - is protected to help preserve the complex living system that thrives in Fish Creek Provincial Park. Students are welcome to share their discoveries, but must remember to leave everything as they found it. Treat plants, insects and trees gently to avoid unnecessary injury or damage.

Pets on a leash

There are no off-leash areas in any of Alberta's provincial parks. This protects Park wildlife as well as domestic pets. Please do not bring pets on the field study. They can be distractions for students and pose a health risk for those allergic to pets. Guide Dogs and Assisted-Living Dogs are the only animals permitted in Park buildings.

Pitch in

Litter should be placed in the rubbish bins provided or in a pocket. Human litter is hazardous to Park plants and wildlife.



Fire in its place

Use only designated fire pits. Open fires are a threat to public safety and Park habitats. The burning of Park vegetation is not permitted.

Discussion Checklist

Here is a checklist of things to discuss at school prior to the field study day:

— Discuss the fact that Fish Creek Provincial Park is not a city park. It is one of many Alberta parks and protected areas.

— Discuss the purpose of provincial parks and protected areas. Have the class make a list of behaviours on the field study that would show respect for living things and a commitment to their care. Possibilities include:

- leave ant hills, nests and rotting logs alone and intact. They are animal homes.
- walk carefully around bushes and trees, not through the middle of them.
- stay on the trails. When leaving the trails to complete program activities walk carefully, watching each step to avoid crushing small plants and trees.

— Discuss the Park rules. These rules reflect the provincial parks mandate to protect and preserve our natural environment.

— Discuss outdoor safety. Students need to:

- stay where an adult can see them at all times
- walk, do not run.
- keep feet on the ground: no climbing.
- leaves dead branches on the ground: they do not make safe walking sticks.

— Discuss behavioural expectations. Explain that the field study will be another school day, just at a different place. All the school rules apply. Remember that other schools will probably be there trying to also work.

— Discuss the appropriate clothing required for the season and the day's activities. Mornings in the shady forest will be cool. Trails may be muddy and wet. Several layers of clothing, including a water resistant layer and a hat or hood will provide the most comfort. Boots provide more protection than sandals and canvas runners. However, boots with heavy lug soles are damaging to trails. They should only be worn when necessary, and replaced with sturdy runners or shoes when not required. Warm weather means sunhats, sunscreen and insect repellent will also be required.



6.0 PREPARATORY ACTIVITY DESCRIPTIONS

Gather together a series of activities that will introduce the field study day to your students and will practise the skills to be used during the field activities. If possible, invite the parent volunteers into the classroom to also experience these activities.

Feel free to use your own activities or the ones described in this orientation package. Within the activities you select and present to your students be sure to consider other curriculum areas and explore how all subject areas can be connected to your field study day.

To acclimatize students to studying in an outdoor environment, conduct some activities in the schoolyard or nearby area. This will be time well spent as it will give the students an opportunity to get familiar with outdoor classroom management strategies and going to school in an outdoor setting.

The following activities will provide students with an introduction to Native life and to the objectives of the program. We recommend you conduct all or some of them in class before coming to the Park.

6.1 TRADITIONS

Establish with your students a manageable definition for tradition. Discuss traditions which are observed in the students' homes. Students may be able to gather information by surveying family members through a questionnaire or by asking questions and sharing the answers with the class. Questions should be created to best survey the multicultural make up of your class. The traditions may be ones observed every day, such as who sits in what spot or customs and traditions followed on special occasions such as birthdays, Christmas, weddings, etc. The discussion should help prepare your students for the on-site games and legend activities and the discussions on their importance.



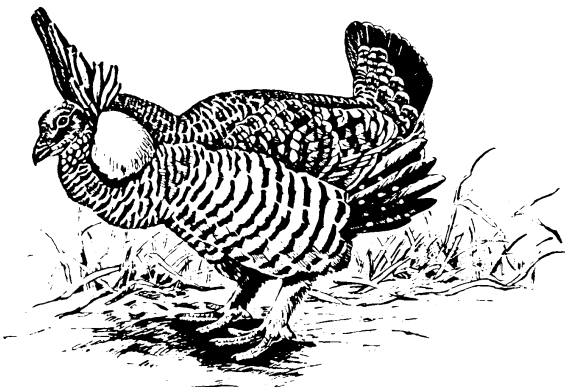
6.2 LEGEND OF "THE BEAR WHO STOLE THE CHINOOK"

Seat the class in a circle. Read the story to the class (*Appendix A*). Discuss the tradition of legend telling in Native culture. Legends are a form of educating and entertaining children and adults. Legends are usually told by older people like grandparents. The Blackfoot story tellers are called Elders. Legends can be exciting, scary or funny and teach history, tradition, religion and sacred rituals of the Native culture.

After the story, have the children list all of the characters in the legend. Give them hints about any they miss - see the Legend Re-enactment script for the character list.

Discuss the 3 aspects of the natural world that the legend attempts to explain:

- Bears - hibernation
- Owls - large eyes
- Prairie Chicken - spotted feathers



6.3 NAME TAGS

Make up name tags using the buffalo shape provided (*Appendix B*). On each name tag print the child's real name followed by a Native name from the following list or let the children make up their own, e.g. Susan Singing Bird. Save these name tags and give them out as part of the tipi ceremony during your visit. You may wish to discuss Native naming traditions as outlined in the teacher background section.



GIR

Singing Bird, Big Swan, Sees-in-Dark, Yellow Owl, Catches-the-Enemy, Fish Child, Strikes-on Both Sides, The Feather, Paper Woman, Long Hair, Cloth Woman, Spear Woman, Water Bird, Many Gifts, Big Child, Singing Back, Beaver Woman, Star Blanket, Little Mountain

BOYS

Little Wolf, Brave Dog, Bearcat, Many Names, Running Rabbit, Iron Shields, Shot Close, Three Suns, One Spot, Strong Rope, Walking Underneath, Medicine Calf, Yellow Horse, Red Crow, Eagle Sun, Black Bear, Wolf Head, Kit Fox

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6.4 VOCABULARY

Familiarize your students with the following words prior to your visit.

Band - a group of Natives consisting of many families who live, hunt and travel together. You can also refer to them as a "community".

Chinook - a warm wind that often blows throughout southern Alberta during the winter.

Cooperate - to work together in order to get a task done.

Custom - a social habit which has been followed for so long that it almost has the force of law.

Grazing - animals feeding on grasses and plants.

Herd - a group of animals of one kind living and eating together.



Legend - a story, past down through the years, which may or may not be true.

Tipi - a cone-shaped tent made of long wooden poles which are covered by buffalo skins. Used by the Blackfoot as homes and easily transported to another location.

Travois (trav-wa) - a simple wheelless vehicle used by the Natives to move their possessions from place to place. It was made of two long poles joined together at one end, with a platform between the wide end of the poles to carry a load. Dogs or horses were used to pull the travois across the prairie.

6.5 HEADBANDS/NECKLACES

For a craft project at school, have the students make their own headbands or necklaces using pieces of leather thong and large wooden beads. Other ideas: use string and cereal with holes, macaroni or beads made by rolling triangles of paper. Bring these to on the field study and give them out with the name tags as part of the tipi ceremony. (If you do not wish to make your own, we have 2 class sets of necklaces that you may use during your visit).



6.6 BEEF JERKY

First Nations did not have refrigerators so the Natives dried their buffalo meat in the sun or smoked it over a fire. The result was "jerky", which would keep almost indefinitely. Here is a simple recipe for making beef jerky. Make some the week before your visit and bring it as a sample of an authentic Native snack for use in the Native Nourishment Centre.

Alternatively, you can buy beef jerky at major grocery stores.

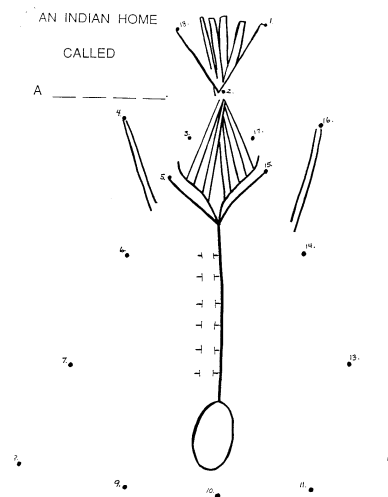
RECIPE FOR BEEF JERKY

1 flank or London broil steak
salt and pepper
1 cup soy sauce
aluminum foil

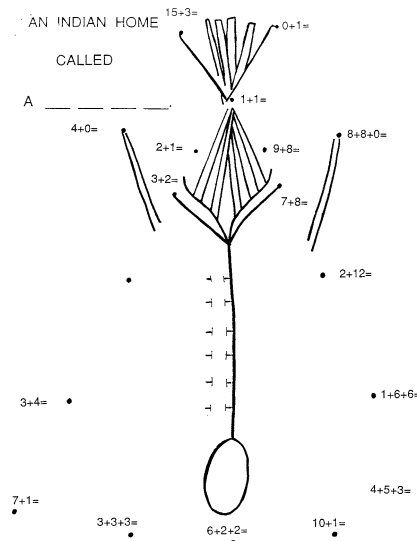
1. Cut the flank steak into strips with the grain of the meat. It is very important to cut on the grain or the cooked meat will fall apart into small pieces.
2. Pour the soy sauce into a bowl and dip the meat strips in it.
3. Lay the strips out on a piece of foil and sprinkle generously with salt and pepper on both sides.
4. Place the strips on a grill in the oven with the foil below to catch the drippings.
5. Cook for 10 hours at 150 degrees C.

6.7 CONNECT THE DOTS TIPI

Copy this worksheet (*Appendix C*) and have each student complete and decorate the tipi. Older students' version (*Appendix D*) includes mathematics to make it more challenging to complete.



Appendix C



Appendix D



7.0 FIELD STUDY ACTIVITY DESCRIPTIONS

The following is an outline and description of the field study activities. They have been organized and written so they can be copied and given to parent volunteers assisting at each of the Discovery Centres.

During the orientation for the students show your parent volunteers to their centre locations so that they can practise and/or acquaint themselves with the props for the discovery activities to follow. Allow approximately 15 minutes for the tipi ceremony and 20 minutes for each of the three centres.

7.1 TIPI CEREMONY - WHOLE CLASS

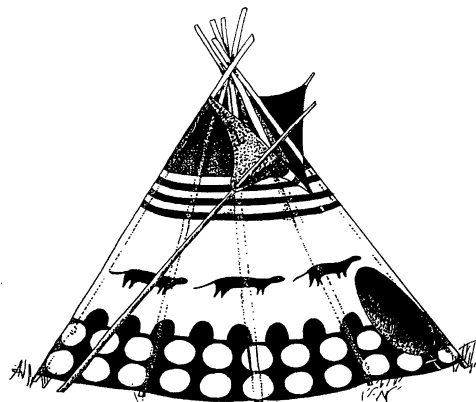
- Props:
- Blackfoot family picture
 - Native music
 - Name tags (you supply)
 - Necklaces/Headbands (we supply 2 class sets)
 - 2 stones, one with leather tied around it

Take the children to the exhibit area and have them line-up outside the tipi. Introduce tipi etiquette as outlined in the teacher background. Show a photograph of an historical Blackfoot family, assign roles to the students and the corresponding seats inside the tipi. (Mother, Father, Sons, Daughters, honoured guests).

