

Living with the Land

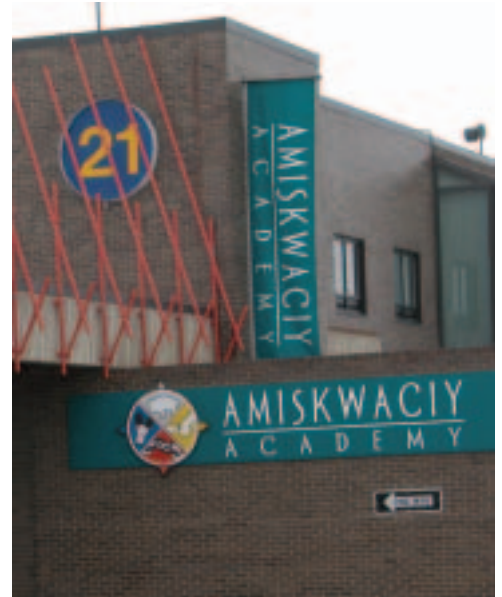
“We believe in telling stories,” says Marge Friedel. She is a Métis Elder and teacher at the Amiskwaciy [a-misk-wa-chee] Academy in Edmonton. *Amiskwaciy* is the Cree word for Beaver Hills. Beaver Hills House is what the Cree called Edmonton. At this school, students of many First Nations learn about their cultures. They learn in modern and traditional ways, including listening to stories told by Elders.

Marge Friedel helps the students understand the importance of the land and everything it has to offer. She says, “Everything from Mother Earth must be used for a purpose.” That includes plants. She tells the students, “Most plants are considered a medicine.... Each of the plants is a teacher in itself—not just in what the plant can do, but in what each teaches us about life. These are teachings you should not read about; you should have an Elder tell you about them in person.”



Alberta's Story

The First Nations were the original people to live in Alberta's natural regions. In this chapter, you will find out about how the different land and resources shaped ways of life for each First Nation. These ways of life are still important today. You will learn how each First Nation has its own culture, language, and stories that continue to be part of Alberta's identity. You will also find out about some values and beliefs that are shared among First Nations.



? Inquiring Minds

Here are some questions to guide your inquiry for this chapter:

- Which First Nations first lived in different areas of the province?
- How are the First Nations important to Alberta's identity?

Look for answers in this chapter. If you want to know more, look in other sources as well.



How will I make meaning out of the information I find out about Alberta's First Nations? I will

- make a web
- add information about First Nations
- look for similarities and differences

Who Were Alberta's First Peoples?

Imagine this!

Imagine you could go back in time thousands of years. You are travelling across Alberta. There are no towns or cities, as there are today. Yet there are many people who live in the area. There are groups of people living in each of Alberta's natural regions: in the forests, in the parklands, in the foothills, and on the grasslands. There would also be people in the mountains and far to the North, on the Canadian Shield. ♦

Many Nations, Many Cultures

words matter!

The term **First Nations** is used to describe the groups who were the first to live in North America. Each nation has a unique culture and its own language.

The First Nations were the first people to live in the land that became Alberta. Even though the term "First Nations" is sometimes used to refer to all of the first peoples, each nation was different. This is still the case today. Each nation has a unique culture and its own language. There are 46 First Nations of Alberta. Each nation is also part of a larger cultural group. The main cultural groups of the First Nations of Alberta are shown below.

FIRST NATIONS CULTURAL GROUPS OF ALBERTA

Woodland Cree	Nakoda [na-KO-da]
Plains Cree	Siksika [sik-sik-AH]
Dene Suline [deh-NEH SU-li-nay]	Piikani [pee-KHA-nee]
Dunne-za [duh-NEH DZA]	Kainai [KI-NI]
Dene Tha' [deh-NEH DHA]	Tsuu T'ina [tsoo-tina]

