

## 1. Lesson Plan Information

Subject/Course: History: Heritage and Identity

Grade Level: 5

Topic: First Nations and European Exploration

Name:

Date:

Time:

Length of Period:

## 2. Expectation(s)

***Expectation(s) (Directly from the Ontario Curriculum):***

Overall Expectations

A3. Describe significant features of and interactions between some of the main communities in Canada prior to 1713, with a particular focus on First Nations and New France

Specific Expectations

A3.1 Identify major First Nations in the Great Lakes-St. Lawrence region and Atlantic Canada at the time of contact with Europeans

A3.5 Describe significant aspects of the interactions between First Nations and European explorers and settlers during this period

***Learning Skills (Where applicable):***

Responsibility- takes responsibility for and manages own behaviour

Self-Regulation- seeks clarification or assistance when needed, assesses and reflects critically on own strengths, needs, and interests, perseveres and makes an effort when responding to challenges.

Growing Success, pg. 11.

## 3. Content

***What do I want the learners to know and or be able to do?***

Learners will become comfortable with the different First Nations communities of the Great Lakes and St. Lawrence Region as well as Atlantic Canada through an investigation of trees and the different types of wood homes these communities had.

Learners will explore reasons for differences in homes among First Nations groups in Canada (i.e., weather, environment, seasonal, lifestyle).

Wigwam, Longhouses, Tepees

Learners will also become aware of Grass Houses, Igloos, and Brush shelters.

Learners will be searching around the environment, preferably outdoors, to locate the different types of trees used to build housing for various First Nation groups in Canada.  
Learners will complete a 'scavenger hunt' worksheet.

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

## Scavenger Hunt: First Nation's Housing

Which First Nation's groups used Birch trees to build their homes?

---

---

---

What is a Wigwam? How is it made? What is it made out of? Specify which First Nation group you are referring to.

---

---

---

---

Draw a tepee that the Ojibway First Nations may have built. What is this house made of?

---

How many people could fit in a longhouse?

---

---

---

What type of trees did the Haudenosaunee (Iroquois) peoples use to build their homes?

---

---

---

**What is different about First Nations homes and the home you live in? What is the same? Be sure to specify which home and First Nation group you are speaking about.**

---

---

---

---

---

**Today Learners will:**

Explore the different types of houses that First Nation communities used in Canada. Learners will investigate the types of wood First Nation groups used and the types of shelters they built according to weather and lifestyle. Learners will read the information cards and answer the scavenger hunt sheet. Learners should read every card even if there is not a question because they could be tested on the information.

**4. Assessment/Evaluation**

***Based on the application, how will i know students have learned what I intended?***

Learners will be expected to hand in their worksheet at the end of class. This can be marked for comprehension and responsibility. As well, the end of the class or the beginning of the next class could be a 'community circle' where learners share something about their experience.

**5. Learning Context**

**A. The Learners**

***(i) What prior experiences, knowledge and skills do the learners bring with them to this learning experience?***

Learners will bring various levels of prior knowledge of First Nation culture and understanding to this lesson. However, most understanding will be based on stereotypical learning and resources. Therefore, it is important that learners keep an open mind for this activity and are mature enough to accept new learning.

**B. Learning Environment**

This whole lesson can and should be done outside. The information cards can be pinned to the corresponding type of trees used to build that First Nation's home/shelter. If you do not have access to trees then the information cards can just be put up around the school or on walls. A debrief can be done inside the classroom or outside afterwards.

**C. Resources/Materials**

- Information Cards
- Worksheet
- Tree Feeling Ideas
- Clipboards

Pens/Pencils

## **6. Teaching/Learning Strategies**

### **Introduction:**

How will I engage the learners? (e.g., motivational strategy, hook, activation of learners prior knowledge, activities, procedures, compelling problem).

(15 mins)

Play the game “A Tree’s Feelings”

In a large open space, preferably outdoors, have students stand up straight with lots of room to wiggle their fingers and toes outstretched.

Ask students to dramatize how a tree would “feel” using large and small muscle movement to move like a tree under the following conditions...