As students enter the tipi, give them a necklace and a name tag and have them take their places. They are now going to be introduced to some of the ways of the Blackfoot tribe. Call them by their new names for the rest of the visit.

You will now need to set the scene. Play the tape of the drum music. Have the students close their eyes and imagine what it might have been like to be a Blackfoot long ago. They have on soft leather clothes that are made from the skins of buffalo. They sleep inside a tipi with about 4 - 6 other people in their family. They use the fire to keep warm and cook food. The water they drink and wash in comes from rivers and creeks.

Play a short guessing game often played in a tipi. The Father shows both of the pebbles to the group. Behind his back he places them in his hands. He then shows his closed palms. Members of the group try to guess which hand holds the wrapped pebble. If they are correct, they get a turn. Play several times to see who wins more often, the Father or the group.





TEACHER AND PARENT BACKGROUND INFORMATION

BLACKFOOT NAMING TRADITIONS

The naming of Blackfoot children was guided by certain customs. A custom is a social habit that has been followed so long that it almost has the force of law. Special ceremonies were sometimes held to give a baby a name, or to give an older child a new name.

When a name was formally given to a newborn child, it was with the prayer that the child would live to be very old. Naming of children was an important task which was usually entrusted to band elders, in consultation with the parents. Existing family names were sometimes used, while at other times names arose from the dreams of the elders or parents.

Like other tribes, the Blackfoot had no last names or surnames. Girls were not allowed to change their names, but boys could change their names several times in their life. Girls were often named in honour of their father's exploits if he had distinguished himself as a warrior or hunter. A boy's name was sometimes changed when his personality was sufficiently developed to make some trait prominent. It might also have been changed when he reached manhood, after performing an heroic act or notable deed.

An example of the latter is found in the following story. Crowfoot, a famous Blackfoot chief, was first named Shot Close as a baby. Later, it was changed to Bear Ghost, then to Packs-A-Knife. He finally became Crowfoot after developing a reputation as a brave warrior. These deeds earned him the right to take the name of a man. In this case, the name Crowfoot came from a relative who had also been a brave warrior. Crowfoot is shortened from Crow's Big Foot. A war party of Blackfoot came across a camp abandoned by their enemy, the Crow tribe. The war party saw a large footprint in the mud near the edge of a stream. Each Native placed his foot within the imprint, but in each case his foot was too small. Then the Chief tried and to everyone's amazement his foot fit perfectly. He was then called Crow's Big Foot.

Dreams had special significance in Native culture and were also depended upon for name suggestions. Example: Spotted Eagle, a medicine man, once dreamt that he was walking under the ground following a man called Walking Underneath. He called the first male child he was asked to name, Walking Underneath.

Another custom was to name a child in honour of an animal or bird, thereby invoking the animal's protection. Examples are Little Wolf, Bearcat, Running Rabbit. This custom is similar to the Christian custom of naming children after saints for their protection.



TIPI AND TIPI ETIQUETTE

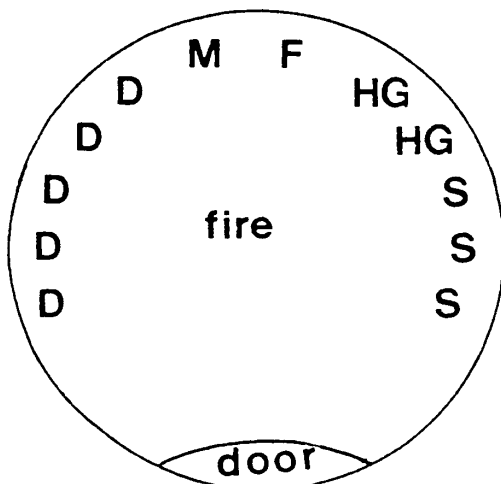
(Use in Tipi Ceremony to start day).

The tipi was the home of the Blackfoot. It was easy to take down and move to another location. This was important because the Blackfoot were always on the move, following the buffalo herds. The tipi is like our camping trailers, except they lived in them all year round.

It was considered rude to walk between someone and the fire pit, so a person entering a tipi had to walk around the outer wall of the tipi behind the people seated on the floor.

There were also special seating arrangements. Mother and father sat at the back of the tipi with the honoured guests to their left. Daughters sat to their right and sons to their left, after the guests:

- F - Father
- M - Mother
- HG - Honoured Guests
- S - Sons
- D - Daughters



7.2 DISCOVERY CENTRES - 3 SMALL GROUPS

After the opening ceremony, explain the three centres briefly. Divide the class into three groups and send them to their centres where the previously assigned parent(s) awaits them. Allow 20 minutes per centre. If possible, the teacher should not have a group of their own. The teacher should rotate between the centres providing assistance as necessary to all groups.

The objectives at each centre are to:

- a) give the students information about the Natives,
- b) ask as many questions as possible of the students to have them think and problem solve,
- c) give them a hands-on experience, i.e. let them touch the props, set-up the tipi. Background information for each centre is provided with the activity directions. Be sure each parent has the pertinent section(s). In the event you expect to have extra time, bring along some of the worksheets from the appendices and incorporate these into the centres.



7.2.1 CENTRE ONE - BUFFALO

Props:

Buffalo photo	Catalogue picture
Buffalo shoulder bone	Shovel
Rib bone	Knife
Moccasins	Shoe
Dolls	Toys - doll and truck
Fur	Stuffing
Horn and Hoof picture	Glue
Sinew	Thread

Directions:

1. Set out the Native props on one side and the modern day equivalents on the other side.
2. Have the students match them up and as they do, pass around each pair and discuss, using information in background information section. Ask the students as many questions as seems relevant to their ability. (Overall message - we buy things made by other people in factories. Natives made almost everything they needed with materials they obtained from the buffalo).
3. Complete Buffalo worksheet (*Appendix E and E-1*), using the large picture of buffalo in exhibit display and the students' new found knowledge.

Question:

Why was the buffalo so important to the Natives? (*Provided almost everything they needed*).

TEACHER AND PARENT BACKGROUND INFORMATION

Buffalo Picture

The buffalo once roamed the plains in herds that numbered in the millions. The buffalo is about 1 - 2 metres high at the shoulder, 4 metres long and may weigh up to 1 tonne. Its head is very large and both males and females have horns which they keep all their lives. Above the shoulders of the buffalo is a hump of muscle. Long brown hair covers the buffalo's head, shoulders and front legs while the hind legs and back are covered with short brown hair.

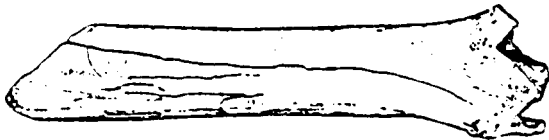
The buffalo was used by the Blackfoot and other Plains tribes for practically everything. They ate the meat, fresh or dried; made clothes, shoes, toys and tipi covers out of the hides; used the bones for containers or tools; used the muscle for string/thread and so on. The buffalo was in essence the Native "supermarket". Compare to the catalogue picture.





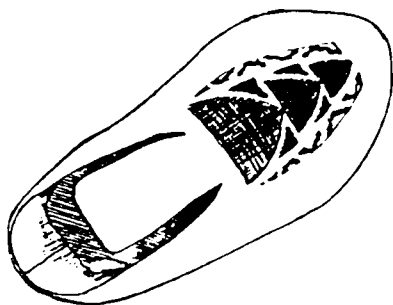
Buffalo Bones

Allow students to carefully handle these bones. They are 250 years old and were found at the buffalo kill site near the Visitor Centre. Bones were used for many purposes. The flat part of the shoulder blade made a good shovel while the heavier end was ideal as a hammer. Ribs made excellent knives.



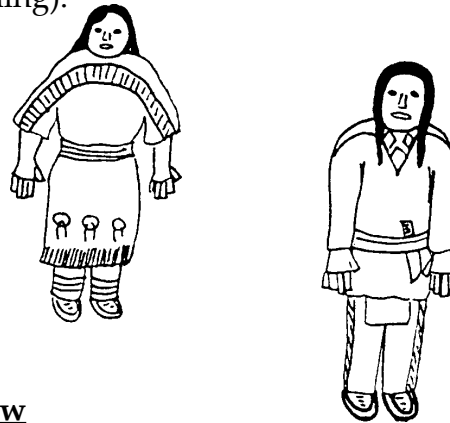
Moccasins

Moccasins were the footwear of the Natives. They were made out of animal skins, usually buffalo. The women made them for their families. Usually people had everyday pairs and also fancy pairs for special occasions. These would be decorated with porcupine quills or beads. Some moccasins were even decorated on the bottom.



Blackfoot Dolls

A male and female doll are included. They are typical of dolls that Blackfoot children would have played with. Their dolls were made of buffalo hide and stuffed with buffalo hair. They were often decorated with beadwork in a fashion similar to real Blackfoot clothing. Our dolls are made of cow leather and stuffed with grass. They are decorated in authentic costume patterns. (Point out that buffalo was used to make dolls like these and was also used to make real clothing).



Sinew

The sinew or back muscles made a very strong thread used for sewing, lashing things together, strengthening bows and so on. The muscle is long and stringy and when separated and dried is nearly impossible to break. Needles were made from a sliver of bone which had a hole drilled in one end after being smoothed and shaped to a fine point.

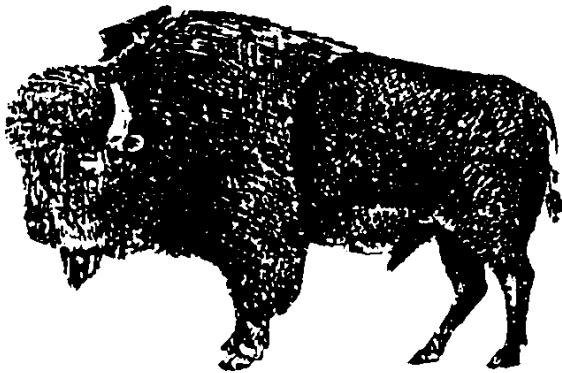




7.2.2 Centre Two - Tipi

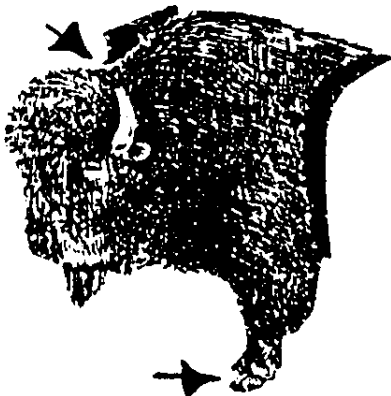
Fur

Taken off the hide, buffalo fur was used to stuff mattresses and pillows, to make ornaments, rope or to decorate headdresses and so on. Left on the rawhide the fur provided an excellent source of warmth for winter coats, hats and blankets.