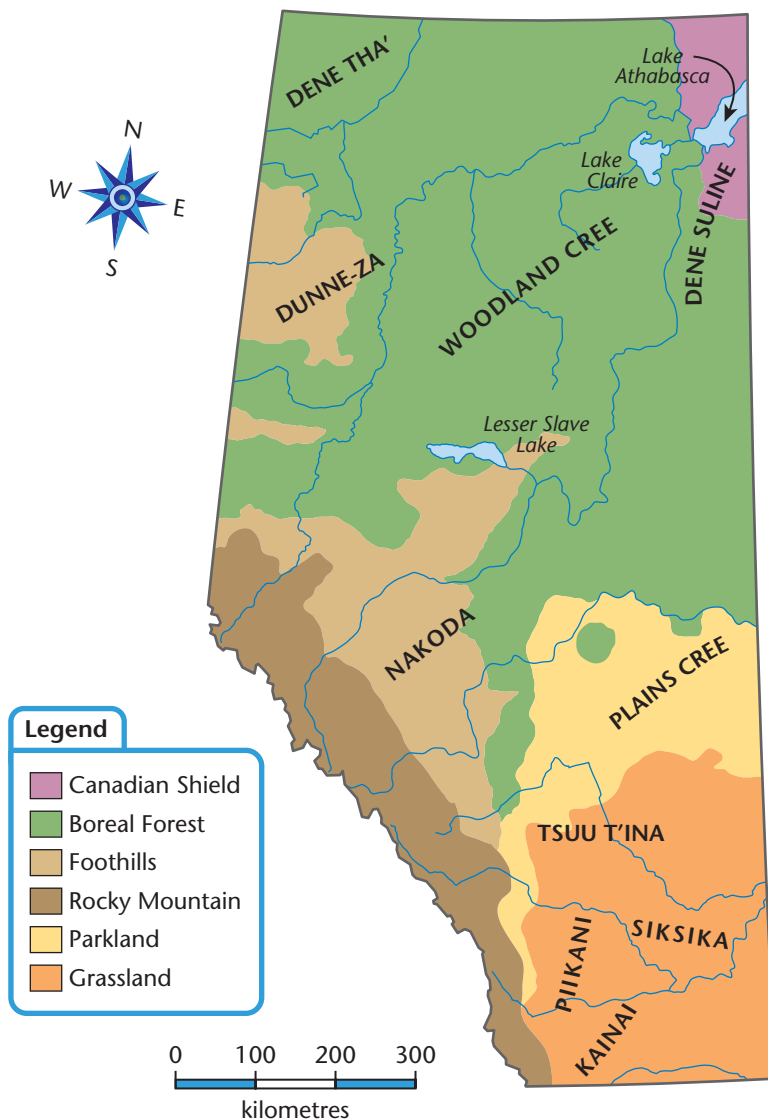
Note: The Siksika, Piikani, and Kainai belong to a group of First Nations known as the Blackfoot.

Some First Nations of Alberta

The map below shows the traditional areas in which each of the nations lived. Some First Nations people still live in these areas today, but some have moved to other parts of the province. Even though they live in many different ways, they still keep their cultures, traditions, languages, and ceremonies.

Nation	Greeting	Meaning
Blackfoot: Kainai, Piikani, Siksika	<i>Oki</i>	Hello
Cree	<i>Tan'si</i>	Hello
Dene Suline	<i>Edlanete</i>	How are you?
Dunne-za	<i>Neeah</i>	Welcome
Tsuu T'ina	<i>Da ni t'a da</i>	How are you?
Nakoda	<i>Abawastet</i>	Good day

First Nations of Alberta, About 1750



I will print "First Nations" in the middle of my web and add some of the First Nations around it. As I read the chapter, I will try to add more information about each First Nation.

How Did Land Shape Ways of Life?

In each First Nation, people shared a deep connection with the land they lived on. This connection gave them unique ways of life and cultures. Look at the photos of the different regions. What natural resources can you identify in them? How might these resources have been part of different ways of life?



There are many differences in the ways of life of First Nations, just as there are many differences in the landforms, wildlife, and natural resources in the different regions of Alberta. You will read in the following pages about the connection between the people of different First Nations and the land they lived on.

Living in the Rocky Mountains and Foothills

Look back at the map on page 99 to see the traditional land of the Nakoda people. What does the following account tell you about the way people lived with the land in this region?

ALBERTA VOICES

A Land of Plenty

The land was vast, beautiful, and rich in abundant resources. Except during the winters, we spent most of our time migrating along the foothills in search of food, preparing for the cold months ahead. People who migrate require many types of shelter. Our seasonal dwellings, generally used during the summer, were spruce bark teepees. There were also moveable dwellings, used as my people travelled from place to place. These were teepees made from the tanned hides of buffalo, moose, and elk. Other shelters were pole and moss dwellings, cool in summer and warm in winter.

John Snow, Nakoda First Nation



This photograph of teepees was taken in the early 1900s. The hides that covered the teepees were made beautiful with powerful and important symbols that also told a story. Even the colours used had a meaning. For example, yellow often represented the sun, red represented the earth, and blue represented the sky or water.

Skill Smart

- What do you already know about the Nakoda First Nation?
- What do you want to know? (Hint: Use the question words from Chapter 2.)
- Look on the Internet or in books to find answers to your questions. Try to find out about Nakoda communities in Alberta today.
- Share what you have learned.

Living on the Grasslands

words matter!

Sometimes **bison** are called **buffalo**. In Blackfoot, the word for buffalo is *iinii*.