- being planted
- growing
- a gentle spring breeze
- losing its leaves in the fall
- a violent autumn wind
- a pelting rain
- a summer forest fire
- having bare limbs
- a squirrel running up its trunk
- a bird nesting in its branches
- a woodpecker making a hole
- a person climbing the tree
- pesticides being sprayed on or near the tree
- a person cutting it down

This is an excellent segway into the various uses that different indigenous communities used trees for.

e.g., Great Lakes–St. Lawrence region: Abenaki, Algonkin, Haudenosaunee, Ojibwe, Ottawa, Potawatomie, Wendat; Atlantic Canada: Beothuk, Innu, Mi’kmaq, Passamaquoddy, Wolastoqiyik), and describe key characteristics of selected nations

Teacher might say something like this...

There were many different types of First Nation houses in North America. Each tribe needed a kind of housing that would fit their lifestyle and their climate. Since North America is such a big continent, different tribes had very different weather to contend with. Naturally, Native

Americans developed different types of dwellings to survive in these different environments. Some tribes were agriculture--they lived in settled villages and farmed the land for corn and vegetables. They wanted houses that would last a long time. Other tribes were more nomadic--moving frequently from place to place as they hunted and gathered food and resources. They needed houses that were portable or easy to build.

**Middle:**

The learners will be asked to go out and investigate the different information sheets and fill in their worksheet. The learners will need to read every information sheet regardless of whether they are choosing to reference them in their answers.

**Consolidation and/or Recapitulation Process:**

Learners will be asked to share their answers with a partner outside and fill in any blanks they may have missed along the way.

**Application:**

In a 'community circle' settling learners will share their findings and new learning.

**Conclusion:**

Learners will pack up their belongings and get ready for their next class.

## ***Great Lakes-St. Lawrence Region***

### **Abenaki**

Pronounced AH-buh-nah-kee. Means “people of the down,” or “easterners.” This name is also spelled Abnaki, Abanaki, or Abenaqui. The Abenakis are original natives of Vermont, New Hampshire, and Maine. After European colonists arrived, many Abenakis fled to Canada or moved in with neighbouring tribes. Today, Abenaki Indians live on two reservations in Quebec and scattered around New England. In Canada the two Abenaki bands live on reserves. A reserve is land that belongs to the tribe and is under their control. Each Canadian Abenaki band has its own government, laws, police, and services. Most Abenaki people in Quebec speak French. Some Abenaki elders in Canada still speak their native Abnaki-Penobscot language. This is an endangered language because most children are not being taught this language. Abenaki children do the same things as all children do--play with each other, go to school, and help around the house. Many Abenaki children go hunting and fishing with their fathers, and some like to paddle canoes. In the past, Abenakis had cornhusk dolls, games, and toys, and they practices shooting child-sized bows and arrows.

The Abenakis didn't live in tepees. They lived in small birchbark buildings called wigwams or lodges, about the size of a modern camp tent. Some Abenaki families preferred to build larger Iroquois-style long houses instead. An Abenaki village contained many wigwams or longhouses, a meeting hall, and a sweat lodge. Many villages also had palisades (high log walls) around them to guard against attack.

Wigwams are good houses for people who stay in the same place for months at a time. These houses are small and easy to build. The Abenakis also use birchbark to build canoes.





## Algonquin

Algonquin is pronounced AI-GON-kin. Algonquins are only one of the many Algonquian speaking tribes. Algonquin was the French name for the tribe. The French were probably trying to pronounce elehgumoqik, the Maliseet word for “our allies,” or Algoomaking, a Mi’kmaq place name. The Algonquins are original natives of southern Quebec and eastern Ontario, in Canada. Today they live in nine communities in Quebec and one in Ontario. Each Algonquin community lives on its own reserve, also known as a reservation. Reserves are land that belongs to the tribe and is legally under their control. Each Algonquin tribe, known as a band or First Nation in Canada--is politically independent and has its own leadership. Algonquin First Nations have their own government, laws, police, and services. However, the Algonquins are also Canadian citizens and must obey the Canadian law. Some Algonquin bands are English speaking and others are French speaking. About half speak their native Algonquin language. Algonquin children play with each other, go to school, and help around the house. Many Algonquin children enjoy fishing with their fathers.

The Algonquins didn’t live in tepees. For most of the year they lived in settled villages of birchbark houses called wagingans or wigwams. Algonquin wigwams were usually dome shaped and not very large-- only a single family unit lived in each one. In some Algonquin communities, multiple families from the same clan would live together in a much larger birchbark longhouse.





