

SSI Conservancy Stewards in Training Program

Station Sheets

FOREST SENSORY SEARCH

Theme: Using senses to explore a forest

Objectives:

- ✧ Use all senses (except taste) to discover a forest.
- ✧ Demonstrate respect and care for a forest.

Duration: Each station is 35 min for activities, 5 min for reflection, 5 min to move on

ACTIVITY	TIME	EQUIPMENT
<p>If weather allows, students remove shoes and socks, to go gently in the forest.</p> <p>Introduction: Our senses can inform us of many different things. What are our senses? (With students sitting in a circle with eyes closed test their different senses: i.e. what do you hear? What do you smell? Place a different object in each student's hand, have them explore it silently, then ask them in turn to describe its feel and smell.)</p> <p>This is a very special place because of the plants and animals that live here in this mature forest. We are going to use our senses to see what we can learn about the forest: what lives here, what things are the same, which are different, how they are all connected to each other?</p> <p>The students open their journals to pages 3 & 4. There they will find a list of things to search for. They are to find something on their list, show it to another person and then check it off.</p>	5 min	
Exploration and recording in their journal	30 min	
<p>Reflection: A review of their findings.</p> <p>Did anyone find anything different in that category?</p> <p>In what way does what you found connect to some other living or non-living thing in this forest?</p>	5 min	

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CLUES TO BURGOYNE BAY’S PAST

<p>Theme: using a compass to travel through the past</p> <p>Objectives:</p> <ul style="list-style-type: none"> ✧ Demonstrate compass use of the four cardinal directions. ✧ Listen to stories of First Nations and European settlers in Burgoyne Bay. ✧ Explore evidence of Burgoyne Bay’s history and make inferences about the past. <p>Duration: Each station is 35 min for activities, 5 min for reflection, 5 min to move on</p> <p>Set-up: Lay-out compass course with appropriate artefacts, photos and clues in tins. To prepare the compasses for this grade level, tape a big black arrow over the small one.</p>
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History notes for this station are taken from material provided by Chris Arnett.

ACTIVITY	TIME	EQUIPMENT
<p>Introduction:</p> <p>What does the word history mean?</p> <p>Every place has a history of its own, just like every person has their own history. We know lots about this bay because there are still people living in the Fulford Valley that have relatives that lived here hundreds and even thousands of years ago. Some history we learn by listening to our elders, some from written records and some from archaeologists. We are going to use the compass to find clues to the past that are hidden in this area.</p> <p>Give a brief lesson: four cardinal directions (N,S,E,W), the needle points to magnetic north, spin the dial to your heading, hold the compass level, turn your body VERY slowly until “the red is in the shed”, look forward and choose a spot in line, then head that way. See More Notes on Compass Use below.</p>	10 min	8 compasses sign with “HISTORY”
<p>Activity:</p> <p>1. The leader and students start at the marker and take the first heading on their compass (South). Walk until you hit the two big rocks. Open the box. Study the artefacts. Who do they belong to? Do a short intro on place names of features (valley, mountain). We call that mountain Mt Maxwell but it was not always that name. It has been called Hwmetutsum. (Make the point that different inhabitants have their own names for places). Tell the Cowichan story.</p>	25 min	5 boxes cedar bracelet stone point

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ACTIVITY	TIME	EQUIPMENT
<p>2. Take a new heading to the North, walk until you find the box, saw and spike. Open the box and look at the photos and artefacts. Have the kids speculate briefly on the artefacts, then pass around the pictures so each has one to examine closely. Ask them to study their picture quietly then go around the circle asking each to do a brief “I see., I think..., I wonder...” about the photo. Encourage discussion about the “I wonders.” Last, have a look up the mountain to evidence of recent logging.</p> <p>3. Take a new heading to the East, walk to the house site, find the box and artefacts. Open the box, ask questions and look at the photos and artefacts.</p> <p>4. Take a new heading to the West, walk back to the start point and find the box and cow bell. Open the box, ask questions and look at the photos and artefacts. Tell the story about the Maxwell family’s attempt to have a cattle “farm” on this site; drawing in the name change of the mountain and a good rustler story.</p>		<p>Artefacts: saw, spike, cow bell, photos of Burgoyne history, bottles</p> <p>Optional: Dried apples for last tin.</p>
<p>Reflection: Ask “Do you remember what you learned at each spot?” Have them recall and check off the box for each spot on page 7.</p>	5 min	

1. **Large Rocks:** Cowichan Story of Hwmut’etsum – How do local stories explain a sense place?