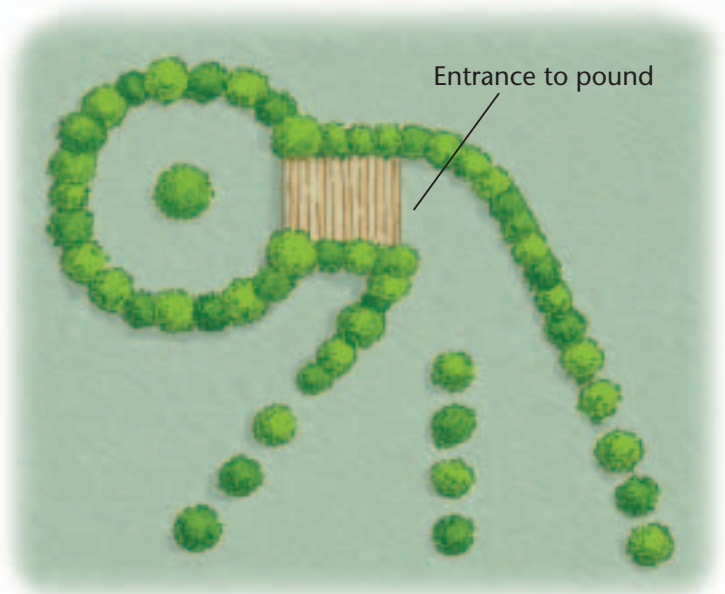
The Grassland region is the traditional home of the Piikani, Siksika, Kainai, and Tsuu T'ina people. There were many resources in this region, but the **bison**, or **buffalo**, was most important. At one time, there were as many as 60 million buffalo on the North American grasslands. A herd of buffalo stampeding across the Prairie could sound like an approaching thunderstorm!

ALBERTA VOICES

The Creator's Gift

The Blackfoot people believe that the buffalo was the Creator's gift to us. The buffalo was our primary food, and much more. We didn't hunt randomly. Before a group would go out to hunt, the people would conduct a ceremony.... They would pray for the people going to hunt, and for the beings to be hunted. They would give thanks to the buffalo for giving himself to us for so many things we needed. They would sing a buffalo song. Then they would go to the buffalo jump. So there was a ceremony, and prayer, and song, and then the hunt.

Sandra Crazy Bull
Kainai First Nation, interpreter, Glenbow Museum



Hunters also built buffalo pounds, like the one shown here. They would surround a small group of buffalo and force them into the pound. There, the hunters could kill just as many animals as they needed.

MANY USES OF THE BUFFALO

Meat, including heart, liver, kidneys, tongue—food

Skin (hides)—clothing, bags, horseshoes, knife sheaths, drums, saddles, bridles, bedding, teepee covers, saddlebags

Sinew—threads, strings for hunting bows, games

Hair—braided into halters, stuffing for saddle pads

Tail—brush to kill flies and mosquitoes

Hoofs—boiled for glue, rattles

Bones—saddle horns, implements for dressing skins, needles, games

Horn—spoons, drinking cups, ladles

Brains—tanning hides

Ribs—arrow shafts

Shinbones—knives, fleshing tools for scraping hides

Teeth—necklaces



Rough tongue skin—combs

Beard—decorating hunting bows

Stomach—cooking pots, water buckets

Bladder—food bags

Dung—fuel

Shoulder blades—digging tools, hammers

Skull—painted and used in sacred ceremonies

Bone marrow—fat, fuel for fires

Bone-ends—paint brushes

Hide from neck—shields

Read about the many uses of the buffalo. Think about what this tells you about the daily lives of the people. How did they cook? How did they travel? What clothing did they wear? How did they have fun?

Skill Smart

The First Nations followed and hunted buffalo herds on foot. Some horses arrived in the Grassland region around 1730. These horses came from First Nations south of Canada. How do you think horses changed travel, hunting, and other ways of life in the region? Write a paragraph to share your ideas.

ALBERTA VOICES

After the Hunt

The buffalo was our way of life. He provided our people with everything. He gave us food, shelter, and clothing.

*Lorraine Good Striker, interpreter
Head-Smashed-In Buffalo Jump*

Connections with the Land

What does the following story tell you about the connection of the people with the grasslands?



Although teepees are not often used for living in today, they are still an important sign of identity. This teepee was built in 2002 for a special exhibition in the Sir Alexander Galt Museum in Lethbridge, to celebrate traditional Kainai culture.

words matter!

A **travois** was a frame used for moving a teepee and for carrying belongings. One end was pulled by a horse or a dog; the other dragged on the ground.

ALBERTA VOICES

Knowing All the Places

We travelled around, but we were not moving around aimlessly. The river was the wintering place, where there was shelter and water. In the spring, people would find out where the rain was, where it was getting warm. The berries start there. The roots and herbs start to grow. The grass is plentiful, so then the buffalo come.

So our people knew where to go to find things, depending on the climate. They knew all the places they moved to. The whole tribe didn't move together; clans and families moved around and spread out over the land. This let them share the land, and protected the territory from other people.