During the winter, the village split up to go to hunting camps, and each Algonquin family would build a cone shaped shelter for their camp. These shelters were temporary and discarded when the family moved.



## **Arts and Crafts**

Algonquin artists are known for their beadwork and basketry arts. Algonquins also crafted wampum out of white and purple shell beads. Wampum beads were traded as a kind of currency, but they were more culturally important as an art material. The designs and pictures on wampum belts often told a story or represented a person's family. Today, Algonquin people also create contemporary art like oil paintings.

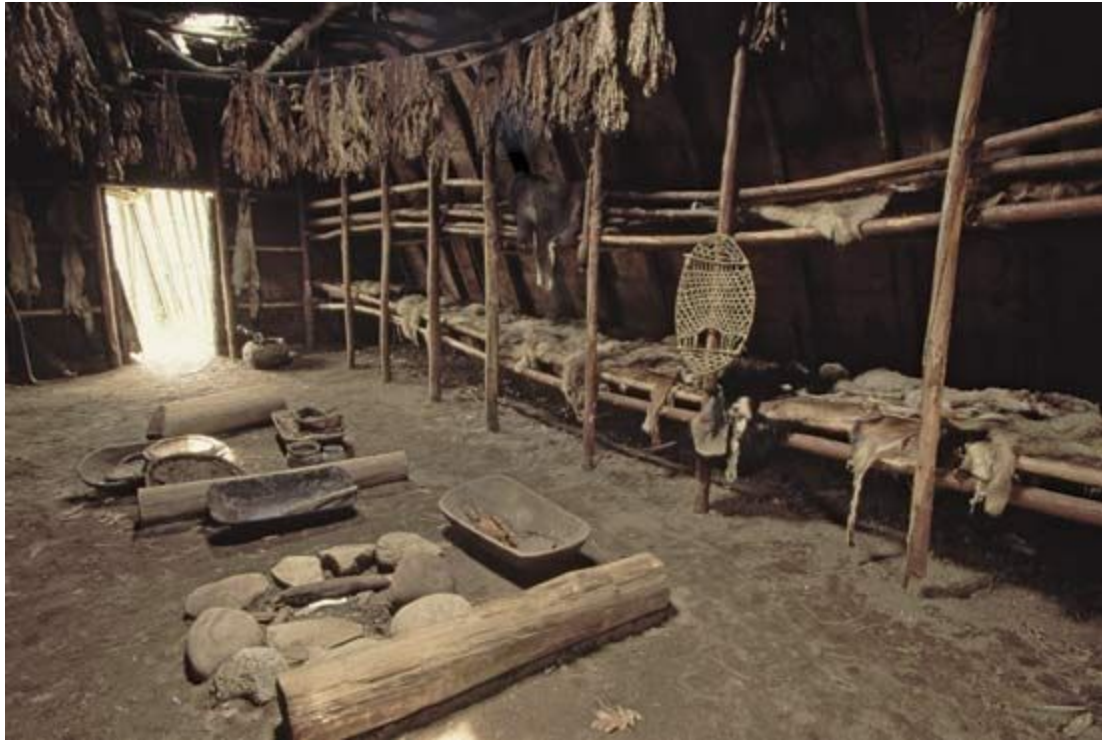
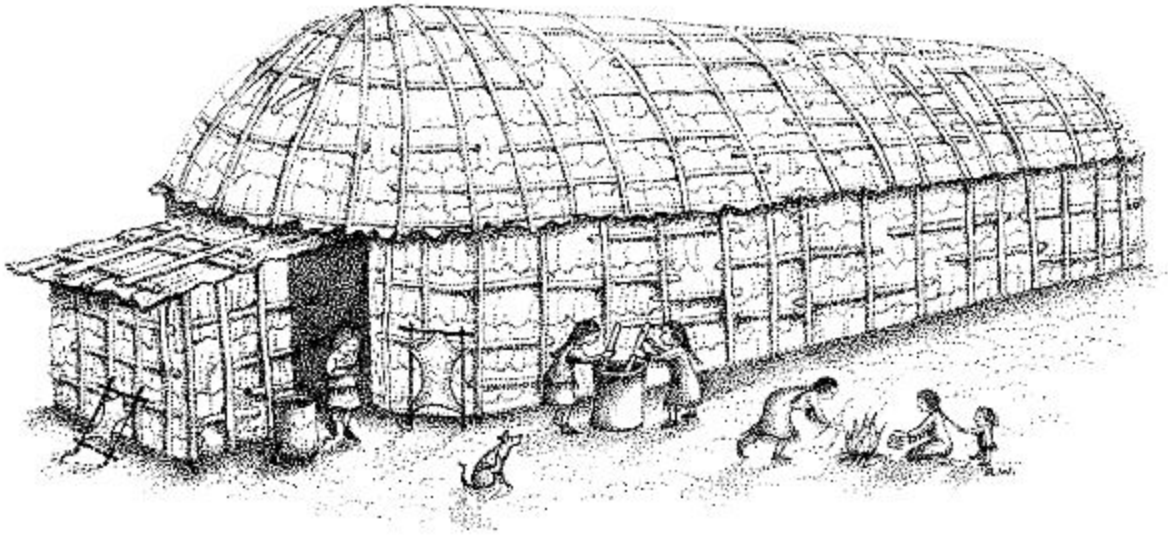
## **Haudenosaunee (Iroquois)**

