

# Secwepemc Language Curriculum

## *Secwepemc Culture Kit*

1998 Teachers' Guide



by  
Marianne Ignace

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## Preface to this Guide

This Teachers' Guide is designed to help Secwepemc language and culture teachers plan and implement curriculum units at Grade levels K-12 which deal with traditional Secwepemc crafts, culturally important objects and cultural activities. It provides information in Secwepemctsin and English about making birchbark baskets, pine-needle baskets and baby cradles and what kinds of activities they were used for; traditional dress and clothing, including buckskin clothing and making moccassins. This guide will help teachers plan cultural activities in and outside of the classroom in both Secwepemctsin and English that deal with the manufacture and use of Secwepemc cultural items. Throughout these activities, children should touch and handle the baskets, dolls, moccassins and other items. In addition, this Guide will also present suggestions for teachers on how to integrate the use and handling for these items into Secwepemc language drills and Total Physical Response exercises.

Since most of the materials in this Guide are presented in both Secwepemctsin and English, it may also be a useful planning tool for Social Science or Science teachers who plan to present curriculum units on Aboriginal culture and crafts at the Primary, Intermediate and Secondary level.

## Acknowledgements:

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The 1997/98 Secwepemc Language Curriculum Committee included representatives from each of the seven Secwepemc Bands in District No.73, thus representing the distinct dialects and speech communities within the area. Band-delegated representatives on the committee were:

Adams Lake Band	-	Mr. Les Williams
Kamloops Band	-	Mr. Daniel Seymour
Little Shuswap Band	-	Mrs. Clara Charlie
Neskonlith Band	-	Mrs. Sarah Deneault
North Thompson Band	-	the late Mr. Louis Matthew
Skeetchestn Band	-	Mrs. Christine Simon
Whispering Pines Band	-	Mrs. Marie Antoine (Bonaparte Band/on behalf of Whispering Pines/Clinton Band)

The working sessions of the Secwepemc Language Curriculum Committee and the writing of the Secwepemc Songbook and this teachers' guide were facilitated by Dr. Marianne B. Ignace.

Yiri7 re skukwstep-kucw !

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## **Table of Contents of this Teachers' Guide**

### **1. Inventory of Secwepemc Cultural Kit**

### **2. Cross-References to existing curriculum guides and to the Secwepemtsin Grade 5-12 Integrated Resource Package**

### **3. Re mim'c: Basketry**

**a) Re qwllin te mim'c: Birch Bark baskets**

**b) Re k'eme te mim'c: Pine Needle Baskets**

**c) Re qwllin't: Cradles**

### **4. Re Secwepemc re stsyexs: Traditional Clothing**

**a) Re sk'ulem te scwet'min' : Making buckskin**

**b) Re sk'ulem te sillts'u7uw'i: Making moccassins**

## **Inventory of Secwepemc Cultural Kit**

1. Video: Birch Bark Baskets by Mary Thomas
2. 3 Booklets "Interior Salish (Mostly Shuswap)" by Harold Thomas  
20 pp.
3. 1 Hand Dum, 16.7 cm in diameter, with hand stick
4. 1 baby birchbark basket (33 cm long). Hand-made doll inside. The basket has leather straps at the foot and head for carrying or tying on branches so baby will swing in the wind while mother is picking berries. The baby is wrapped in rabbit fur and tied in the basket.
5. Four (4) birchbark baskets
  - a) Largest basket, 12 cm x 10 cm x 12 cm.  
This basket has a leather strap for handle, and a larger leather strap for tying around the waist. For decoration - red cherry bark and cedar roots at the rim of the basket.
  - b) Second largest basket, 6 cm x 9 cm x 10 cm.  
The trim is similar to the first, with red cherry bark and cedar roots for decoration.
  - c) Third birchbark basket measures 4.5 cm x 6 cm x 6.8 cm.  
The design on top uses cedar roots only.
  - d) Smallest birchbark basket, 3.6 cm x 5.2 cm x 5 cm  
This basket is also decorated with cedar roots.
6. Baby basket (doll size) - made of cloth and willow underneath. The cloth is red, orange, grey and blue. The inside has leather lace, so that the baby or doll can be strapped in. The doll is laying on a cushioned blanket and is covered with a blanket.  
Measurements: length 27.5 cm, head-width 9.5 cm, foot width 8.5 cm, depth at both ends 4.3 cm.
7. Baby basket, life size  
covered with dark green cloth and trimmed with blue jeans material. There is a cushion inside on the bottom.
8. 1 male doll with traditional buckskin dress. He is approximately 22 cm tall. He wears a leather vest with red trim, pants with fringes, front breast

yoke with four colours of beads attached on top. Two feathers in braided hair with hair ornament depicting the four colours red, black, white and yellow. He wears moccasins.

9. 1 female Indian doll with traditional buckskin skirt and top vest. Skirt has various shades of purple. The belt is blue with white beadwork. The vest, from front view is beaded orange, white and blue, from back view, it is blue with a white and beaded flower. The doll wears a blueorange and white choker. The head-band is made of leather, and is blue, orange and white. The doll wears moccasin boots beaded in blue, yellow and white.

10. 1 male Indian male doll in traditional dress. The headdress is feathered with no tail. The doll wears gloves. His pants have beadwork along the length with porcupine quills for decoration. He also wears a shirt, choker necklace and a breast yoke covered in bone, beads and feathers.

11. 1 female Indian doll. Dress is plain with fringes for decoration. She is carrying a drum. The hair is braided with a hair ornament depicting the four colours red, black, yellow and white, and with a feather. She wears plain moccasins.