Frank Weasel Head, Kainai First Nation



Setting up camp near Belly River, in 1887. The horse is pulling a frame called a **travois**. The travois was made of skins and poles from a teepee. It was an easy way to move a teepee, but it also carried belongings. What natural resources were used to make a teepee and travois?

Living on the Parklands

The Parkland region is the traditional home of the Plains Cree people. They lived closely with all the life in the region. There were many animals, but the buffalo was most important here, just as it was in the Grassland region.

Plains Cree people used bows and arrows to hunt the buffalo. After about 1730, horses became an important part of their way of life. Later, Plains Cree people hunted on horseback, using guns brought by Europeans. Look at the chart below to find out more.

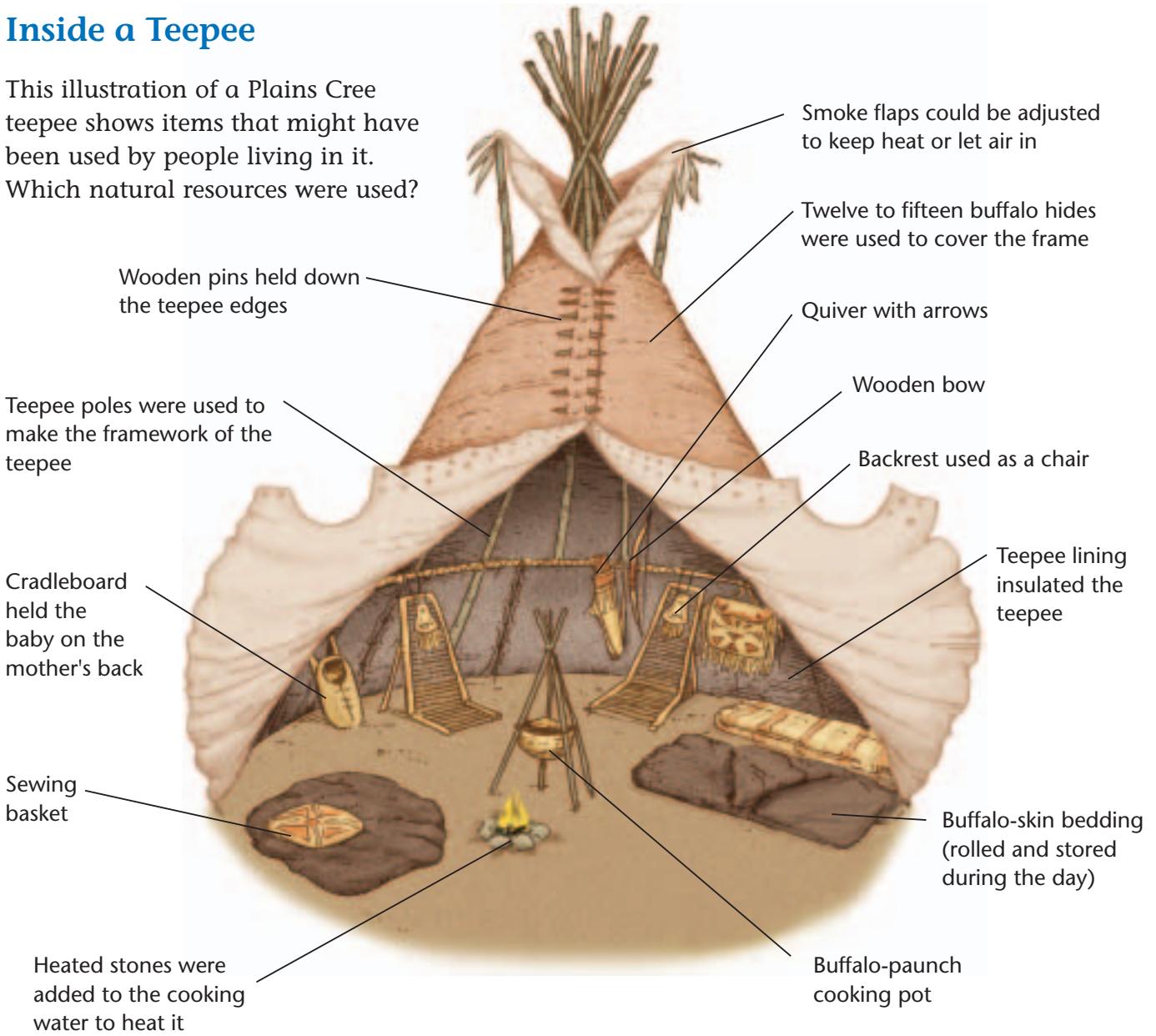
Winter	<ul style="list-style-type: none">• Buffalo herds migrated north, to shelter in the forests.• Plains Cree people followed buffalo herds northwards, to be sure of a food supply for the winter.• Hunters often chased buffalo into the snow. The animals sank, but the hunters could move on the snow because they wore snowshoes.
Summer	<ul style="list-style-type: none">• Buffalo herds migrated southwards, to graze on the grasslands.• Plains Cree people followed the buffalo.• Hunters sometimes chased animals into marshy areas, where the animals could not easily get away.