Iroquois is pronounced "eer-uh-kwoy" in English. It's an English corruption of a French corruption of an Algonkian word meaning "real snakes". This may have been an insulting nickname (the Algonkian and Iroquois Indians were traditional enemies.) The Iroquois tribes originally called their confederacy Kanonsionni, which means "people of the longhouse." Today they call themselves the Haudenosaunee or Six Nations.

There were five tribes in the original Iroquois Confederacy: The Mohawk, Seneca, Oneida, Onondaga, and Cayuga tribes. Later a sixth nation, the Tuscarora tribe, joined the confederation. The Iroquois tribes are original residents of the northeastern woodlands area. The heart of the Iroquois homeland is located in what is now New York State. Many Iroquois people still live in New York today, or across the border in Canada (Ontario and Quebec).

Iroquois children do the same things any children do--play with each other, go to school and help around the house. Many Iroquois children like to go hunting and fishing with their fathers. Iroquois children did have cornhusk dolls, toys, and games, such as one game where kids tried to throw a dart through a moving hoop.

The Iroquois people lived in villages of longhouses. A longhouse was a large wood-frame building covered with sheets of elm bark. Iroquois longhouses were up to a hundred feet long, and each one housed an entire clan (as many as 60 people).





## **Arts and Crafts**

Iroquois tribes were well known for their mask carving. Iroquois masks are considered such a sacred art form that outsiders are still not permitted to view many of them. Native beadwork and the more demanding porcupine quillwork are more common Iroquois crafts. The Iroquois also made wampum out of white and purple shell beads. These beads were used as currency and traded.

### **Ojibwe (Chippewa, Ojibway, and Ojibwa)**

This word comes from an Algonquian word meaning “puckered” probably because of the tribes puckered moccasin style of shoes. The ojibway people call themselves Anishinabe in their own language, which means ‘original person.’

The Ojibwe peoples live mainly in southern Canada (especially Ontario, Manitoba, and Saskatchewan). Each Ojibway community lives on its own reserve. Reserves are lands that belong to the Ojibways and are under their control. Communities of Ojibway Indians are called First Nations in Canada. Each Ojibway tribe is politically independent and has its own government, laws, police, and services. Most Ojibway people speak English, but some speak their Native Ojibway language. Many Ojibway children play with each other, go to school and help around the house. Ojibway children like to go hunting and fishing with their fathers. Ojibway children had dolls and toys to play with, and older boys liked to play lacrosse.

There were two types of dwellings used by the Ojibway. In the woodlands, Ojibway people lived in villages of birchbark houses called waginogans, or wigwams. On the great plains, the Ojibwas lived in large buffalo hide tents called tipis. The Plains Ojibwa were nomadic people, and tipis were easier to move from place to place than a waginogan.





## Arts and Crafts

Ojibway artists are known for their beautiful beadwork, particularly floral design. Other traditional Ojibway crafts include birch bark boxes, baskets, and dream catchers. Like other Eastern American Indians, the Ojibways also crafted wampum out of white and purple shell beads. Wampum beads were traded as currency, but they were more culturally important as an art material.