Hooves and Horns

Hooves and horns were boiled. The resulting paste mixture made an excellent glue. It was often carried on the end of a stick and softened in hot water when needed. Glue was used (often with sinew) to strengthen many things such as bows, arrows and lashings.



Props:

Tipi set (wooden board, poles, cover, rocks)

Travois

Directions:

1. Have the students set up the tipi using the directions and explanations in the teacher and parent background information.
2. Tell them the legend of the Fish tipi.
3. Lean the travois against the side of the completed tipi and explain how and why it was used.

Questions:

1. Why did they live in a tipi - a mobile home? (*Had to move around often to follow the herds of buffalo*).
2. Why did they travel in groups and set up their tipis together? (*Needed many people for hunting buffalo, companionship, share work - same reasons we live in communities*).



TEACHER AND PARENT BACKGROUND INFORMATION

Model Tipi

The tipi was the “mobile” home of the Blackfoot. It was made out of long poles and buffalo skins and could be easily put up and taken down. Most tipis were big enough for 8 to 10 people to live in. They were warm in winter and cool in the summer. Many tipis had paintings on the walls; these were usually of events or animals that were important to the owner.

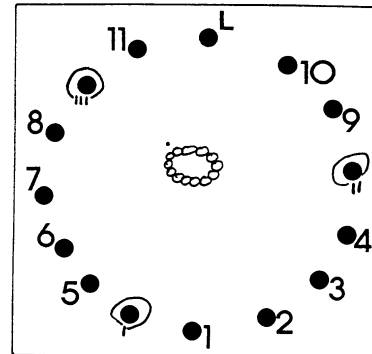
The design on the tipi you will set up is the “Fish” tipi design. It belonged to Tom and Mary Many Guns in 1944. The following is a short legend explaining how the Fish tipi originated.

How One Spot Received The Fish Tipi

A family who had a boy named One Spot often camped by the river. One Spot used to go down to the river where he often caught fish. One night after he went to bed, a man came to him and said, “My son, I want you to come with me. I will show you something”. One Spot followed the man and when they got to the river he saw a tipi. The man said, “My son, I have brought you here to see my tipi. You have been killing all my children, the fish. I will give you my tipi if you will not kill my children any more”. One Spot promised not to kill any more fish. That is how he got the Fish tipi.

Directions For Setting Up The Tipi

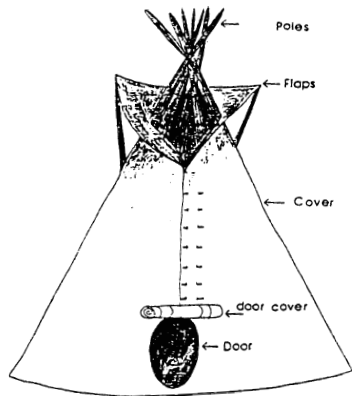
1. Lay all the poles and parts out next to the tipi board.



2. Take the three poles that have been tied together and place them in the holes marked with red circles.
3. Hook the long cord hanging between the legs of this tripod to the hook next to the fireplace. This is the anchor rope that keeps the tipi from blowing over.
4. Take all the other poles except three and lean them against the tripod in the order noted on the board (from 1 - 11). Leave the hole marked “L” empty.
5. Take the piece of rope and wrap it 4 times around all the poles at the top to secure them. Four is a sacred Blackfoot number. The Blackfoot would have wrapped a long rope around the poles 4 times by walking around the tipi from east to west - following the sun’s path.
6. Tie the tipi cover to one of the three leftover poles. Place the pole in the hole marked “L” and lean it against the other poles.



7. Bring the cover carefully around to the front and overlap the "button holes". Use the 5 wooden pegs to pin the tipi together. Look at the large tipi in the exhibit area to see how it is pinned.
8. Attach the 2 extra poles to the smoke flaps and place the rocks all around the bottom of the tipi to help secure it.



Tipi Features

Smoke Flaps: The poles could be adjusted so that the flaps closed in heavy rain or snow. There was also a rain cover over the beds.

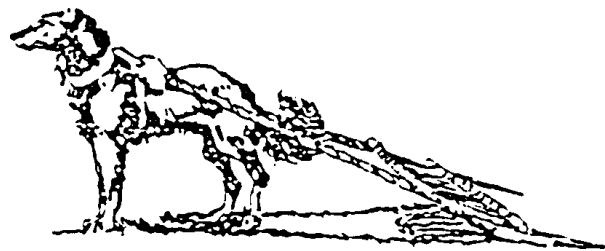
Door: The doorway had a flap that served as a door cover.

Cold Weather: In very cold weather the tipi had a liner that was tied to the inside to help trap warm air inside the tipi.

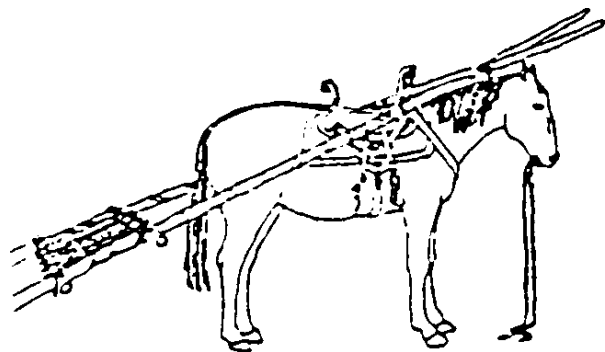
Tipi Rings: When the Natives moved the tipi the rocks were simply rolled off the tipi edge and left where they lay. We still find these in Fish Creek Provincial Park and all over the plains. They are called tipi rings.

Model Travois (trav-wa)

The travois was a way of transporting goods, used by the Natives before and after they had horses. Prior to having horses they used dogs to pull them. A travois consisted of two poles often borrowed from tipis, which were tied together at one end. This was set on the shoulders of a dog or a horse. The load was tied to a platform between the ends of the poles. When the animal walked they pulled the load behind them. The travois was very important to the nomadic Blackfoot, giving them a way of transporting their possessions from place to place. It could be compared to our moving vans or even to our cars.



Dog Travois



Horse Travois

"A beautiful tipi is like a good mother, she hugs her children to her and protects them from heat and cold, dust storms or rain."

Native Proverb

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7.2.3 CENTRE THREE - NOURISHMENT

Props:

Drying rack, fake meat and picture

Cooking pouch with stones

Photo of woman making pemmican

Berries, lard and sample pemmican

Beef jerky (you provide)

Rock and leather to make pemmican

Directions:

1. Set out the drying rack and help the students figure out what it was used for and why. Show the picture of the rack.
2. Show the picture of the woman pounding the meat (jerky) that has dried on the rack in order to make it into pemmican.
3. Pass around your samples of jerky for them to try.

4. Take some of the jerky and have the students each try pounding it into powder as the woman is doing.
5. Show them the 3 ingredients - powdered meat, berries, lard and the sample of the finished product - pemmican.
6. Look at the cooking pouch and explain that it was another way of preparing food. See teacher and parent background information.

Questions:

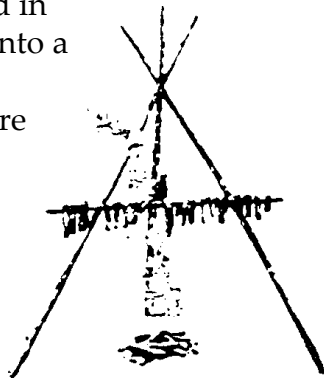
1. Why was it necessary to dry their meat? (*No refrigerator*).
2. Why was pemmican so important? (*Dried food lasted for a long time, it could be used on hunting trips as it was light, or in times of famine, it was a very high energy food and nutritious*).



TEACHER AND PARENT BACKGROUND INFORMATION

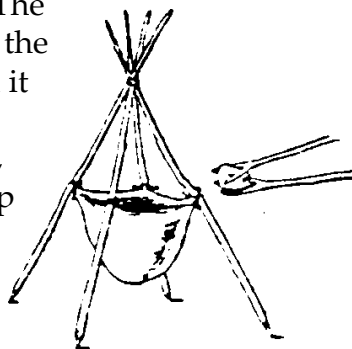
Meat Drying Rack/Tripod

Buffalo meat was dried in the sun on a drying rack, made of sticks in the form of a tripod. Our rack is a miniature version with the felt pieces representing buffalo meat. When a buffalo was killed, most of its meat was cut into thin strips. These strips were laid out on the rack to dry. Meat that was dried did not need to be refrigerated, and it would last a long time without spoiling. It could be eaten plain when dry or cooked in stews or pounded into a powder to make pemmican, a mixture of dried powdered meat, buffalo fat, and berries.



Cooking Pouch

Cooking pouches were made of buffalo stomach and were used like pots, to make soups and stews. The Blackfoot would heat stones in a nearby fire and place them in the cooking pouch, along with the ingredients. The hot rocks heated the stew and cooked it from within. To handle the rocks, they used a scoop usually made of two sticks.



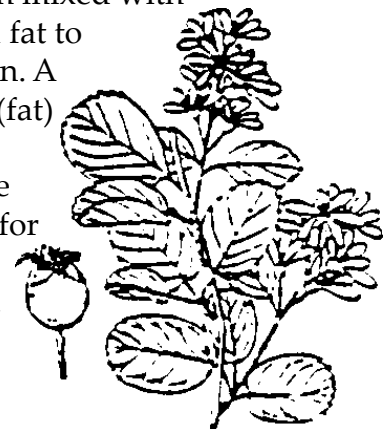
Picture of Woman

The woman in this picture is making pemmican. She is pounding the dried beef and will add melted fat and berries to the mixture. The resulting pemmican is tastier and more nutritious than plain dried beef and will keep for a long time. It was a staple food of the Blackfoot.



Saskatoon Berries and Lard/Pemmican

A sample of dried Saskatoon berries has been provided for the students to look at and smell. These berry bushes grow in some areas of the Fish Creek valley. The berries were collected and dried by the Natives by laying them on a hide out in the sun. When they were dried, they would last a long time without spoiling. They were often mixed with dried meat and fat to make pemmican. A sample of lard (fat) and completed pemmican have been provided for the students to pass around.



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7.3 GAMES

Adult and children's games were an important pastime for Blackfoot families. Many children's games had underlying educational purposes. They taught dexterity, cunning, stealth, aim and accuracy. These skills ensured that the band was fed and protected. Boys played games which developed hunting or tool making skills. Girls' games prepared them for tasks they would need to know in order to take care of the camp and their families.

Games of dexterity, aim and accuracy included archery, spear or dart throwing, shooting at moving targets, and ball games of several different forms. Competitive games included horse and foot racing. Versions of "hide and seek" and "tag" were also played by Blackfoot children.