This scene was painted by Peter Rindisbacher in 1922. It shows Plains Cree hunting buffalo. What information can you get from the painting?

Inside a Teepee

This illustration of a Plains Cree teepee shows items that might have been used by people living in it. Which natural resources were used?



I want to find out about various teepee designs, symbols, and colours. I will add the information about Plains Cree and my research to my web.



A Trade Centre

This area, Edmonton, was an established trade centre. People came from all over and from a long way away. They would set up shop and trade there. People from northern Alberta would bring tanned moose hides. They would trade moose hides for buffalo robes, because there were fewer buffalo up north. People traded for clothing, ornaments, beads, later for horses—for all kinds of things.

Billy Joe Laboucan, Cree First Nation

Living in the Boreal Forest

As you can see from the map on page 99, the Woodland Cree and the Dene Tha' lived in the Boreal Forest region. Hunters were taught respect for the land and the life that lived on it. What can you tell about ways of life from the story below?

ALBERTA VOICES

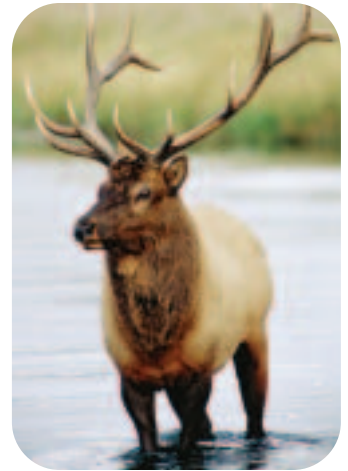
Working Together

We worked the land together, the men and the women. If it was net fishing in the lake, the women would be at the other end from the men, gathering the nets as they were pulled in. On the shore, the men would do the cutting and scaling of the fish. The women would smoke or dry the fish. Nothing was ever wasted. Scales were very important, because they were used as decoration on clothing, shoes, and pictures. Nothing was destroyed. Even the guts from cleaning the fish were buried in the ground, because you must return things to Mother Earth, and we knew this was good fertilizer. When you take out, you must put back!

Myrtle Calahaisn, Saddle Lake

Some Forest Resources

The following animals are all found in the Boreal Forest: moose, deer, elk, ducks, and geese.



THEN AND NOW



Then (left): Preparing a moose hide. *Now* (right): Working in Fort McKay. How can you tell that natural resources are still important?

words matter!

Technology refers to any of the tools or ways of doing things that people use to get tasks done or to make their lives easier.

The **environment** includes all aspects of nature that surround us.

Thinking It Through

Look at the examples of traditional Dene Tha' technology. How have they been adapted today? Which of them have you used?

Look at these examples of traditional Dene Tha' **technology**. How do they show you that the Dene Tha' lived in harmony with the boreal forest **environment**?

Traditional Dene Tha' Technology



Adaptations Today



ALBERTA VOICES

It's the Land That Makes Us

One of my Elders told me a situation. He said we can get rid of all the Dene people in Denendeh [our land]. We can all die off for some reason, but if there was another human being that came stumbling along and came to Denendeh, the environment would turn him into a Dene person. It's the environment and the land that makes us Dene people.

Roy Fabian, Hay River

Living in the Canadian Shield

The Canadian Shield region is the traditional homeland of the Dene Suline. In the region's rivers and lakes, there are many fish and water birds that provide food. On the land, there are moose and caribou, and at one time there were many wood buffalo. You will learn more about wood buffalo in Chapter 9.

The spectacular beauty of the Canadian Shield has been an inspiration to many artists. Alex Janvier is from the Le Goffe First Nation, near Cold Lake. Do you see any signs of nature in his painting below?



I will add Alex Janvier's name to my web. What other First Nations artists, musicians, or authors are from Alberta? I will ask my teacher to help me find out more.



Morning Star by Alex Janvier. The artist created this painting for a ceiling in the Canadian Museum of Civilization in Gatineau, near Ottawa. He explained the title with these words: "My people used the morning star as a guide light in the early mornings of the winter hours. According to the stars in the sky... they have an idea of the direction they are going."

Connected with Living Things

Each First Nation has its own culture, but some values and beliefs are shared.

Skill Smart

Choose one of the Alberta Voices in this chapter. Write some questions you would ask the speaker to find out more about the traditional way of life in his or her First Nation.