## Ottawa

Ottawa is pronounced "AH-ta-wa," the same as the city in Canada (which was named after them). It is spelled Odawa in their native language, and it means "traders." Most Ottawa Indian people live in their original homeland in southern Ontario.

Each Ottawa community lives on its own reserve. Reserves are lands that belong to Indian tribes and are under their control. Communities of Ottawa Indians are called First Nations in Canada. Each Ottawa tribe is politically independent and has its own government, laws, police, and service. Some Ottawa bands have formed coalitions with Objibway bands to address common problems.

Most Ottawa people speak English, but some of them also speak their native Odawa language. Odawa is considered a dialect of the Ojibwa language. Ottawa children like to go hunting and fishing with their fathers. In the past, Indian kids had more chores and less time to play, just like early colonial children. But they did have dolls and toys to play with, and older boys like to play lacrosse.

Ottawa people did not live in tepees. They lived in villages of birchbark houses called waginogan, or wigwams. There were also longhouses and sweat lodges in Ottawa villages.







### **Arts and crafts**

Ottawa artists are known for their beadwork and basketry. Like other eastern American Indians, Ottawa Indians also crafted wampum out of white and purple shell beads. Wampum beads were traded as a kind currency, but they were more culturally important as an art material.



## Potawatomie

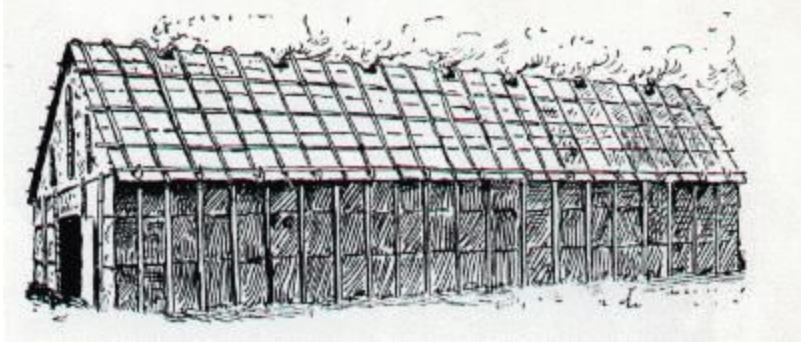
Potawatomie is pronounced “poh-tuh-WAH-toh-mee.” It means fire keepers. That refers to their traditional role in the council of the Three Fires (an alliance with their Ojibwe and Odawa neighbours). Potawatomi was not originally a written language, so you may sometimes see it spelled Potowatomi or Pottawatomie instead.

The Potawatomie’s are original residents of the eastern woodlands and prairie regions, particularly what is now Michigan state. As more Indian tribes were forced westward into the Michigan and Wisconsin area, many Potawatomi people migrated into other parts of the Midwest, including Illinois, Indiana, Ohio, and Ontario. Each Potawatomie community lives on its own reserve. Reserves are land that belong to First Nation’s tribes and are under their control. Potawatomie communities are called First Nations in Canada. Each Potawatomie tribe is politically independent and has its own government, laws, police, and services. Most Potawatomie people speak English, but some, especially elders, speak their native Potawatomie language. This language is considered endangered because most children aren’t learning it anymore.

Most Potawatomie children like to go hunting and fishing or camp outdoors. They had dolls and toys to play with. Older children played team ball games, lacrosse for boys and men, and double shinny for girls and women.

There were two types of dwellings used by the Potawatomis: dome shaped houses called wigwams, and rectangular lodges with bark covering. Potawatomie villages included a sweat lodge, meat-drying hut, and a ball field.





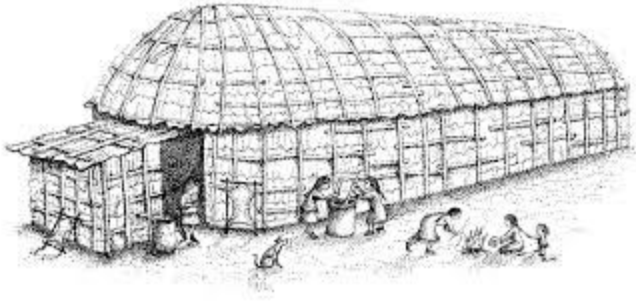
## Wendat

Wendat is also spelt Wyandott or Wyandotte, and is pronounced “WHY-an-dot.” It comes from their tribal name Wendat, which means “peninsula people.”