Games of chance, popular with adults, were also played by children. There were of two main types: those games in which objects, similar to dice, were thrown at random to determine a variety of numbers (scores were kept by counting bits of bone, sticks or pebbles), and those games in which one or more players guessed where something was hidden. A simple form of the last game is guessing in which hand a pebble is hidden.

Many tribes played a form of the Hoop Game. A hoop was made of branches tied together to form a 1/2 metre diameter circle. Poles measuring two metres would be tossed at the moving hoop, with the

intention of getting them through the centre of the hoop. The person who first throws a pole through the hoop then "owns" the hoop. Other players then shoot in turn at the moving hoop, while the "owner" of the hoop takes all poles which miss. The "owner" then throws the "missed" poles at the hoop and wins all poles he/she is able to put through. Our version of the Hoop Game is slightly different. Full directions are in the on-site activity descriptions.

Some games have been included to give the students an idea of the of games Natives played in their spare time. The games have also been included as a break to provide a physical activity for the students. Weather permitting, outside is the best place to play these games. The Hoop game must be played outside.

PROPS:

Hoop Game:
hoop and 2 foam arrowheads

Guessing Stick Game:
2 sticks (1 marked) per set

Bone Toss:
bones on dowelling

Guessing Game:
2 moccasins and bone

Bandanas

Baskets and markers



1. Hoop Game (play outside only)

Take the students outside to the brick trail in front of the Cookhouse (yellow building). **Do not** use the main bike path or parking lots. Line them up in 2 rows about 3 metres apart, facing each other.

Roll the hoop between the 2 rows and have the students run in pairs alongside the hoop trying to put their foam arrowhead through any of the 4 hoop sections. Give everyone a turn and those who are successful can be given a round of applause. For an easier version, have the students stay standing in their lines and try to throw their arrowhead through the hoop as it goes by.

Students with Arrowheads

X X X X X X X X X X



Path of Hoop



Hoop Catcher



Students with Arrowheads

X X X X X X X X X X

2. Bone Toss (inside or outside)

The object of the bone toss game, also known as the toss and catch game, is to catch a circle of bone on one end of a stick. The stick is about 30 cm long, and a ring of bone is attached to a thong tied to one end of the stick. The game developed dexterity and hand-eye coordination.

Divide class into smaller groups of three or four, with each group receiving one bone toss set. Each player can take a turn trying to catch the piece of bone onto the stick. Spacing between players is important to prevent someone from being poked in the eye with the stick or hit in the face with the bone.

3. Stick Game (inside or outside)

A simple guessing game is available for your students to play. Divide your group into pairs. Give each pair a set of 2 sticks. One stick is plain, the other is marked. One student takes the 2 sticks, mixes them up and, covering the middle of the sticks, holds a hand out to the other student who guesses which of the two sticks is the marked one. If the student guesses correctly, that student gets to play with the sticks in the next round.

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4. Hide the Bone (inside or outside)

- a) The adult volunteer hides a bone in a moccasin and the group guesses which one of the two moccasins it is in. The player who guesses correctly gets to hide the bone in the next round.
- b) For a more complex version divide the group into 2 teams. Have them sit facing each other. Give one team the bone which they pass back and forth from hand to hand trying to keep the bone concealed. They can do 'fake' moves to keep the other team unaware of where the bone is really located. When students on the opposite team think they know where the bone is, they call out "Hi-i" and point to the hand they think holds the bone. The suspected player holds out the hand and if the guesser is correct that team scores a point and they receive the bone. If the guesser is incorrect, the team with the bone scores a point and they keep the bone to continue the game.

5. Basket Toss

Generally considered a woman's game of chance, this game was usually played with stones and a basket or wooden bowl. Sit on the ground in teams of two or three and place the five markers in the basket.

One player holds the basket with both hands and gives it a toss sufficient to throw the markers up. The player then catches as many as possible and tallies the score based on the number of markers which land painted side up. Switch to the other players and repeat, seeing who can score the most.

6. Counting 'Coup'

A game which developed hunting skills, this game is similar to flag football. One or two students put the bandana(s) in their back pocket - they are the deer or bison to be hunted. Within a defined playing area they are given a head start. The "tribe" then tries to catch them, taking their bandanas as proof. Unlike a regular tag game, however, this game allows the "animals" to tag the hunters who are then out of the game. This simulated the danger the hunters would be in from a charging animal. This can be a rough game; use only with older students and supervise carefully. To be able to tag the another person, either animal or hunter, was considered a great feat known as a 'coup'.

7. Buffalo Hunt Game

As outlined under 'Walk to Buffalo Jump'. Play before walk to introduce buffalo hunt.



7.4 LEGEND RE-ENACTMENT - WHOLE CLASS

Natives did not have a written language, like English, before contact with Europeans. Instead they used a pictorial language, i.e. painted robes and tipis. They also relied very heavily on oral communications in everyday life. Their culture depended on memorization of information in order to survive. This included the passing on of cultural traditions from generation to generation. A Native child's education consisted of helping adults, playing games and listening to legends. The legends consisted of history lessons, religious teachings and entertaining and imaginary stories. Families would gather around an evening campfire and older members would tell the legends. The legends would be retold time and time again until the children had committed them to memory.

Costume pieces and other props are provided for the student re-enactment of the Blackfoot legend "*The Bear Who Stole The Chinook*". The theatre area is used for this event, which takes approximately 30 minutes. Pre-select students to play individual roles in the legend re-enactment to streamline on-site organization. We suggest that you read through the legend with your class to familiarize everyone with the story and parts before visiting the field study. If your class has more than 30 students, designate extra students to play the parts of Children, Hunters and Old Ones.

With grade two and three students, have them actually read their own parts from the script or have them rehearse and learn their parts prior to the performance. Give them more opportunity to make a "drama" of the legend.

This activity could be enhanced by bringing along a portable video camera. Have one of your adult volunteers film the play and then watch it at school or while you eat lunch. Pre-arrange use of the Park video tape player before your visit to ensure availability and format or tape the story using only an audio tape and recorder from your school. The students can then listen to the tape back at school.

Please note that hats are labeled with the character names on the inside and picture cards are provided for students to wear around their necks to help the audience relate to what the animals look like.

When you are ready to do the play, distribute the props to the students. You should be the Storyteller, and adult volunteers can assist or be extras. When your group is finished the legend re-enactment, please collect the costume pieces and return them to their storage bag.



The Bear Who Stole The Chinook - Roles and Props

Roles (for 30 students)

Props

1	Story Teller (adult)	Story Teller's script
1	Native Orphan Boy (boy)	Picture card of boy with red headband
5	Blackfoot children (boys or girls)	Picture cards of child with bright yellow headband
5	Hunters (boys)	Foam arrowheads on sticks
5	Old Ones (tribal elders)	Picture cards of elder with yellow straps on shoulder, around neck and waist
1	Coyote (boy or girl)	Picture card to hang around neck
2	Owls (boy and girl)	Picture cards to hang around neck
1	Magpie (boy or girl)	Picture card to hang around neck
4	Magpie relatives (boys or girls)	Picture cards to hang around neck
1	Weasel (boy or girl)	Picture card to hang around neck
1	Bear (boy or girl)	Picture card to hang around neck
1	Chinook (boy or girl)	Picture card to hang around neck
2	As the Elk Skin Bag (boys or girls)	Hold hoop with hands to form a circle around Chinook
1	Prairie Chicken (boy or girl)	Picture card to hang around neck



LEGEND #1 RE-ENACTMENT SCRIPT The Bear Who Stole The Chinook

TO BEGIN

Hunters, children and Old Ones should be on stage with their props. The other students will be the audience until they are called to play their roles. Once finished their roles, students should go back to the audience and sit down.

STORYTELLER

Long ago the snow came early, the cold winds blew from the north and the Chinook did not come. The Blackfoot shivered in their lodges because the snow made it difficult to get wood for the fires. After a while, the food ran out and the children cried with hunger (**children rub their stomachs**). The hunters tried and tried but they could find no animals for food (**hunters hold out empty hands**). Everything had been driven away by the blizzards. Every morning and every night the Old Ones went out to look for the great blue arch that tells of the coming of the Chinook, but they saw no signs of the Chinook coming (**the Old Ones look out and point to the sky**).

(The Orphan Boy enters stage area and stands among others.)

STORYTELLER

In the camp there lived a poor orphan boy. His clothes and tipi were tattered

and he had less to eat than anyone else. The others in the tribe did not like him.

(All others on stage turn away from the Orphan Boy and sit down in the audience).

STORYTELLER

His only friends were the birds and animals. He talked to them and often shared the little food he had with them. Now he called on them for help.

The Coyote came and the Owl and his wife and the Magpie and Weasel. If it would only get warmer, they thought.

(Students playing animals come on stage as they are called and Magpie relatives stand aside).

STORYTELLER

The Orphan Boy asked the animals what had happened to the Chinook. None of the friends knew the answer. The Magpie had an idea. He would fly to the mountains and ask his relatives that live there if they knew what had happened to the Chinook.

(The Magpie flaps his arms and moves over to where the Magpie relatives are standing. He squawks and they squawk in return. He returns to the other group of animals).



STORYTELLER

When the Magpie returned he told the others that a great bear had stolen the Chinook. The bear was keeping the Chinook in his lodge so that he would be warm all winter. The Orphan Boy and his friends were angry when they heard this. They decided to go to the mountains and set the Chinook free.

(The Magpie relatives sit down in the audience. The Bear, Chinook and the two people playing the Elk Skin Bag enter the stage area. The Bear lays on the ground and snarls occasionally. The Chinook stands between the people playing the Elkskin Bag, who form the bag by holding the green hoop with their hands, making a circle with the Chinook inside).

STORYTELLER

When they got to the Bear's lodge, they could hear him snarling. The Owl's wife went to look at the Bear through a hole in the lodge so that they might know how the bear was keeping the Chinook.

(Owl's wife flaps her wings and moves towards the Bear. She pretends to look through a hole at the Bear).

STORYTELLER

But the Bear saw her looking in and hit her in the eye with a stick from the fire. She flew away crying. Next the Owl decided to go look for himself.

The bear poked him with a fire stick too and he flew away crying. That is why, even to this day, owls have such big eyes.

(The Bear mimes picking up a stick and hitting the Owl's wife in the eye with it. She runs back to the other animals and pretends to cry. These actions are repeated for the Owl).

STORYTELLER

Then the Weasel said that he would try. He went to the lodge of the Bear and peeked through the hole as the Owl and his wife had done. But the Weasel moves very quickly and when he saw the Bear looking towards the hole he ducked his head. The Bear, seeing only white, thought it was snow. The Weasel returned to his friends to tell them that the Bear had the Chinook tied up in an Elkskin Bag in the back of his lodge.

(The Weasel looks into the hole in the lodge. But when the Bear looks in his direction the Weasel ducks down and can't be seen by the Bear).