12. Contemporary fishing net with six floaters attached. Three red, three white. The netting is made of nylon.

13. 1 fishing dip-net. Handle and oval hoop made of wood, netting made of commercial fabric, tied to the hoop with metal hooks. 1/4 life-size. Length 80.5 cm

All above items were made and/or supplied by  
Harold Thomas  
Shuswap Traditional Basket Making  
Box 694  
Salmon Arm, B.C.  
V1E 4N8 Tel. 250-832-3810

14. Pair of baby moccasins. High top. 10 cm long. These moccasins have one string of red, white, yellow and red around the toes.

15. Buckskin gloves, adult size
16. Moccasins. With blue and green beaded flowers for decoration.  
Ladies size 6
17. 1 small old-fashioned doll made of bark, with dress of rabbit fur which is tied at the waist with a belt. 16 cm tall.
18. Birchbark basket, 13 cm x 11 cm x 16.5 cm
19. Turtle made of ponderosa pine needles. The bottom is made of birch bark. Length head to tail: 10 cm
20. Pine needle basket #1 with lid. Diameter = 6.5 cm, height = 4 cm.
21. Pine needle basket #2, diameter = 8 cm, height = 5 cm. The lid has a ring of birchbark to fit into the basket. Ringed handle.
22. Pine needle basket #3. Diameter 13 cm, height 6.5 cm. Lid has a ring of birch bark to fit into the basket.
23. Birchbark basket sewn with cedar root for trim. Width 11 cm x height 10 cm x length 15 cm.
24. Birchbark basket sewn with cedar root. Width 11 cm x height 13.5 cm x length 20 cm.
25. Birchbark basket sewn with cedar root. Width 9.2 cm x height 11.5 cm x length 17.5 cm
26. Two (2) sample bullrush mats, length 43.5 cm, width 11.0 cm.

## **2. Cross-References to existing curriculum guides and to the Secwepemtsin Grade 5-12 Integrated Resource Package**

### **A. Cuy' e Secwepemtsnem-kt: Secwepemtsin K-3 Curriculum:**

The items, crafts and artifacts of the Secwepemc Cultural kit will fit into the learning outcomes and instructional strategies of the following units in the Secwepemtsin K-3 Curriculum:

#### **Unit 1: Re sxetéqs: Introductory Unit**

##### **Me7 xîlem-kp! Commands for the Classroom**

In this unit, the teacher can use one or more of the dolls, the baskets, the drum and other items of the kit to introduce some basic vocabulary which can then be integrated into Total Physical Response routines, i.e. asking students to get an item, put it away, point to it, touch it, etc. Specific examples of TPR drills that can make use of these items are further presented on p. below.

#### **Unit 2: Me7 élkstmentem re sxyénem:**

##### **Secwepemc Math**

Students can use the birchbark baskets and the pine-needle baskets to practice basic counting and counting with lexical suffixes (-éw'll). They can also be prompted to compare baskets or dolls in size and kind.

#### **Unit 3: Re swéwlem**

##### **Fishing**

The dip net and fishing net can be integrated into the fishing unit as show and tell objects and for demonstration.

#### **Unit 4: Re spixem**

##### **Hunting and Wild Animals**

The materials presented in this guide under "re sk'ulem te scwet'min' " can be integrated into the hunting unit, since tanning begins with having a good hide available.

#### **Unit 7 Re ntsetswe7**

##### **Myself**

##### **ren stemstitemt: clothing**

A comparison between traditional and contemporary clothing can be part of the Myself unit. Students can compare the manufacture and type of clothing long time ago and now. They can also carry out TPR drills pointing to, touching putting on and taking off items of clothing on dolls. Likewise, tanning hide and making moccasins can be integrated into this unit.

**Unit 12: Re setsinem ell re sllekmewes:**

**Traditional Song and Game**

See "Secwepemc Songbook" and "Secwepemc Songbook Teachers' Guide" for more detail on song and bone-game.

**2. Secwepemctsin Grades 5-12 Integrated Resource Package:**

The Secwepemctsin Grades 5-12 Integrated Resource Package, for each grade level, includes two curriculum organizers that are of particular relevance for the language and culture kit: Creative Works and Understanding Language and Culture. Please consult the columns which list Suggested Instructional Strategies and Learning Resources in order to find Grade levels and teaching strategies where the Secwepemc Cultural Kit should be integrated into the curriculum

### **3. Basketry:**

#### **Birch Bark baskets**

The Secwepemc people were noted for the quantity of birchbark baskets they had, and for their skill in birchbark basket making. Baskets were made in all sizes, from small miniature baskets used by children as toys, to large, laundry-hamper size baskets used for storing household goods and provisions. When little girls were old enough to go berrypicking with their mothers, aunts and grandmothers, they were given a tiny mececy'e, a berrypicking basket, which they tied around their waist to go berrypicking.

Secwepemc birchbark baskets were sewn with either split spruce root or cedar-root, depending on what was available to local basket-makers.

The sewing at the top was always done in a zig-zag pattern: Since the stitches would tear in the direction of the grain, even sewing would tear the basket. Thus, one or two long stitches alternate with three to six short stitches. Formerly, Secwepemc basket-makers decorated their baskets with pictograph-like designs or with patterns that were cut into the bark. The rims were also sometimes decorated with dyed leather, cherry bark, goose and swan quills, dyed horse-hair or other things.

## **Me7 K'úlem-kt tek mim'c**

**Let's make a Birchbark Basket  
(Cecilia DeRose)**

Ne7elye ne Cmetem', cw7it re t'sellp  
Me7 kwentem re petse-kt ne sqepts  
Me7 tcusem-kt tek stinesten.  
Me7 yelqintmes wel me7 qwenmintmes.  
Ne scwteps re Pesxqel'qeltemc te megcen,  
ri7 me7 sle7s es plukw'em-kt tek qwllin.  
Me7 kwentem k tsxwiswiyus tek sekw'min',  
ell tek kw'oyi7se tek t'mimen,  
me7 neset ne tqeltks re Xats'ull  
me7 tcusmet tek lecelqwem tek qweqwlillenllp.  
Ta7 put ks yulqws me7 le.  
Le7 ri7 re pepep'cwe7t te s7elksem.  
Me7 nik'enc ell me7 salencwes.  
E pelq'ilcwet ne tsitcw-kt, me7 lleq'entmes ne letep.  
Me7 cwit'entmes ne tsellts'illke7  
tek ts'kenem k sxymew'lls ke7 sqwenen tek mim'c.  
Me7 t'eqencwes re sk'emtsin' tek sxtsets'i7.  
Xeteqs me7 teq'wentec re seqseq'u7t me7 yews re ck'mep.