ALBERTA VOICES

A Shared Belief

We are connected to the plants, the animals, everything. We need each other. We depend on each other. We share the essence of everything around us. This goes all the way down the chain of life. We are connected to the mountains, the trees, the grass, the rivers, the animals with two legs, the animals with four legs, the animals with wings, the finned animals, even the creeping animals. We are all interrelated. This connection of all living things—this is part of the connections among all First Nations.

Michael Merrier, Edmonton

The Calendar Months	The Dene Suline Calendar
January	Cold month (edzahi zaghé)
February	Big bird month (det'anichogh zaghé)
March	Goose month (hah zaghé)
April	Frog month (ts'élti zaghé)
May	Egg month (eghézé zaghé)
June	Hatching month (eghéz yéhóli zaghé)
July	Moulting month (echedh zaghé/?idetzc)
August	Birds going back month (na?idéli zaghé/?echeth zaghé)
September	Moose breeding month (dení etkénadihi zaghé)
October	Winter month (haye zaghé/nhaye zaghé/itts'szi zaghé)
November	Crazy day month (eyune dziné zaghé)
December	Praying month (tettéghe yati zaghé)

Dene Suline calendar. How can you tell that there was always a strong connection between people and nature?

How Do We Know About the First Peoples?

The cultures of the First Nations have been passed down from generation to generation. Let's look at some of the ways in which this has happened.

Traditional Knowledge

First Nations people have used stories to pass on their traditional knowledge of the land and their culture to the next generation. Children learn by listening to stories and being shown the ways of nature, often by the **Elders** of the nation. This way of remembering and telling about the past is called **oral teaching**.

Elders are greatly respected. They have knowledge and understanding that cannot be found in any other source.

words matter!

Elders are people respected for their wisdom and understanding of traditional knowledge.

Oral teaching is a way of remembering the past through stories and spoken explanation, rather than in writing.

ALBERTA
VOICES

Listening to Elders



Cree Elder Myrtle Calahaisn

At the Native Friendship Centre in Edmonton, a group of Elders meet once a week to talk to young people about their traditions and culture. They make this statement about traditional knowledge:

If you are young, it is important to sit with Elders, to try to learn where you came from. We try to give our youth their history, love, and compassion [caring]. The old ways can give them that. To learn, you should speak to an Elder in person.

Elders Myrtle Calahaisn, Evelyn Ashley, Amelia Baptiste, Louise Bear, and Theresa Bakker



Stories are part of the tradition of all First Nations. This needs to go on my web.

Skill Smart

Stories are important to all cultures. They also help to tell the story of Alberta. In a small group, try finding more stories about the province. Record the Internet sites, CDs, or books where you find information.

ALBERTA VOICES

Learning Traditional Knowledge

Myrtle Calahaisn tells how she learned the traditional knowledge that she now passes on to young people in Edmonton. This is a story of her childhood in Saddle Lake, about 70 years ago.

Sometimes our family would travel to other families to hear stories. We would travel from house to house, and all the children from different places would sleep in the same house. The women would get together to speak as the children listened, and then we would go to pick berries together or to collect things that were needed. Then we would come back and take the berries and go from house to house, canning fruits and meats and other things, so that each household had enough to eat over the winter.

The children were taught the importance of being together and working together. They were taught how to survive in the forest. My grandmother taught me and my brother how to survive with her stories and by taking us into the bush. She always had a long apron, and she would have us help her gather up all the twigs in it, all the small wood for starting the fire. Every morning she would have us go with her to get things we needed.



Amelia Baptiste, Louise Bear, Theresa Bakker, Evelyn Ashley, and Myrtle Calahaisn at the Native Friendship Centre in Edmonton. They talk about their culture as they work at sewing beads into clothes or moccasins. The beads are worked into patterns that have been known by families for many generations.

Stories On Stone

Oral teaching is not the only way in which First Nations people pass on knowledge. At Writing-On-Stone, rock paintings and carved images in the rock record the past. These carvings show important events in the lives of the people who lived nearby. Some of the carvings are at least 3000 years old. Writing-On-Stone is still a sacred and spiritual place. Today it is also protected as a provincial park.



Thinking
It Through

- Why do you think Writing-On-Stone Provincial Park should be treated with great respect?
- How is the park important to Alberta's identity?

There were no horses in this area until about 1730. What does that tell you about this carving of a horse and rider?



Story Robes

Some groups store information in pictographs [symbols that tell a story]. For example, a Kainai band might have someone make a robe that has symbols on it. Sometimes these symbols form the shape of a circle on the hide and each new symbol stands for what was very important that year. If the robe has 40 or 50 symbols, that means 40 or 50 years of the most important things that happened.

*James Dempsey, University of Alberta
Member of Blackfoot First Nation*



A tsinikiisoka'sim [tsee-nik-ee-so-ka-sim], a Kainai story robe, made in the mid-1900s

words matter!