The Wyandots are original residents of the St. Lawrence Valley in Quebec. Some Wyandot people still there today. Each Wendat tribe or First Nation lives on its own reserve, which is land that belongs to the tribe and is legally under their control. Wendat people speak English and French in Canada. Many Wendat children like to go hunting and fishing with their fathers. They had corn husk dolls, toys, and games to play, such as snowsnake, where kids tried to glide a game piece furthest across the snow. Lacrosse was a popular sport among the Wendat teenagers as it was among young adult men.

The Wendat lived in villages of longhouses, which were large wood-frame houses covered with sheets of bark. One Wendat house could be 150 feet long, and an entire clan of up to 60 people could live inside. Many Wendat villages had palisades (reinforced walls) around them for protection.





## **Arts and Crafts**

Traditional Wendat art includes pottery, weaving, and beadwork. Like other eastern tribes, the Wendats also crafted Wampum out of white and purple shell beads. Wampum beads were traded as a kind of currency, but they were more culturally important as an art material.

## ***Atlantic Canada***

### **Beothuk**

How the Beothuk people pronounced this name was never accurately documented. Most English speakers have pronounced Beothuk BEE-oth-uck, although some have pronounced it BAY-oth-uck or BEE-oth-ick. No one knows the true meaning of this word. The Beothuks were the original natives of Newfoundland, Canada. Beothuks are extinct. The last member of the Beothuk tribe was a woman named Shanawdithit who died in 1829 and did not have children. The Beothuk Indians died out for reasons related to colonization. Some were killed by Europeans or died of European diseases like smallpox. Population pressures also hurt Beothuks. As Europeans forced more Indian tribes westward and northward, there was no longer enough food for all of them. The Beothuks were forced into the barren interior of Newfoundland, and many of them starved to death. As well, the Beothuks were isolated. They did not have Indian or Inuit allies to help them, and they never learned to communicate with Europeans. The combination of violence, disease, starvation, and isolation was deadly. The Beothuk tribe is one of the only Native American nations with no known survivors. The Beothuk tribe had their own language which was distinct from all other Indians.

The Beothuks build wigwams, which were called mamateeks in their own language. Mamateeks were cone shaped wooden houses covered in birch bark. There were also large rectangular buildings in Beothuk Indian villages for drying and storing meat.



The Beothuks fished with spears, gathered eggs and plants along the coast, and hunted caribou and seals. Sometimes they built fences from fallen trees to drive caribou in a good direction for hunting.

### **Innu**

Innu is the word that both Naskapi and Montagnais Indians call themselves. Innu means “the people” in both their languages. These people were constant allies and have always considered themselves of the same Innu people. The Innu people live particularly in eastern Quebec and Labrador. Most Innu people live on a reserve in Canada. A reserve is land that belongs to the tribe and is under their control. Each Innu community, called a First Nation or band, has its own government, laws, police, and services.

Innu made large conical wigwams out of wood frames they covered with birchbark and caribou hides.



### **Arts and Crafts**

Innu artists are known for their hide paintings and their beautiful clothing. With red ochre and black paint, Innu men and women decorated their clothing and personal items with intricate patterns.



## **Mi'kmaq**

Mi'kmaq is pronounced MICK-mack in English. In their own language, Mi'kmaq people pronounce it MEE-gmakh, with a raspy final consonant. The apostrophe is a vowel marker showing that the i is a long vowel. This word means "my friends."

The Mi'kmaq are original native of the Nova Scotia/New Brunswick region. They also settled in locations in Quebec, Newfoundland, and Maine. Each Mi'kmaq Indian community lives on its own reserve. Reserves are land that belongs to the tribe and is legally under their control. The Mi'kmaq in Canada call themselves bands or First Nations. Each band has its own government, laws, police, and services. Mi'kmaq children like to go hunting and fishing with their fathers. They enjoy dolls and toys. Teenagers and adults played a stick and ball game similar to hockey.