STORYTELLER

The Orphan Boy said he had an idea. He would make magic smoke that would fill the lodge and make the Bear fall asleep. He lit his pipe and smoked and smoked. The Bear began to yawn and soon fell asleep.



(The Orphan Boy will mime lighting a pipe and blowing smoke into the Bear's lodge. The Bear will begin yawning and fall asleep).

STORYTELLER

The Coyote crept quietly into the lodge, took hold of the bag, and dragged it outside. They all tried but they could not untie the bag. Then they heard a small voice ask if he could try and untie it. It was the Prairie Chicken. He flew up on the bag and began to pick out the stitches alongside it. When only a few stitches were broken, the Chinook poured out of the bag and began to blow over the country.

(The Coyote will creep quietly into the lodge, take hold of the arms of the Elkskin Bag, and walk with them and the Chinook over to the other animals. The Prairie Chicken will make pecking motions on the arms of the people playing the Elkskin Bag. They will drop their arms to the ground and set the Chinook free).

STORYTELLER

It began to get warmer and the snow started to melt. When the Prairie Chicken flew to the ground, mud splashed up on his feathers, and that is why to this day, Prairie Chickens have spots. The Bear woke up with a roar and came running out of this lodge when he realized that the Chinook had been set free. The friends ran back to their homes.

(The Chinook can swirl around the other characters, who will mime warming up in the warm winds. Players on stage run back to the audience).

STORYTELLER

The Bear could never recapture the Chinook and ever since then bears have slept all winter. Even to this day, when the snow is deep and the cold bitter, the Chinook will come blowing over the mountains and warm things up making everyone happy again.

** This legend is adapted from the version contained in The Bear Who Stole The Chinook and Other Stories by Francis Fraser, 1959.**



LEGEND #2

How The Thunder Made Horses

One fine day, when the Moon of Frogs was rising, Ka-tsi-tis-kuma, the Thunder, had nothing to do. He was very bored. He sat up there in the Sky Country, looking about for some way of amusing himself.

Down on the earth he saw a lake, shining in the sunlight. He leaned away over and reached down to get a big handful of mud out of the middle of it. Then he sat by his fire, making little figures and baking them in the ashes. When they were well baked, he took them out and sat idly turning them over and over in his hands. One caught his eye.

“Aie!” said the Thunder, delighted. “Here is something good! Something useful! Maybe pretty, too! I must make this one better and make more like it!” He threw some more sticks on the fire and reached down into the lake again.

All day long the Thunder worked hard, making horses. He made big ones and little ones, mares, and stallions. When he had finished modeling and baking them, he lined them up evenly and looked at them again.

“Sometimes it is cold,” he said. “They must have fur or hair, to keep them warm.” How to get it and put it on?

Ka-tsi-tis-kuma looked down to earth again and his eyes brightened. There were a great many animals down there with the kind of hair he wanted. So he took the hair from the white dogs, from the gophers, from the moose and the deer and even the little grey mice and all these colours of horses he made. Sometimes he had bits of two colours left and with these he made pintos. Some of the hair fell into the soot by the fire and that made the black horses.

Ka-tsi-tis-kuma was very happy. He lined up all the horses he had made and the lightning went flickering down the row, touching each one in turn and the little horses came alive and began to cavort about. Ka-tsi-tis-kuma sat, smoking his pipe and watching them. He was very proud of what he had done.

Suddenly, he noticed that his beautiful horses weren't running and jumping any more. They were limping, slowly and painfully. He had forgotten to make hooves for them! They had to have hooves to protect the tender parts of their feet but what to make them of?

Ka-tsi-tis-kuma sighed and set to work to find something that could be made to serve as hooves. First, he tried making hooves out of buckskins, like moccasins. These were not bad but then he thought, “No. These animals will have to travel over rough and stony ground. Moccasins would wear out.”



Then he tried making the hooves out of rock but the poor little horses limped worse than ever. He tried a lot of other things but nothing worked. So, up in the Sky Country, Ka-tsi-tis-kuma sat with his chin on his hand, looking gloomily down to the earth.

Down on the lake shore, strange little creatures were crawling in the mud. Thunder reached down and snatched a handful of them. The hooves of his horses were then made from the shells of the turtle. (That, say the Old Ones, is why there are no turtles around this part of the country now. The Thunder used every one of them for the hooves of his horses.)

Then the Thunder dropped the horses one by one down to earth for the First Peoples to use. He watches them, even to this day. If you are cruel to your horses and run them hard, till they sweat, in a thunderstorm you are likely to lose them. Ka-tsi-tis-kuma will send lightning to strike them and take them back to the Sky Country. Ka-tsi-tis-kuma does not like his gifts to be abused.

“E-ma-ne-ya! True!” say the Old Ones.



7.5 WALK TO THE BUFFALO JUMP

Props:

Red Bag
Buffalo Supermarket and Jump pictures
Tails for Hunt Game
Whistle (*you provide*)

7.5.1 Walk to Site and Discussion

Walk to the site used as a buffalo jump. When you arrive lead a discussion with your students about how the aboriginal groups hunted and why the site was chosen to kill buffalo. Use the picture of the buffalo jump.

Following the Alberta Education curriculum decision-making strategy, guide the students' inquiry about the historical buffalo kill:

STRATEGY ASPECTS AND QUESTIONS TO CONSIDER

Strategy: Understand the question.
Questions: Why was this site used for a buffalo kill site?

Strategy: Develop research questions. Gather and organize information.
Questions: How did the hill help? How did the water help?

Strategy: Think of alternatives.
Questions: Suggest answers to the questions and expand them.

Strategy: Make a choice.
Questions: Generate a brainstorm of all possible ways to kill a buffalo, conclude with a general statement about the best way to kill a buffalo.

Compare the buffalo jump to a trip to the grocery store. Help students to recognize the common and unique aspects of both events to meet the needs of families. Use the picture of a buffalo and a supermarket.

Common Aspects	Unique Aspects
<ul style="list-style-type: none"> • food the family likes • specific location of kill site and store • traditional roles: men hunt, women gather, prepare food • family involvement 	<ul style="list-style-type: none"> • must prepare it yourself • dangerous • availability • community cooperation required

Consider, with your class, reasons why buffalo hunts are no longer necessary. For example:

- availability of buffalo is a problem
- people live in one place, we don't follow buffalo
- specialized industry - we are no longer self-sufficient



7.5.2 Buffalo Hunt Game

Many of the games played by Native children were created to develop skills necessary to make first rate stalkers, hunters and warriors.

Play the adapted tag game to re-create some of the excitement Native children felt at the time of the hunt. The lawn area at the Visitor Centre is suitable for games before or after the walk.

Set the scene and mood for the game by reading Buffalo Hunt story on the next page. Add details from the teacher background on games, if it is appropriate.

Start the game with this description -

'It is early in the morning. The buffalo are eating grass when two scout hunters dressed in buffalo robes come to hunt them. Soon the hunters will be joined by other members of the tribe. The tribe will work together and try to kill all of the buffalo before the Chief says the hunting is over.'

Choose two primary hunters. These hunters pin their buffalo tails to the front of their shirt beginning at the left shoulder. This symbolizes their previous hunt of buffalo and represents their buffalo robes.

The rest of the class becomes the buffalo herd. These students pin their tail to the back of their bodies in appropriate tail position. Tails can be tucked in pockets in lieu of pinning them.

Clearly define the boundaries of the tag playing area. Set your buffalo herd free to graze in the open space. Signal the entry of the hunters with the whistle. Hunters chase buffalo in order to capture their tails (tag them).

As each tail is claimed the hunters present them to the Chief. The tagged buffalo report to the Chief (teacher) and become tribe members. Tribe hunters wait by the sidelines until the Chief tells them it is time to hunt. Then they can try to capture the remaining buffalo.

When all buffalo are hunted or time runs out, the Chief signals the end of the hunt by blowing the whistle. The buffalo tails are laid in one line and the total cooperative tribe kill is counted. Celebrate the hunt success with a loud cheer and handshake.

If time remains, repeat the game selecting two new scout hunters to begin the hunt.



7.5.3 Buffalo Hunt Story

This may be read to your students at the site to highlight the location for effect.

“Tomorrow is a special day for the whole tribe to work together and hunt a great herd of buffalo. As the day’s work is finished and everyone is sitting around a fire, the sun is sets and a quiet darkness falls over the tipis. A very old, very wise man called a medicine man blows smoke out of a magic pipe. All of the tribe prays to the sun to make the hunt a very good one. Then quietly the tribe goes to sleep dreaming of buffalo.

Very early in the morning a brave hunter gets up before everyone else. The hunter does not eat any breakfast or have anything to drink. He wears a mask made from the head of a buffalo and a long fur coat called a robe. The hunter walks slowly toward the herd of giant buffalo trying to trick them into following him.

The Natives hide behind rocks and bushes to make a trap for the buffalo at the top of the jump. When the hunter is very near the herd he moves carefully so that the animals will look at him and not be afraid. The buffalo slowly begin to walk toward the hunter dressed in fur robes. The hunter walks slowly back to the trap where the people are hiding. The hunter starts walking faster and faster.

Finally when the running buffalo are surrounded in the trap of hiding people, everyone jumps out from where they are hiding. The Natives wildly begin shouting, yelling and moving their robes. The voices scare the buffalo and make them rush faster forward to try and get away.

The animals frantically run ahead to the end of the trap and push each other over the edge of the cliff. The noise is so loud you would want to plug your ears. People yelling, buffalo mooing and crying and huge animals crashing over the cliff down, down, down to the ground. Most buffalo will die from the fall but others will only break their legs or backs. The Natives use their bow and arrows to kill the last few buffalo that were only wounded. When the excitement is over there’s work to do, cutting up and using all the parts of the buffalo.”



8.0 POST FIELD STUDY ACTIVITY DESCRIPTIONS

The following post field study activities will assist in summarizing the program and conclude the on-site visit to Fish Creek Provincial Park. We recommend that you conduct these or your own activities with the students in the week following your visit.

8.1 TIPI ART

Photocopy and distribute the worksheet found in *Appendix C* or *Appendix D*. Have the students connect the dots to create an outline of a tipi. Ask the students to make up a legend and to then create a design on the tipi related to their legend. They could include things that are unique or special to your class and/or your visit to the Park.

8.2 BUFFALO

Review the importance of the buffalo to the Natives. Photocopy the worksheet in *Appendix E* and distribute to the students. Have the students draw a line from each object to the part of the buffalo that was used to make the object.

Give students a sheet of construction paper or light cardboard. Have each child draw a basic buffalo shape. Create fur through the use of a texturing technique.

1. Crayon rubbing over a rough surface, adding features like eyes later.
2. Tissue paper squares folded over the end of a pencil and placed on a dot of glue.
3. Fabric bits glued on to represent the rough feel.

8.3 NEEDS THEN AND NOW

Review how Blackfoot families met their basic needs and compare this with ways we meet our needs.