Archeologists study buildings and objects from the past. These objects are often buried, and archeologists dig carefully to uncover them.

Artifacts include items that were made or used by people long ago. Some Aboriginal artifacts are known as **historical cultural items**.

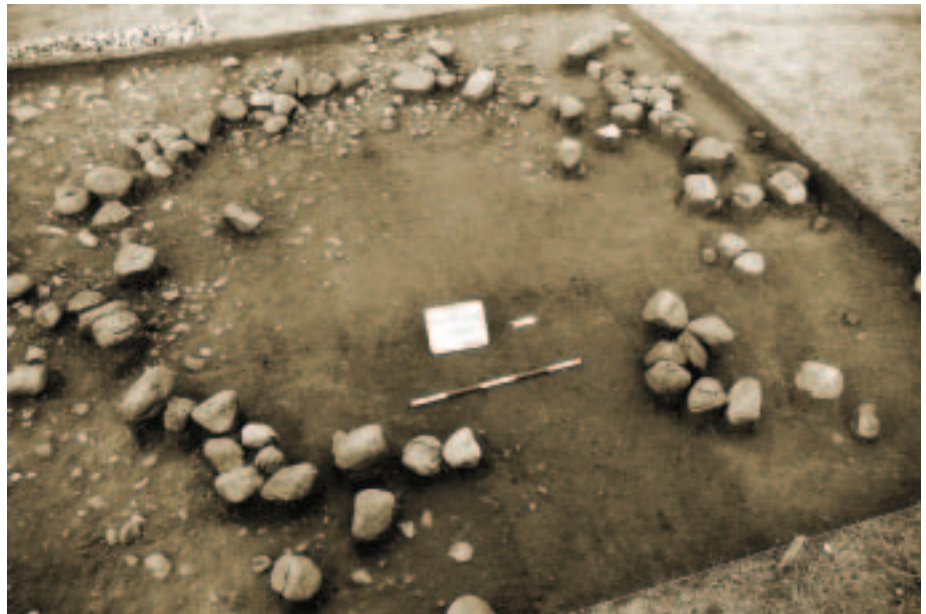
Thinking It Through

- What do you think artifacts can tell about ways of life?
- Why is it important to learn about the past? Share your ideas in a small group.

Remains of the Past

There is another way to learn about Alberta's past. In some parts of the province, scientists have uncovered remains of objects that were used by people who lived here in the past. These scientists are called **archeologists**. The remains that they uncover are called **artifacts**. Artifacts include items that were made or used by people. Archeologists use scientific methods to find out when artifacts were made. They piece together the artifacts' remains, and information about the artifacts, to build a picture of how people may have lived in the past.

Archeologists have found teepee rings in the grasslands, like the one shown in the photograph below. Teepee rings are circles of stones that once held down the bottom edges of teepees. Archeologists can tell that these teepee rings are thousands of years old. Why do you think just the stones have been found, but none of the other parts of the teepee?



There are tens of thousands of teepee rings across Alberta. This photograph shows a teepee ring at the Cranford site. The ring has been boxed off to protect it. The measuring stick (one metre long) is placed to give archeologists a sense of the size of the ring when looking at the photograph.

Learning in Many Ways

Look back to the description of the buffalo jump on page 102. How do you think we know about the way buffalo were hunted in the past? Try to think of at least two ways. At Head-Smashed-In Buffalo Jump, an interpretive centre has been built so that people can learn about this part of Alberta's heritage. The interpretive centre shows how knowledge of the area has come from both oral history and archeology. At the site, Elders and archeologists have combined their knowledge to preserve and celebrate this unique site.

ALBERTA VOICES

Sharing Learning

The archeologist who digs here shares what he learns with me. Our site is very rich in artifacts [such as hunting tools]. It offers remarkable proof of prehistoric life. My Blackfoot Elders pass on to me a lot of information about jumps and our Blackfoot people.

Lorraine Good Striker, head of interpretation, Head-Smashed-In Buffalo Jump



Alberta on Trade Route

A dig near Purple River tells a fascinating story about Alberta's past. Archeologists have unearthed arrowheads, stone tools, and a lot of bison bones. This evidence reveals that this site was once an important area for hunting.

There's more to the story. The tools and arrowheads are made of materials that come from North and South

Dakota, in what is now the United States. Archeologists believe that long ago there was probably a trade route between that area and Alberta.

Archeologists working on the site are excited by what they are learning. So are their students, many of whom are from local First Nations. They are happy to find out more about their own ancient past and Alberta's history.

Head-Smashed-In Buffalo Jump

I felt really proud to be an Albertan when I went with my family to visit Head-Smashed-In Buffalo Jump. It's a World Heritage Site. That means it's important to the whole world!