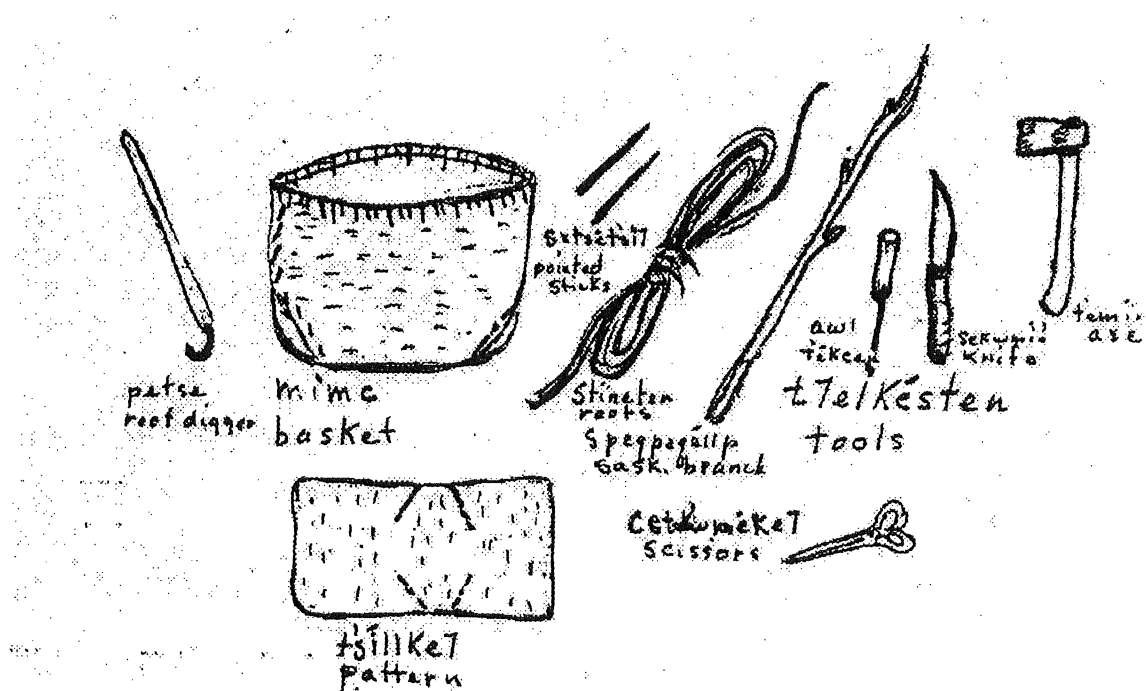
Me7 tntecwes re speqpeqellp ne tk'emtsins re mim'c.

Me7 ewit k st'qwentec re sk'emtsin's re mim'c.

Yiri7 ri7 re mim'c te sk'ulem-kt.

Me7 siq'wenc re stinesten ell re speqpeqellp e yulqwe7uwi'es.

### Re t7elksten:



### **Translation**

Here at Deep Creek, there's lots of spruce.  
In the spring, we'll make our root digger, and we'll look for some roots.  
We'll coil it up till we need it.  
At the end of June will be a fine time to gather birch bark.  
We will take a sharp knife and a small axe.  
We will go above Soda Creek Reserve,  
we will look for a nice birch tree.  
Not too fat of a tree will be nice.  
You cut it and then peel it off.  
When we return home, we'll spread it on the table.  
We'll cut it out in a pattern,  
according to the size of basket you want.  
You will poke the sticks on the top edge.  
First you will sew the sides, then the bottom.  
Then you will put the saskatoon stick on the top edge.  
You will sew the top edge last on the basket.  
This is the basket we made.  
You may split the root and the saskatoon branch if they are too thick.

### **Vocabulary**

**Cmetem'** - Deep Creek (near Soda Creek)  
**t'sellp** - spruce tree  
**petse** - digging stick  
**stinesten** - cedar or spruce root for sewing baskets  
**yelqins-** - to coil up s.th.  
**Pesxqel'qéltemc** - summer month; June  
**xwixweyus** - sharp-edged  
**t'emimen** - small axe  
**Xats'ull-** Soda Creek Reserve  
**yulqw** - thick (tree)  
**pepep'cwe7t** - easier (from p'7ecw)  
**salens-** - to peel  
**lleq'ens-** - to stretch out s.th.  
**cwit'ens-** - to cut out s.th.  
**ts'illke7** - pattern  
**t'eqens-** -to pin s.th.  
**sk'emtsin'** top of  
**t'eqwentes-** - to sew s.th.  
**seq'u7t** - side