The Mi'kmaq lived in small villages of wigwams, which are houses made of wood and birch bark. One family lived in each Wigwam.



### Arts and Crafts

Mi'kmaq artists are famous for their porcupine quillwork. Some colonists even called them the Porcupine Indians because they were so skilled at this art. The Mi'kmaqs also did beadwork and basketweaving.



### Passamaquoddy

Passamaquoddy is pronounced Pass-uh-muh-KWAH-dee. This word refers to the traditional way of catching polluck (a kind of fish) by using a spear. The Passamaquoddy is part of the Canadian maritimes and New Brunswick in particular. Since they were living in this region before Canada and the United States became countries they lived on either side of the border.



The Passamaquoddy people all speak English today. Some elders speak their native language. This is an endangered language because most children aren't learning it anymore. Passamaquoddy boys enjoyed playing a ball-kicking game. The children also enjoyed playing Bundle and Pin game.



The Passamaquoddy lived in small round buildings called wigwams.



## **Wolastoqiyik**

Maliseet people call themselves Wolastoqiyik in their own language, which refers to a river that runs through the Maliseet homeland. The Wolastoqiyik are the original natives of the area between Maine and New Brunswick. They lived on both sides of the border because they were there before Canada and the United States became countries. Today most of the Wolastoqiyik live in New Brunswick and Quebec. The Wolastoqiyik are organized on reserves today. Reserves are land that belongs to the tribe and is legally under their control. Each first Nation has its own government, laws, police, and services. In New Brunswick the Wolastoqiyik speak English. In Quebec most of them speak French.

The Maliseets did not live in tepees. They lived in small round buildings called wigwams.



## Plateau People

The Plateau people lived in the region of British Columbia between the coastal region of the province and the Rocky Mountains. This territory also included expanses of forests and many natural waterways. These waterways produced food for the Plateau people in salmon. Boreal forests with mostly coniferous trees dominated the landscape.

The people of the Plateau region were semi-nomadic, meaning they moved around in search of food. Therefore, they needed shelters that were easy to take down and put up. They lived in one of three shelters, depending on the season: a pit house, a tipi, or a tule-mat lodge.

The pit house was used mostly during the winter months. This was built mostly below ground with an entrance from a ladder at the top. The walls and frame of the pit house were built with logs and sealed for insulation with dirt and grasses. The domed roof may also have been made with wood, and layers of timber, bark, and earth.



The tipi was the summer shelter for the Plateau people and was usually above ground. These were similar to the tipis built by the Plains people. However, instead of using animal hide to cover the tipi the Plateau people mostly used tule reed mats.



Plateau people would also live in lean-tos. Lean-tos were temporary shelters. They were made out of poles and tule brush mats, similar to the construction of a tipi. However, they were built to lean against a solid frame, and were intended to be very temporary.

The Plateau people also may have made longhouses out of red cedar wood.



## The Inuit

The Inuit First Nations live in the Canadian Arctic. This is one of the coldest and most unforgiving environments on Earth. Winters are long and cold, often with little light. Most of the Canadian Arctic was like a 'frozen desert' with deep snow, and harsh weather most of the year. There were frequent windstorms, which caused blowing snow and large snowdrifts. The Inuit were nomadic people so they rarely stayed in one place for very long. Therefore, their houses had to be quick and easy to build. During the summer the Inuit built tents out of driftwood or poles covered with animal skins, mostly caribou or sealskin.



Since wood was so hard to come by the wooden poles used to make the tents were guarded. The Inuit would form large villages during the summer months and disperse again during the winter.

An igloo was a temporary, dome-shaped shelter made out of snow blocks. The blocks were cut from the snow, and piled in a spiral shape, leaning in slightly. Soft snow was used to fill any holes and add insulation. Depending on the size of the igloo, it usually took the Inuit 20-30 minutes to build. Larger, more permanent igloos could reach 4 metres in diameter and 3 metres in height. Sleeping platforms were made of ice blocks, covered with fur.



As a final activity, if time and environment prohibit, students can build their own brush shelter in the woods near the school. The students can find sticks and logs of various sizes, lean them against a fallen tree or large tree. Then students can fill the holes with leaves or dirt etc. Learners can then go inside their shelter and imagine what it is/was like for First Nations to live in Canada.