Copy the Match-Up Challenge worksheet (*Appendix F*) for each student and have them match the Native version with our modern version of each item. Teachers of younger students may want to print the name of each item under its picture: teachers of older students may ask the students to fill in the blanks. Students could colour the objects.

Have students help draw a class picture or create a collage showing how the Blackfoot people met their needs.



8.4 LEGEND PICTURE

Make copies of “The Bear Who Stole The Chinook” picture (*Appendix G*) for your students to colour and answer the question at the bottom. Make copies of the worksheet (*Appendix H*) and ask the students to answer the questions.

8.5 LEGEND: THE BUFFALO ROCK

Find a small stone and pass it around during story time. Tell the students this legend and relate it back to the Blackfoot.

THE BUFFALO ROCK

A small stone, which is usually a fossil shell of some kind, is known by the Blackfoot as I-nis'-kim, the buffalo stone. This object is strong medicine, and, as indicated in some stories, gives its possessor great power with buffalo. The stone is found on the prairie, and the person who succeeds in obtaining one is regarded as very fortunate. Sometimes, the natives will hear a peculiar faint chirp, such as a little bird might utter. They know this sound is made by a buffalo rock.

8.6 CONSTRUCTING A PARFLECHE

(Pronounced par-flesh)

A parfleche was one of the many items which Blackfoot women made from the skin of the buffalo. They were used like suitcases to carry the family's belongings when they moved from place to place following great herds of buffalo. Most parfleches were large, but some were as small as the version found in the appendices of this package and were used to carry small objects. Give each student a copy of the parfleche pattern (*Appendix I*) and have them construct and decorate their own. You can enlarge the pattern and make larger versions by drawing the pattern on a paper bag.

8.7 LETTERS

Write a letter to an imaginary Native child that lived in Fish Creek over 150 years ago and tell them about your experience in the Park. If your class makes their own paper, these letters could be written on paper made to look like parchment or leather.

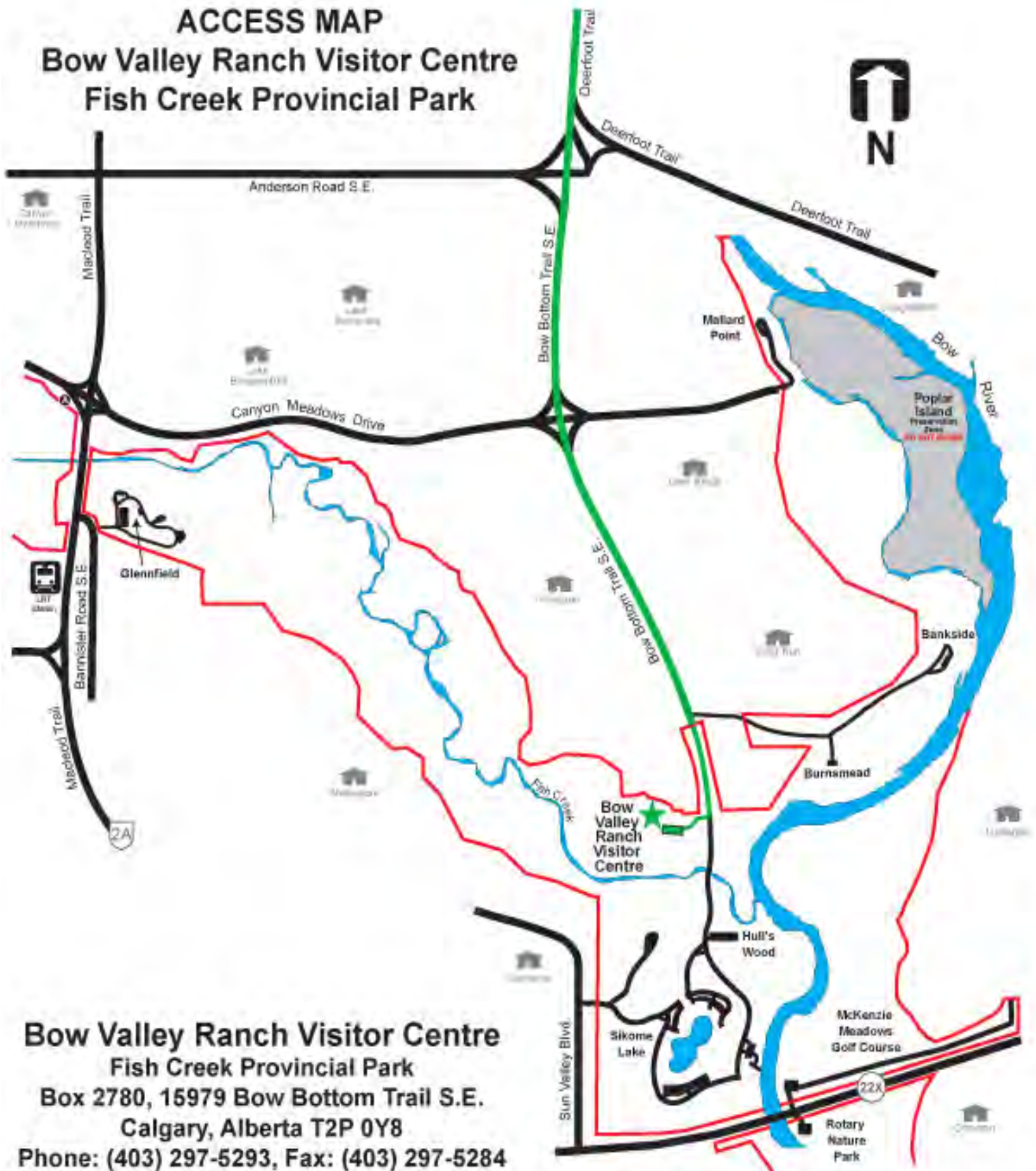


9.0 NOTES

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ACCESS MAP

Bow Valley Ranch Visitor Centre Fish Creek Provincial Park



Bow Valley Ranch Visitor Centre
Fish Creek Provincial Park
Box 2780, 15979 Bow Bottom Trail S.E.
Calgary, Alberta T2P 0Y8
Phone: (403) 297-5293, Fax: (403) 297-5284

Directions: Take Deerfoot Trail South and get onto Bow Bottom Trail South. Follow Bow Bottom Trail south until you come into Fish Creek Provincial Park where the road has narrowed into two lanes and the speed limit is now 30 km. Once in the Park, take the first turn on the right into the Bow Valley Ranch area. Park your vehicle in the parking lot and proceed to the Visitor Centre. There is **NO access** to the Bow Valley Ranch Visitor Centre from Sun Valley Blvd.

NOTE: Park speed is 30 km/hr. **DO NOT** leave valuables in your vehicle.



10.0 APPENDICES

- Appendix A: The Bear Who Stole The Chinook Story
- Appendix B: Name Tag Outline
- Appendix C: Dot-To-Do Tipi
- Appendix D: Dot-To-Dot Tipi Mathematical
- Appendix E: Buffalo Worksheet
- Appendix E1: Buffalo Worksheet Answers
- Appendix F: Match-up Challenge Sheet
- Appendix G: The Bear Who Stole The Chinook Picture Sheet
- Appendix H: The Bear Who Stole The Chinook Worksheet
- Appendix I: Constructing a Parfleche



APPENDIX A: THE BEAR WHO STOLE THE CHINOOK

By Frances Fraser

In this long ago year, the snow came early and lay deep, the wind blew from the north, cold and bitter and the Chinook did not come. The Natives shivered in their lodges, for the snow made it hard to get wood for the fires. After a while, their food was gone. The children cried with hunger and the hunters could find no animals at all to hunt - everything had been driven away by the blizzard. Every morning and every night, the Old Ones went out to look for the great, clear blue arch that tells of the coming of the Chinook. The grey clouds lay flat on the mountains and the Chinook did not come. In this camp there was a poor orphan boy, living alone. He suffered even more than the others did, for his tipi was old and tattered and his clothes ragged. The others in the tribes did not think much of him, and his only friends were the birds and the animals. He talked to them and often they shared his scanty food. Now he called upon them for help.

The Coyote came and the Owl and his family, the Magpie, and the Weasel. They sat down in the poor boy's lodge to talk. If it would only get warmer they said. The Magpie, you know, is a dreadful gossip. He goes everywhere and sees

everything and consequently, quite often he knows more than ordinary folk. So they asked him a question: What had become of the Chinook?

"For myself," said the Magpie "I do not know. But I have many relatives and many of them live in the mountains. Some of them will know. I shall go ask them." He flew away. After a while, he came back. "My relatives say," he told them, "that there is a great bear living far back in the mountains. He has stolen the Chinook and he is keeping it fastened up in his lodge, so that he may be warm all winter."

The friends held a council of war. They decided that they would go to the mountains and set the Chinook free. They took a pipe, to make medicine smoke, and off they went. In the lead was the Magpie, who acted as scout. The others caught birds and small animals for the boy to eat and at night Coyote and his family lay all around him and kept him warm. For days and days they travelled. At last the Magpie told them they were near the den of the bear. Indeed, they could hear him as he snarled savagely.



The Owl sent his wife to look through a hole in the lodge, so that they might know how the Chinook was kept but the Bear was very watchful. When he saw the Owl's wife peeking through the hole in his lodge, he took his fire stick and hit her in the eye with it. She flew away crying. Owl sent his children, one by one. The same thing happened to each of them. Then, he went himself. The Bear poked him with a fire stick, too and he too flew away, crying. That is why, even to this day, owls have such big eyes.

"Let me go", said the Weasel. He went to the lodge and peeked through the hole as the Owl and his family had done. The Weasel, you know, moves very quickly, and when he saw the Bear look toward the hole, he ducked his head and the Bear seeing only his white fur, thought it was just a bit of snow, and he paid no more attention. The Weasel came back to his friends. "The Bear is huge and very fierce," he said, "and he has the Chinook tied up in an elk skin bag, at the back of his lodge, farthest from the door. How we can get it, I do not know."