ck'mep - bottom

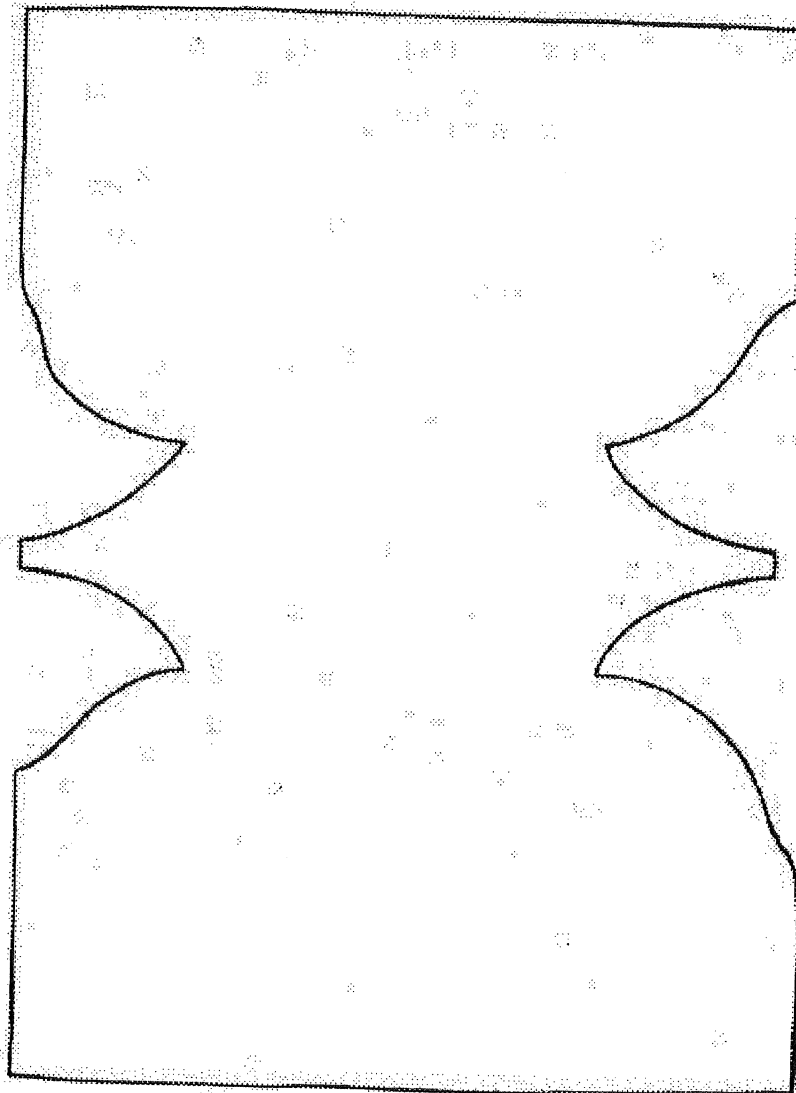
siq'ens- - to split something

### **Suggested Instructional Strategies:**

- ⇒ Gather the props and tools for making a birchbark basket. Teacher demonstrates and acts out the steps in making a birchbark basket for students. Then repeats the sequence a) with a single student, b) with whole group. Follow the steps laid out for Live Action TPR Routines in Secwepemc Language Package Grades 4-10, use this routine as an oral routine, then one that practices reading and writing. Finally, the whole sequence of sentences can be orally repeated and written out again in the first person (I...), third person (he/she...) and with other person endings.
- ⇒ Have students memorize vocabulary relevant to birchbark basket making. Practice vocabulary in class, on flash-cards, with pictures and with real objects.
- ⇒ Review grammatical forms of the TPR routine, in particular lexical suffixes and reduplication
- ⇒ Watch videos on making Birchbark baskets by Mary Thomas (Birchbark Baskets) and by Cecilia DeRose (Re sk'ulem te mim'c). Discuss, in English or Secwepemctsin, the steps involved in making birchbark baskets.
- ⇒ Have students make a birchbark basket in class. Use the pattern provided. This can either be a basket made of real birchbark, or of construction paper.
- ⇒ **You can also use the birchbark and pine-needle baskets for Total Physical Response drills and exercises in the classroom:** Prompt students to count them using plain number words or the suffix -ewll for containers. Prompt students to name which basket is the biggest, which one the smallest. Have students pass baskets to one another, put them on a piece of furniture, under the table, etc. Have them place objects inside the basket and take the objects out again. After the teacher giving these commands to students for a few sessions, students can give them to one another.

## Re tsellts'illke7

(Pattern for birchbark basket)



(Source: J. Teit, The Thompson Indians. Leiden and New York 1900)

**Pine Needle Baskets:**  
(see also Secwepemc Plants and Environment Kit )

## **Re xqwillin'ten**

### **Baby Cradles:**

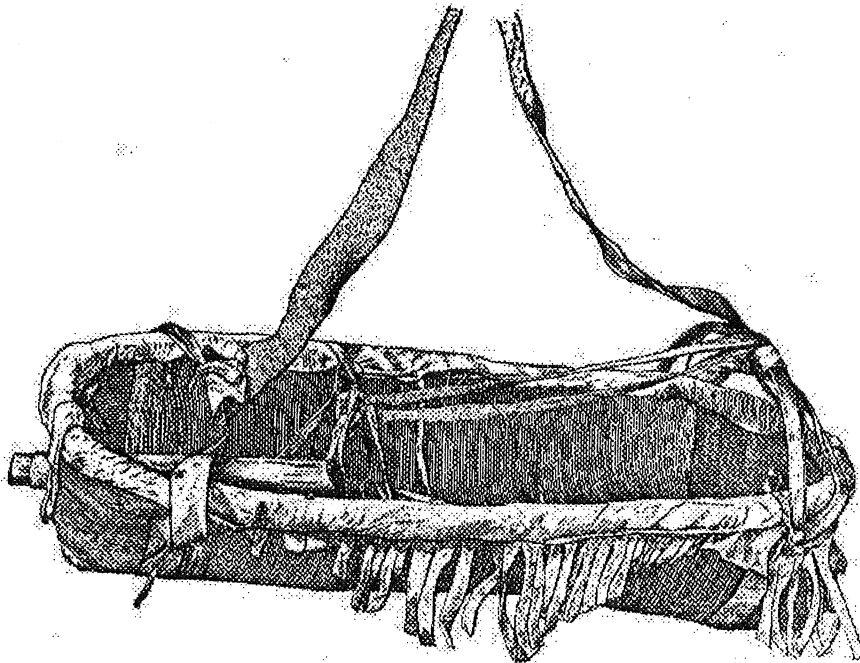
When babies were a few days old, they were placed in their birchbark cradle or baby-baskets. The birchbark cradles were made of two pieces of bark sewed together with cedar root, spruce root or Indian hemp. A hoop of maple-wood or saskatoon wood forms the edge, and it is further strengthened by strips of bark fastened inside. The edge is covered with buckskin, more recently with cloth. Strips of buckskin were tied to the bottom and side of the cradle to keep the baby, who was wrapped tight in blankets, fastened inside. The blanket in which the baby was wrapped was made of softened fawn-skin with the hair on. For more softness and to absorb moisture, the bottom of the cradle was also lined with grass, small fir twigs, softened sagebrush bark or softened cedar bark. Dried, fluffed leaves of arrow-leaved coltsfoot were probably also used. Near the top of the cradle was a willow hoop to keep the baby's blanket off its face and to give it breathing space when it was necessary to cover the cradle. Sometimes bells, beads and other things were attached to this to attract the baby's attention. In the bottom of the cradle people sometimes placed a wooden or birchbark conduit to carry off the urine of the infant. Different shaped conduits were used for male and female infants. Cradles also had a carrying strap, so women could carry the cradle on their back. The Northern Secwepemc people also made baby baskets that were entirely covered with buckskin. Old cradles were often hung in trees after the babies had outgrown them.