Being here made it easy for me to imagine what it must have been like to have lived near this spot more than 6000 years ago. We camped at Willow Creek Park in a real teepee! At night, we heard stories about how the Kainai and Piikani people herded bison over the cliff.

In the interpretive centre, you can look way up a cliff and imagine the buffalo falling. Some of the skulls, tools, and other artifacts that the archeologists have found are also on display. It was amazing to think they are thousands of years old.



Organizing Information

Think of a time when it would be helpful to record what you have heard or read. Graphic organizers like Venn diagrams, charts, and webs can help. Jot notes are a good way to record key ideas on organizers. Jot notes can be short phrases or even single words. They can include symbols and simple diagrams.



When gathering information and taking notes, ask yourself questions, such as

- Who or where is the information from?
- When was the information gathered? Is it from the past or the present?
- What are the main ideas?
- Why are they important?
- Which ideas can I leave off my organizer?
- How can I find out more information?
- If I could only share one piece of information, what would I tell?

Practise the Skill

- Review pages 111–116. As you read, organize the information in a chart, using jot notes.
- Find a partner. Use your chart and jot notes to tell what you thought was most important about this section of text.
- Did your chart and jot notes help you share the main ideas? What information could you add or remove to share more effectively?

Where Do Cultural Items Belong?

Different kinds of historical cultural items and artifacts are put in museums. Alberta has important museums such as the Royal Alberta Museum in Edmonton and the Glenbow Museum in Calgary. Yet, there are different viewpoints on what should be done with some items. Look at these opinions.



Historical cultural items, like this Cree saddle from the early 1900s, belong in museums. Museums can look after them, preserve them, and display them so that everyone can learn from them.

Museum visitor



Some of the things that museums have collected are very sacred to First Nations people. We don't call them artifacts. We refer to them as sacred bundles.

We started returning items because we thought it was important to help people keep their culture alive. It can help spread knowledge through a community and make the culture strong. When a sacred bundle comes into a community, it can move from family to family, and everyone benefits from that.

Dr. Gerald Conaty, Senior Curator, Glenbow Museum

People who say these things should be in museums don't understand our ways. They are looking at it from a different point of view. These sacred bundles are not meant to be studied or put out on display. There is a certain way of looking at them and caring for them.



These things are alive; they mean something. They have to be part of our ceremonies and our way of life. They are part of our education. They teach us about our ways of life—spiritual life and everyday life. They are a whole way of life. You can't take a whole way of life from people.

We look after these things better than museums do. Some bundles I have seen in museums are disintegrating. But a sacred bundle that was at home, being looked after in the traditional way—you would never see it disintegrating like that.

Frank Weasel Head, Kainai Elder



Artifacts should belong to people who find them. Many people like to collect arrowheads like these.

Antique dealer

Over to YOU!

1. Work in a group to discuss the different points of view you have read on these pages.
2. Think of some artifacts that are important to your family or community. Would you be prepared to put them in a museum, or would you prefer to keep them at home or in your community? Explain.

Set Your Skills in Motion

In the News

Find a newspaper, magazine, or online article that tells about First Nations in Alberta today. Look for information about celebrations, events, or issues. Make a chart. Use jot notes to help you understand the main points of the article. Explain the article to the class.



Design a Web Page

Design a Web page that uses words and pictures to celebrate one of Alberta's First Nations. Include

- important historical information
- information about traditional lands
- information about communities today
- a dictionary of at least five words from the language of the First Nation
- one additional item of your choice

Create a Brochure

Research a historic site that preserves and celebrates First Nations in Alberta. How does this place show a connection between the land and the First Nation? Create a brochure to share what you learned. Add pictures and a map.

Write a Biography

Find out more about a First Nations artist, author, or musician from Alberta. Write a short biography about the person. Tell how their work is important to Alberta's culture and identity.



Look What You Have Learned!

The regions of Alberta have various landscapes, wildlife, plants, and other natural resources. These have shaped different ways of life for First Nations. All First Nations share a connection with living things. First Nations also share their traditional knowledge through stories. Traditional knowledge has been passed down from one generation to the next, and is still valued today. First Nations culture, language, and stories are a strong part of Alberta's identity.

Review the inquiry questions for this chapter:

- Which First Nations first lived in different areas of the province?
- How are the First Nations important to Alberta's identity?

Share what you have learned by making a report outline about any First Nation you have read about. Think about the region the First Nation is from, ways of life, and how the First Nation is important to Alberta culture today. Include a title and three headings. Use jot notes to record your ideas as you collect information. If possible, use a computer to make your outline.

Take Time to Reflect

Before you go on to the next chapter, think about what you have done in this one. What types of questions might you ask when you gather your research? How can you use charts and jot notes in the future to help organize and make sense of the information you find?



Choose something from this chapter to save for your Alberta Treasure Chest.