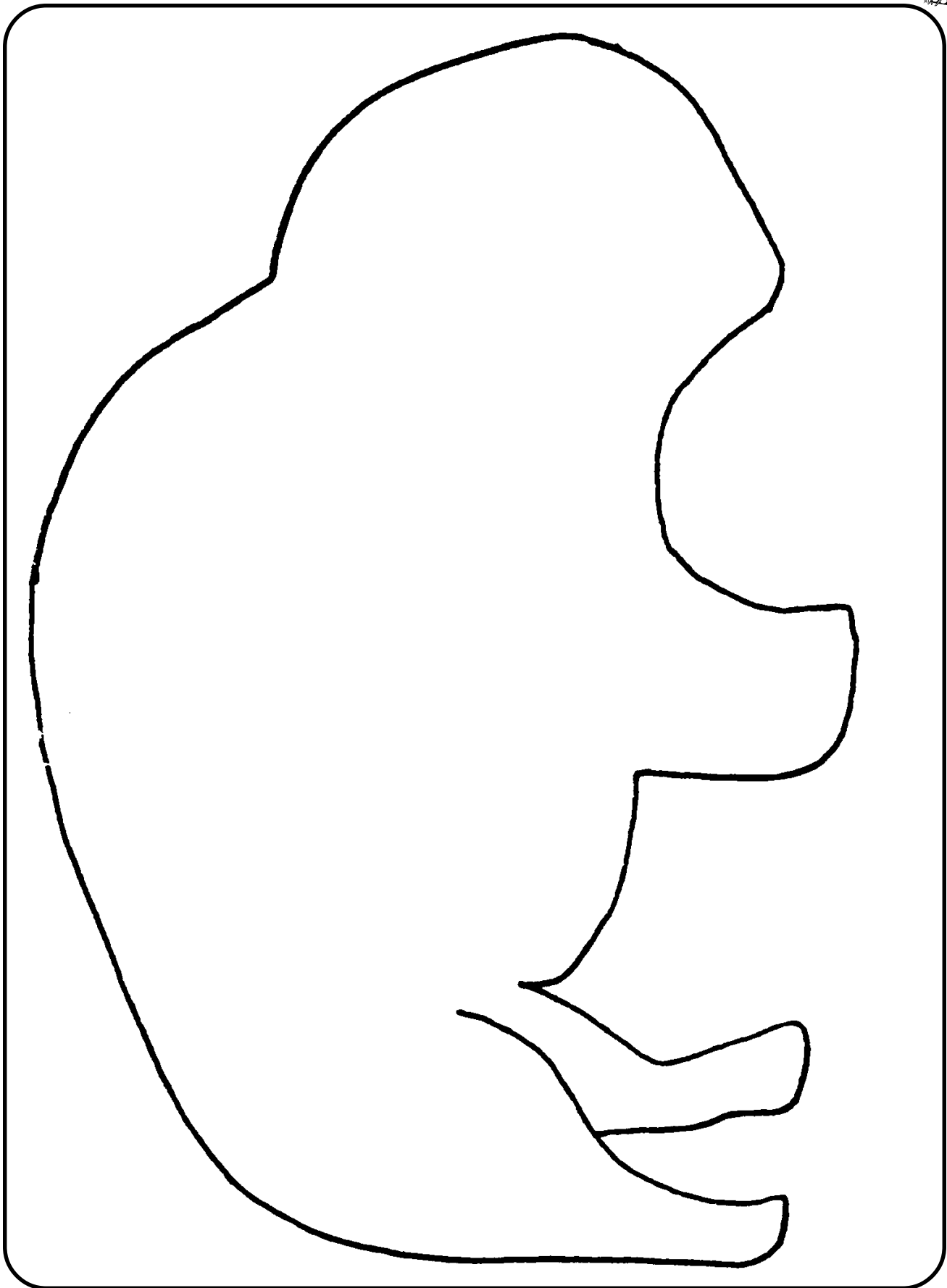
"I shall make a medicine smoke and blow it into the lodge," said the boy. "It will make the Bear sleepy." So he filled his pipe and sat down outside the lodge to smoke. He smoked and he smoked.

The Bear began to yawn, and nod his head. At last he went to sleep. Then Coyote crept quietly into the lodge, seized the bag with his teeth and dragged it outside but they could not untie it. The thongs were tough, too tough for even Weasel's teeth to cut. While they were discussing what to do, they heard a small voice saying, "Brother, let me try." They looked and there was a prairie chicken.

"Very well, little brother," said the boy. The prairie chicken flew up on the bag and began to pick out the stitches along the side of it. When only a few of the stitches were broken, the Chinook poured out of the bag and it began to blow over the country. Snow melted and water began to run. When the prairie chicken flew down to the ground, mud splashed on his feathers. . . and that is why, even to this day, the prairie chicken has spots.

The Bear woke up and came roaring out of his lodge and the friends fled. The Bear could never recapture the Chinook, and, ever since then, bears have slept all winter. That is why, when they wake up in the spring, bears are dreadfully cross. Ever since then, the snow can be deep and bitter cold, but, in a short while, the Chinook will come blowing over the mountains and everyone is happy again.

APPENDIX B: NAME TAG OUTLINE



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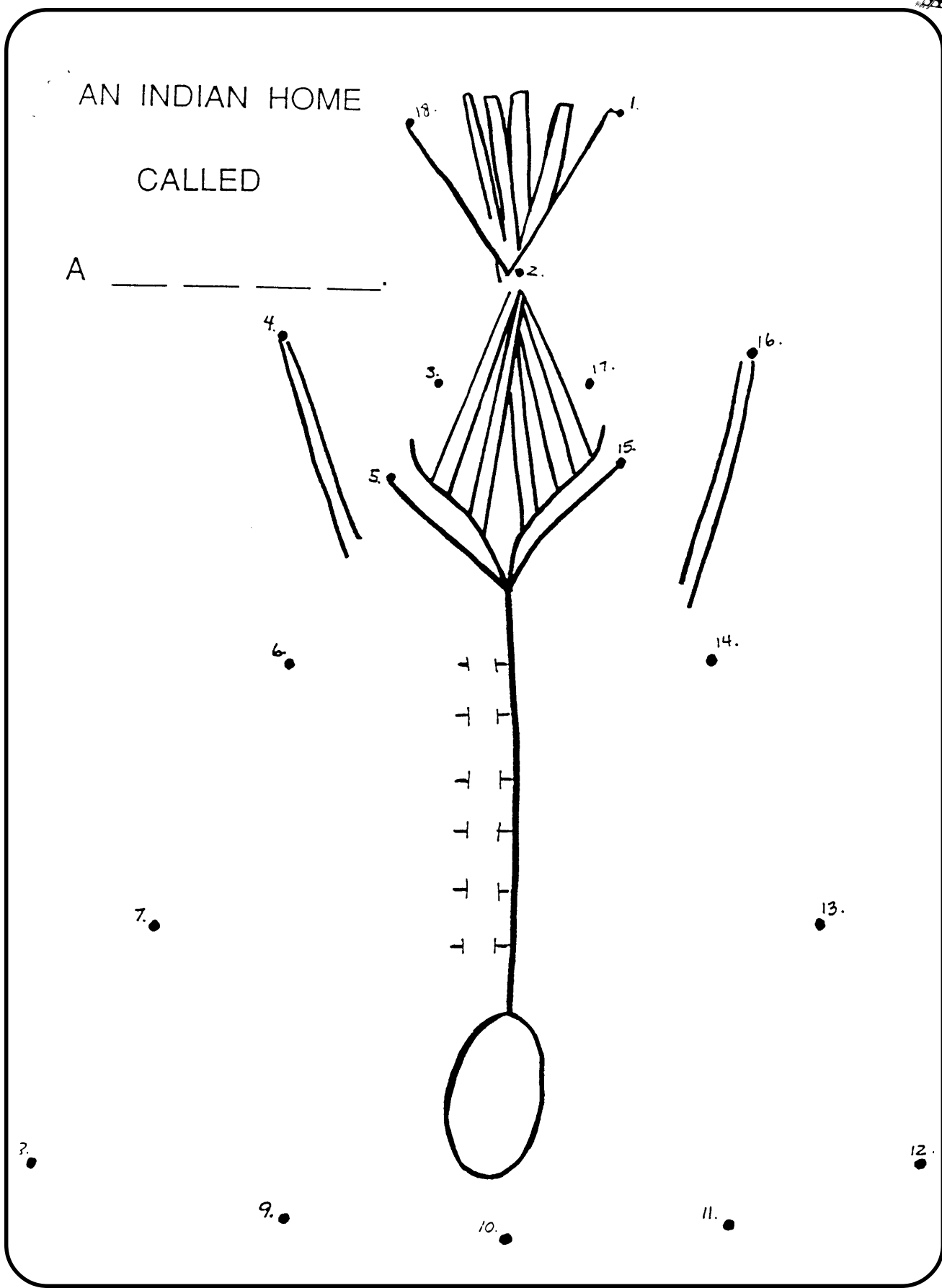
APPENDIX C: DOT-TO-DOT TIPI



AN INDIAN HOME

CALLED

A



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APPENDIX D: DOT-TO-DOT TIPI



AN INDIAN HOME

CALLED

A _____.

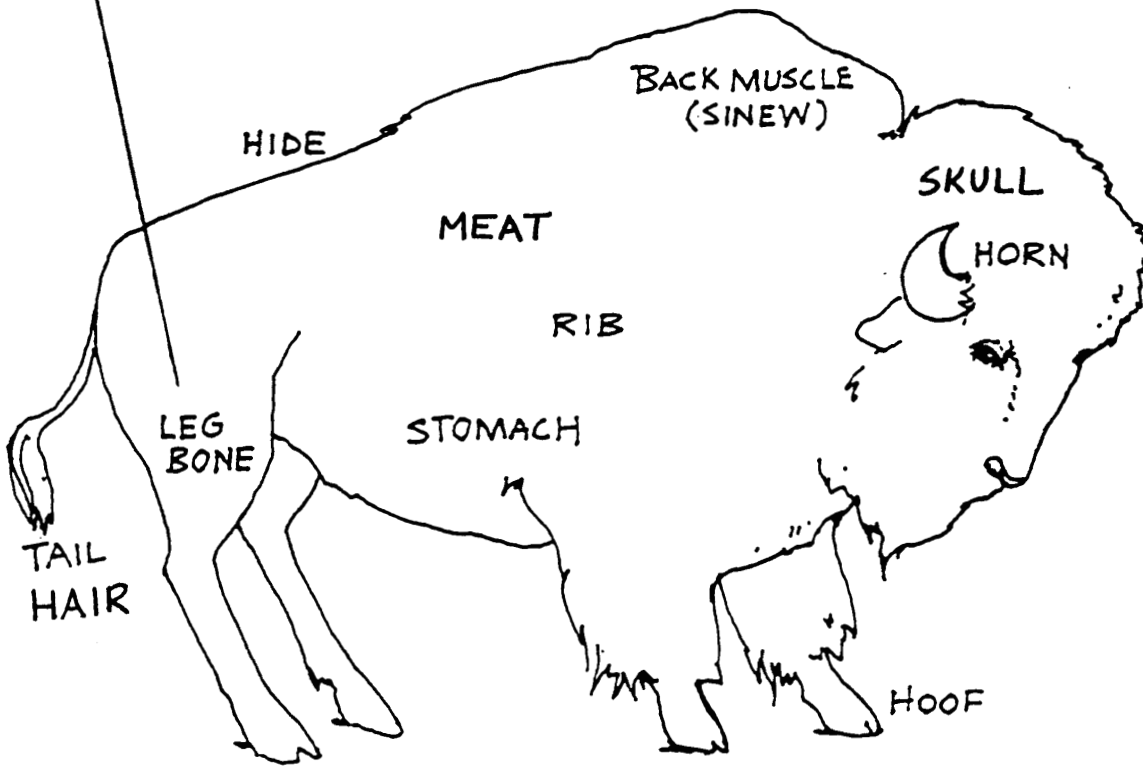
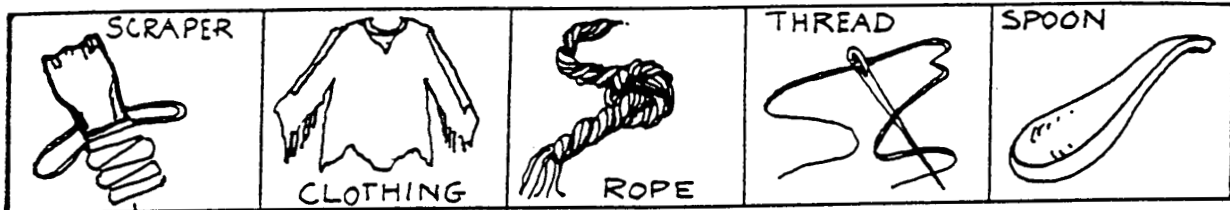
$15+3=$
 $0+1=$
 $1+1=$
 $4+0=$
 $2+1=$
 $9+8=$
 $8+8+0=$
 $3+2=$
 $7+8=$
 $2+12=$
 $3+4=$
 $1+6+6=$
 $7+1=$
 $3+3+3=$
 $6+2+2=$
 $10+1=$
 $4+5+3=$

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APPENDIX E: BUFFALO WORKSHEET



The buffalo was a useful animal. Draw a line from each part of the buffalo to the matching picture.