**Adapted from: James Teit, *The Thompson Indians of BC*, p. 308-309**

**James Teit, *The Shuswap Indians*, p. 585**

### **Suggested Teaching Strategies:**

- Review, in English and/or Secwepemctsin, the steps for making birchbark cradles.
- How were babies tied into the cradles long time ago? What was the purpose of bundling them up tightly?
- How are babies wrapped up? Have the teacher give a demonstration.
- How were babies kept clean in their birchbark cradles long time ago, before people had diapers?
- How were babies entertained in their cradles?
- Have children handle the baby baskets in the collection and describe how they are made and what they are/were used for.



**q'7es te qwillin't**

## **Re Snine (Owl Story)**

Told by Ida William, 1986

Translated and transcribed by Mona Jules and Marianne B. Ignace

**Le q'7eses re qelmucw w7ec-ekwe, t'ri7 pell-skuye, te kw'oyi7se.**

Long time ago, there were people around here, and they had a small baby.

**M-yistes t'u7 ne tmicw.**

They camped over there on that land.

**Kw'oyi7se-ekwe re skw'imem'elts.**

Their baby was tiny.

**M-kenmes-enke, k ts'exentes re qewtens.**

I don't know why, but [the woman] was looking at her hair.

**Tsqwiqwqnem, tsqwiqwqnem.**

Red haired, red haired.

**Tsec.cits re sxelwes te qewtens.**

She fixed her husband's hair.

**Re skw'imem'elt m-ts'7umes.**

The baby was crying.

**Yewsens.**

They found it a nuisance.

**Kwens-ekwe re xqwillin't.s,**

She took the birch-bark cradle,

**m-tsq'pellewens, ne sk'empellews te letent.**

and set it outside the tent.

**tsyem-ekwe ne tsitcws, ne letent.s.**

They were staying in their home, their tent.

**Ta7 ks necwentsut.s es ts'exentes re skw'imem'elt.**

She didn't make an effort to check the baby.

**M-estukw.**

It was quiet.

**Estukw re skw'imem'elt.**

The baby was quiet.

**M-q'7eses m-stp'enllexwes es ts'exentes.**

After a long time, she went out to look.

**Yiri7 re m-skik'ey's.**

There was nothing.

**Tsukw re xqwillin't neri7 re stseqs.**

Only the cradle was sitting there.

**Re nine tsnesmens, m-kwenses re skw'imem'elt.**

The owl had come, and had taken the baby.

**Qwetsetses ne tek mutes-enke.**

It had taken him to wherever it must have lived.

**Pixcts'es t'ri7 tek stem.**

It hunted different things for him.

**Seqwyits, t'ri7 stem,**

Rabbits, whatever,

**kwect.ses te s7illens re baby.**

and took them for the baby to eat.

**M-twit.s re tuwiwt, re sqeqlemcw.**

The child grew, became a boy.

**Ptinesmens kenem wel westem te snine.**

He thought about it, and wondered why he was kept by the owl.

**Sewens re snine, t'he7e k tskwentmes**

He asked the owl, where he was taken from.

**Lexey'ectem te snine,**

He was told by the owl,

**"Yewsens re7 stet'ex7em,**

Your parents found you a nuisance,

**tsq'pellcwent.s te tsk'empellcw.**

and set you outside.

**Qeqnimentsen te7 sts'7umucw, wel tskwentsen."**

I heard you cry, that's why I took you.

**K'ulcts te tskwinek ell stskwils.**

He made a bow and arrows for him.

**W7ec re pixmes le twiwt, w7ecwes te kekew.**

He used to hunt, the young boy, going far.

**Te snine tsuntem,**

He was told by the owl,

**"Ta7ews k spenhe7n ke7 skucénucw."**

Don't go too far.

**Nexell es pelq'entem te stet'ex7ems.**

It was afraid that he would be returned to his parents.

**Mus-ekwe.**

Four times [he wondered].

**Kenem wel ta7ks necwentem te snine es kucéns.**

He wondered why he wasn't allowed by the owl to go too far.

**Qwmiw's.**

He was wild.

**Negwilcwes.**

He was hiding away.

**Negwilcwes es ta7es k swiktem.**

He was hiding away, so he wouldn't be seen

**neri7 te tsyem te qelmucw.**

by the people camped there.

**Kell yiri7 re stet'ex7ems.**

But they were his parents.

**Pelq'ilc cuy'tsem ne snine e r7aleses.**

He returned again to the owl that night.

**Lexey'ens re snine,**

He told the owl,

**"M-wiwkem-ken te qelmucw."**

I saw people.

**Tsuntem te snine,**

He was told by the owl,

**"Ta7ews cwuy'tsem t'u7 ke7s nes."**  
Don't go over there again.

**Ta7 ks k'elnems.**  
He didn't listen.

**Tsnes cwuy'tsem neri.7.**  
He went over there again.

**Sesuxwenst ne tsyemes re stet'ex7ems.**  
He came down to where his parents were camped.

**Wiktem-enke te qe7tses, wel kwéntem.**  
He must have been seen by his father, and he was taken.

**Tsuntem te stet'ex7ems es pulst.s re snine.**  
He was told by his parents to kill the owl.

**K'ulcts ts'ilem te q'ilye7ten.**  
He made something like a sweathouse for it.

**Neri7 re tencit.ses te xixeyt te scenc.**  
And in it, he put hot rocks for it.

**Ts'ilem-enke t'7ene k stec k stencit.sem.**  
It must have been like that that he put it in there.

**Re sqeqlemcw m-neses lu7 ts'ilem te "fly".**  
The boy went in there through something like a fly,

**W7ec re sicwmes te sewllkwe ne scenc.**  
He was spilling water on the rocks.

**Llegwllgwilc ne xwiyu7lecw te ri7 t'7hen.**  
[the owl] was jumping all over the ground, everywhere.

**Ta7 k sxenwellens es tp'enllexws.**  
It could not get out.

**te xixeytul'ecwtens, re xixeyt te scenc.**  
from that hot place, the hot rocks.

**Qwtseqes.**  
He died.

**Re tuwiwt yiri7 re m-sqwtsetses.**

The young boy set out from there,

**Pelq'ilc ne stet'ex7ems.**

He returned to his parents.

**Twiiwt-enke put re sxyemwilcs.**

He must have been grown up some, he had become bigger.

**Pulstses re snine,**

He killed the owl.

**qwnekstmens.**

He ruined it (tortured it)

**Yiri7 m-kwentmes te stet'ex7ems,**

Then he was taken back by his parents,

**yiri7 m-sw7ecs ne stet'ex7ems tikwemtus.**

Then he stayed with his parents all the time.

**Ell lem pulst.s re snine.**

And he was the one that killed the owl.

**Yiri7.**

That's all.

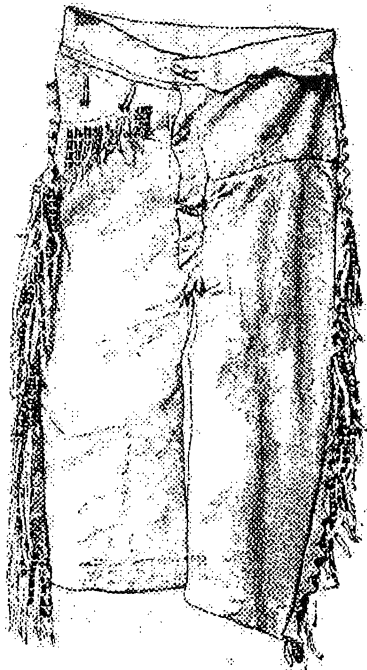
### **Snine-Story Teaching Strategies:**

- Tell the above story, using various props, including a birchbark baby basket with a baby and an owl.
- Have the children act out this story, using various props and costumes. One student or the teacher can be a narrator or commentator.
- Discuss the relationship between owls and babies: Did you know that baby owls cry almost exactly like human babies? What is the role of the owl in Shuswap culture?
- In this story, whose fault was it that the baby was stolen by the owl? What does this teach us about parenting?

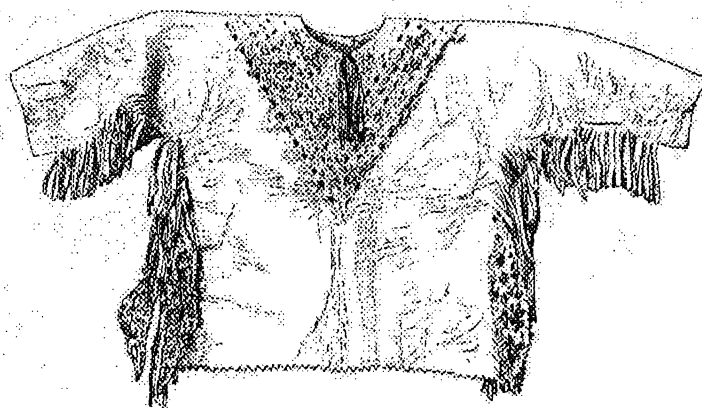
### 3. Re Secwepemc re stsyexs: Traditional Clothing

Le q'7es te qelmucw tsukw t'ucw re syexs ne scwet'mel'eqs. Xexe7-enke lu7 re tsqwetsten. M-pixmes ell m-t'icwts'us xwexweyt lu7 te ts'i7 ta7 k stustes. M-estullens re ts'i7, m-tcitsmenes, m-yews re m-s7iq'ens re sp'ey, ell m-k'ulmes te scwet'min.

M-kwenses re ts'i7 re titen'cs, m-k'ulmes te st'eqwmin'. Ell e m-kwenses te qweqw'7u7ll ell m-k'ulenses re petkwetens. M-yews yiri7 re sk'ulems re sxet'emcens, re sillts'u7uw'is, re stektits'e7s, re llellucws, ell xwexweyt re stemstitem't.s.