From: The Buffalo Jump Activity Book. Head-Smashed-In Gift Shop. 1988.






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APPENDIX E1: BUFFALO WORKSHEET ANSWERS



The buffalo was a useful animal. Draw a line from each part of the buffalo to the matching picture.

 <p>SCRAPER</p>	 <p>CLOTHING</p>	 <p>ROPE</p>	 <p>THREAD</p>	 <p>SPOON</p>
--	---	---	--	--

 <p>PEMMICAN</p>	 <p>POUCH</p>	 <p>CEREMONIES</p>	 <p>BONE KNIFE</p>	 <p>GLUE</p>
---	--	---	--	---

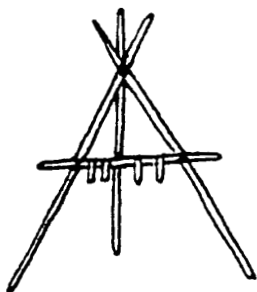
From: The Buffalo Jump Activity Book. Head-Smashed-In Gift Shop. 1988.

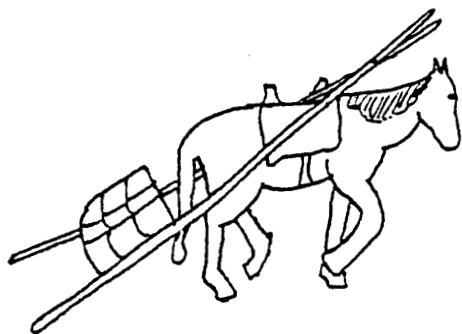
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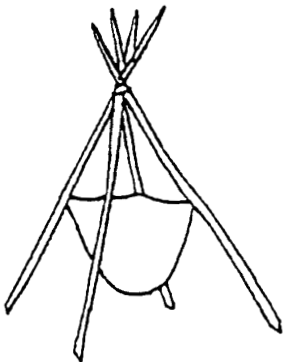


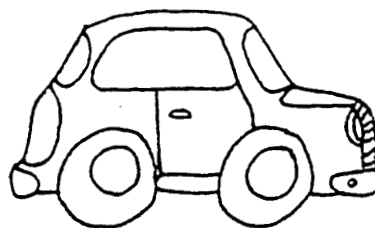
MATCH-UP



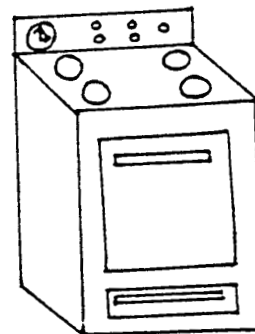














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The Bear Who Stole the Chinook



Who is your favourite character in the story and why? _____

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APPENDIX H: THE BEAR WHO STOLE THE CHINOOK WORKSHEET



NAME _____

THE BEAR WHO STOLE THE CHINOOK

1. Help the orphan boy print the names of his animal friends:

wlo



leasw





ootyce



impaeg

Hint: coyote owl magpie weasel

2. A Chinook is special because _____

3. Owls have large eyes because

Prairie chickens have spotted feathers because

Bears hibernate and wake up
very angry because

CUT
AND PASTE

the bear poked them with a burning stick.

mud splashed on them.

they do not have the Chinook to
themselves to keep them warm.

APPENDIX I: CONSTRUCTING A PARFLECHE (PRONOUNCED PAR-FLESH)



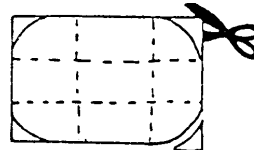
Constructing A Parfleche (pronounced par-flesh)

Materials: parfleche pattern sheets (see next page), scissors, 3-hole punch, 2 - 15 cm pieces of yarn per student, crayons, circular hole reinforcements

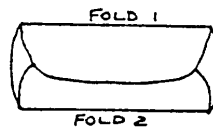
Instructions:

1. Make a copy for each student of the parfleche pattern from the master sheet, provided on the following page.

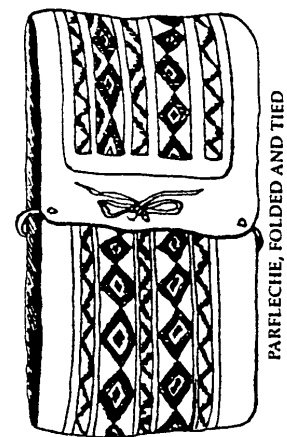
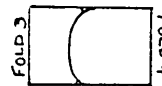
2. Have the students cut off the corners on the lines shown on the pattern.



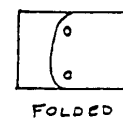
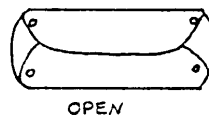
3. Have the students lay the pattern on a flat surface in front of them. Students should fold along the two lines marked Fold 1 and Fold 2. They fold forward and overlap in the middle.



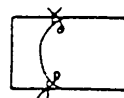
4. Ask the students to then fold along lines marked Fold 3 and Fold 4. These also fold toward the middle and overlap.



5. Set a 3-hole punch on numbers 1 and 5. Punch holes in both ends of the parfleche. These holes should line up as closely as possible when the parfleche is completely folded up. Attach reinforcements to the inside layer to strengthen the holes when the yarn is tied through the holes.

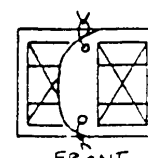
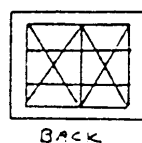


6. Insert the two pieces of yarn through the holes and tie them together loosely, so they can be untied later.



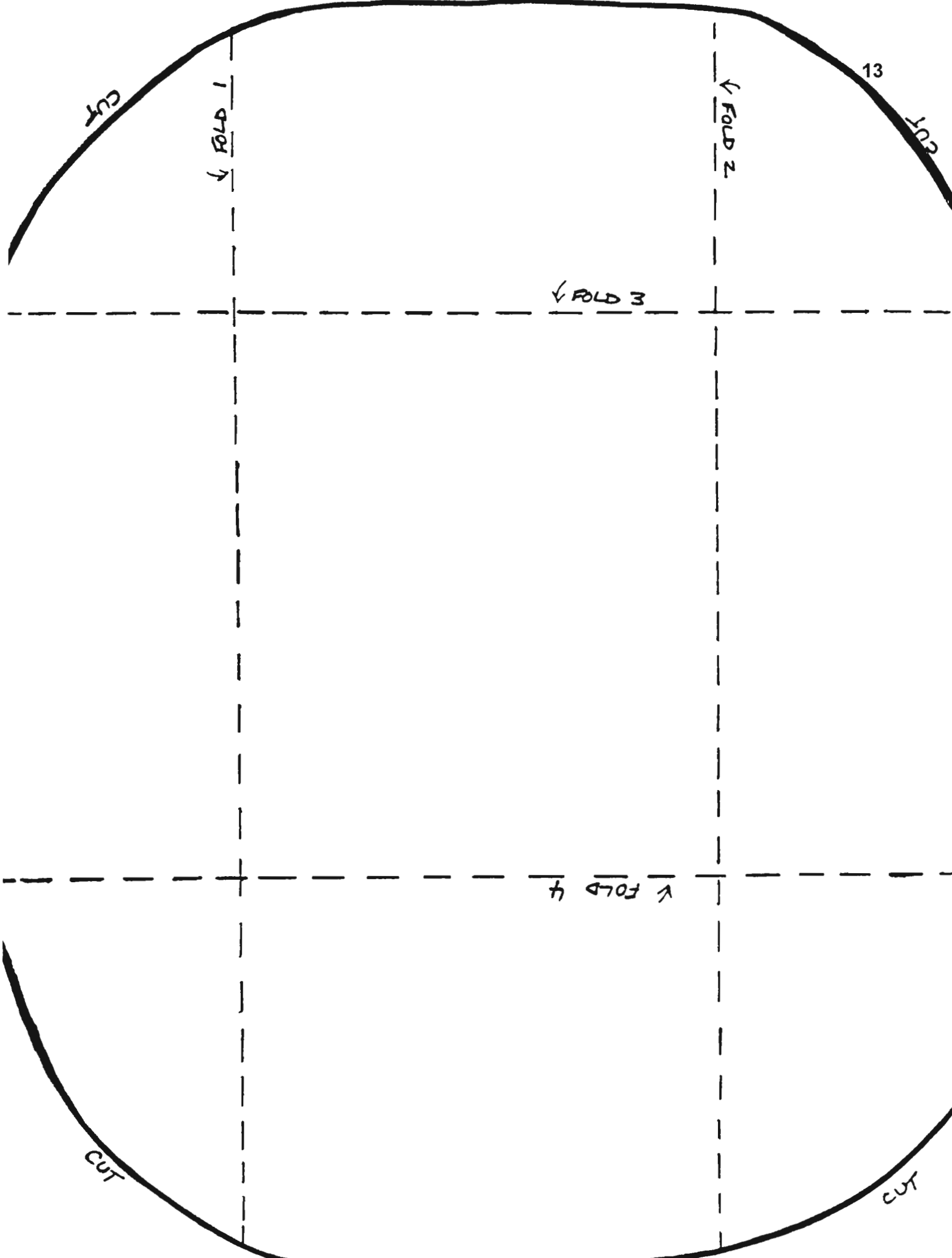
YARN THROUGH BOTH HOLES

7. Decorate the parfleche. The Blackfoot usually used geometric patterns made up of straight lines and circles.



EXAMPLES

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CUT

FOLD 1

FOLD 2

FOLD 3

FOLD 4

13

CUT

CUT

CUT