Q'7es te sxet'emcen



Q'7es te stektits'e

**Teaching Strategies and Activities with Traditional Clothing and dolls in Secwepemc Culture Kit:**

- Play show and tell with the dolls. Have students handle them. Ask questions about what kind of clothing is this? What colour is this?
- Carry out Total Physical Response routines with the dolls and the cradles: Put the doll in the cradle. Cover her up. Give the cradle to Mary. Mary, hold the doll in the cradle, etc.
- Have students do illustrations of traditional clothing using the dolls as models, along with captions and/or Secwepemc explanations of clothing. Useful sources of information on Plateau dress are Teit, *The Shuswap* (1909). Teit, *The Thompson Indians of BC* (1900), Leslie Tepper (1987) *The Interior Salish Tribes of BC*, which shows numerous historical photograph of traditional Secwepemc and Nlakapmx clothing.
- Invite an elder to class to explain about traditional Secwepemc clothing and how it is made.
- As an extension, visit the Secwepemc Heritage Park and have students see and experience traditional outfits.

## **Re Sk'ulem te Scwet'min'** **Making buckskin**

### **Suggested Teaching Strategies:**

- As a webbing activity in Secwepemctsin or English, brainstorm with students on the different processes and tools involved in tanning buckskin.
- Have an expert buckskin tanner give a presentation or demonstration to the class on the steps involved in tanning buckskin.
- Discuss the making of buckskin and the skill and knowledge that goes into working on hides
- Make a display of illustrated steps with captions. Students can also individually draw and write up an illustrated guide.
- Older students can tan a hide in class as a project, taking turns to do the steps. Carefully plan what activities you will do in class, and how you will arrange for long enough periods of time to get the scraping and stretching done !
- Work through the text below and the steps in making deer-hide with the students. Use pictures to show the actions, as well as hide and tools.
- Have students memorize the vocabulary and work with the text. They can turn this into a reading activity, a grammatical exercise by changing the forms from second to third or first person, etc., and a writing activity. (See Secwepemc Language Package Grades 4-10: TPR Live Action Routines)

### **Re Sk'ulem te Scwet'min'**

Es k'ulems te scwet'min', xeteqs m-k'ulens re qelmucw xwexweyt re t7elkstens. M-qeptsmes, m-tskwnem te mulc, ell m-k'ulens re t7iq'men's. Re t7iq'ke7 tsk'ult.s te lleqlleq'll, e yews te secul'eqs. Re sk'etst, tsk'ulst.s te scenc. Re clleq'men, m-tsk'ulst.s te qweqwli7t. Yiri7 lu7 re nuxwnuxwenxw re s7elksts, k'emell lu7 m-w7ec re tsknucwstmes te sqelqelemcw.

**Yiri7 re slexyect.s re stet'ex7em-kt tkenhe7e re s7elkstmentem re sp'ey:**

- 1) Xeteqs me7 mesesq't, me7 ctsetkwenc ne tswec, ne ts'elletkwe. Me7 yews me7 kwenc te sekw'min, ell me7 tcits'mencwes re t'emen.
- 2) E wi7ucw te7s tcits'em, me7 iq'enc re scwet'min ne t7iq'ke7.
- 3) Me7 qwenc re scwet'min' ne sts'emqin' wel me7 selesq't e yews kellesq't. Me7 ts'xentec.
- 4) Me7 t'upenc re scwet'min' ne t'upke7
- 5) Me7 gexentec re scwet'min ne clleq'men'
- 6) Me7 yews re sk'epenc wel me7 le7 re scwet'min'
- 7) Me7 k'epenc cu7tsem te sk'etst wel me7 qwetqwet.
- 8) me7 k'ulem-k te yuqw'i
- 9) Me7 yews me7 s-qw'exey'lek'menc.
- 10) Le7 ell qwetqwet pyin re7 scwet'min'. Me7 k'ulem-k te sillts'u7uw'i!

**Vocabulary:**

- scwet'min' - buckskin  
ctsetkwens - to soak something in water  
tcits'em - to shear, to cut  
t'emen - fur  
iq'ens - to scrape something  
t7iq'ke7 - scraping pole

**qwens** - to soak

**sts'emqin'** - brain

**t'upens** - to wring or twist something

**gexentes** - to lace something

**clleq'men'** - tanning frame

**k'epem** - to tan or stretch a hide

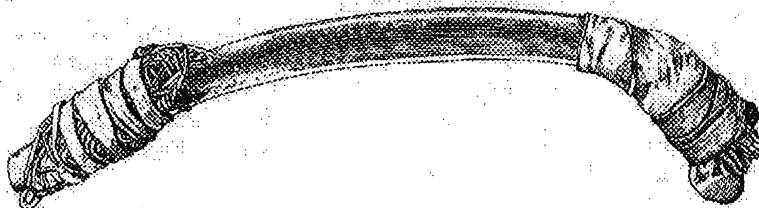
**sk'etst** - tanning stick with stone or metal tip for softening the hide

**qwetqwet** - soft

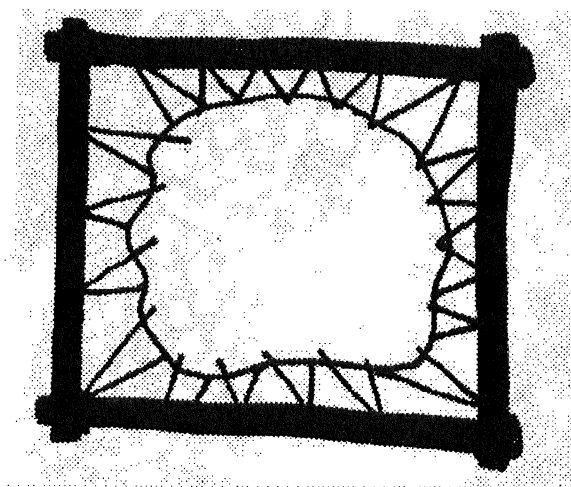
**yuqw'i** - punky wood

**qw'exey'lek'em** - to smoke a hide

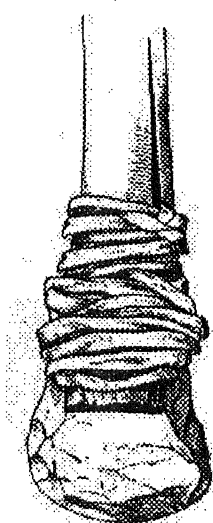
## Re t7elksten:



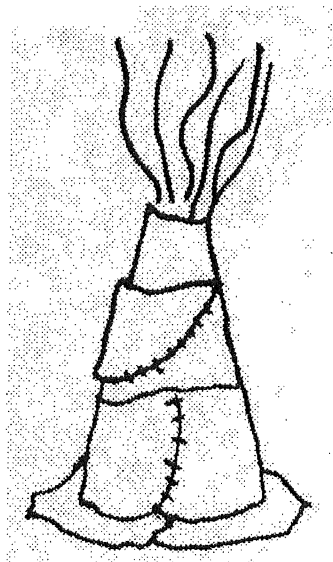
secul'eqs te t7iq'ke7



Re clleq'men'

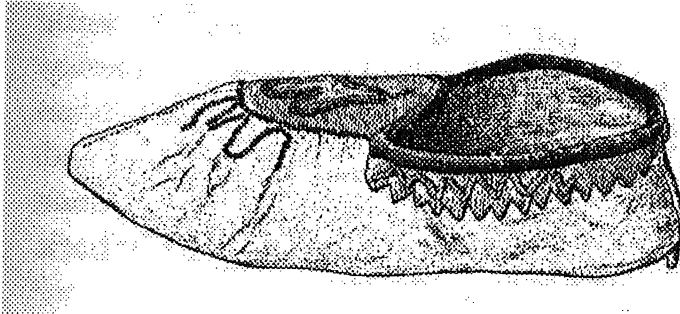


**re Sk'etst**

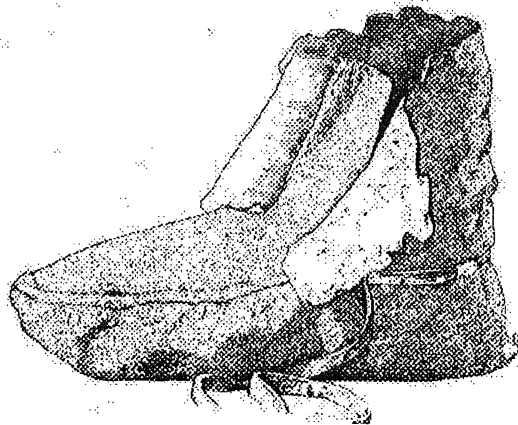


**Re xqw'exey'lek'men**

## **Re Sk'ulem te sillts'u7uw'i** **Making moccassins**

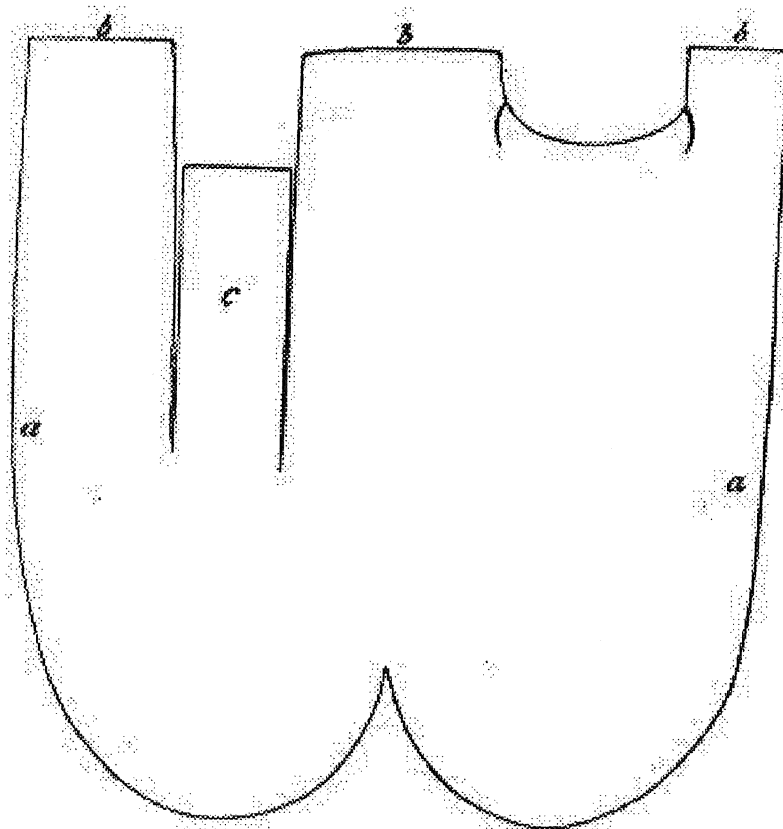


**Q'7es te sillts'u7uw'i - Old-fashioned moccasin**



**Moccasin with sewn-in tongue**

**Re silts'u7uw'i te ts'illke7**  
**Pattern for making old-fashioned moccasins**



## **Instructions for Making Old-fashioned Moccasins:**

Above is the pattern for old-fashioned moccasins made of a single piece of leather. There was no seam at the inner side, but the hide was turned over the foot and cut off to conform to its shape. A strip of fringed buckskin was often sewn into the outer seam (a). The top of the moccasin was brought around to the heel, and both sides were cut off at the heel and sewn together (b). When this was done, a strip of the sole was left extending backwards over the heel. This was not cut off so as to form a seam with the pieces that were folded over the sides of the heel, but was left standing in the shape of a trailer. The part of the moccasin that lay over the instep was then cut so as to form a tongue (c). The upper edge was cut off straight at about the height of the ankles, and furnished with a lacing. To this edge the leg-piece was sewn, which was generally pinked. When in use, the leg-piece lapped over the tongue in front and was tied with lacing. Sometimes a fringe was inserted in the seam joining the upper to the moccasin.

**(From: James Teit, The Thompson Indians of B.C., p. 210)**