Hwaaqwum/Burgoyne Bay is spiritually significant to the Cowichan people for the magnificent promontory of Mount Maxwell that dominates the Burgoyne Valley. In Hul’qumi’num’ the mountain is **Hwmetutsum** (Bent Over Place) and it played a pivotal role in a Cowichan Creation Story regarding a victory over a monster called **Sheshequm** that lived at Octopus Point on Vancouver island opposite Burgoyne Bay. One of the important teachings of this story is the necessity of being spiritually powerful in order to overcome seemingly insurmountable obstacles.

A monster lived in a cave beneath the water off Octopus Point on Vancouver Island. Its name was **Sheshuqum’** (Wide Open Mouth) in reference to his abilities to devour canoes and their occupants as they passed by. One account states that Shashequm “would open his mouth and suck in a huge gulp of water, the canoe, traveller, and all.” Another version states that **Sheshequm’** was a giant head that “couldn’t move but he was alive like a man. He could open his mouth and shoot out a great long tongue that reached right across to Salt Spring Island.” **Sheshequm’** wrapped his tongue around

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the canoe throwing it and the occupants into his gaping mouth. On Salt Spring Island, the tall mountain overlooking Burgoyne Bay saw everything but was powerless to help.

On Vancouver Island, the elders and heads of various Cowichan families gathered in Maple Bay to discuss the problem. After much discussion, one of the leaders declared, “that only a person of supernatural strength and wisdom could find a way to rid us of this demon.” He urged the young men to search in all directions for such a person. One youth knew exactly where to go and set out for Point Roberts to seek the help of **Smuqwuts** who had “the strength of a thousand men.” The young man left Maple Bay for Salt Spring Island careful to avoid **Sheshuqum’**. He beached his canoe in Burgoyne Bay and made his way up and over Mount Maxwell towards what is now Ganges harbour where “a friend who lived there lent him a canoe.” The youth then paddled through Active Pass and across Georgia Strait where he was able to locate **Smuqwuts** at his home on Point Roberts. **Smukwuts** agreed to help and took up his great sling to hurl a giant boulder at **Sheshuqum’**. The boulder shot high in the air landing near Ladysmith. **Smuqwuts** tried again and the second stone fell short falling in Active Pass where it may be seen today on the shoreline. He took a third great boulder and hurled it towards **Sheshequm’**. This shot landed a short distance north of the beast. **Smuqwuts** exclaimed that the mountain on Salt Spring Island was too high and interfered with his aim. “Wait a while and I shall ask him to crouch down.” And he called to the mountain’s spirit, asking him to hunch down and so give him a clear shot at **Shashequm**. The spirit of the mountain was only too happy to do as he was asked, for he had seen so many good men sucked to their death by **Shashequm’**. The mountain “lay down on its belly, its shoulders humped up and its head drawn in,” to allow **Smukwuts** a clear shot.

The fourth and final boulder hurled by **Smukwuts** struck **Sheshequm’** in the face, knocking off his lower jaw before rolling into the water off Octopus Point. However, **Sheshequm’** was not completely destroyed and “a part of him still lurks in those deep waters.” Although he can no longer draw canoes and people to their destruction he makes his presence felt in the great whirlpools that sometimes plague these waters of Sansum Narrows. Even today people give the area a wide berth when passing by Octopus Point. The mountain remained as it was and its characteristic shape gave rise to its name **Hwmut’etsum** (Bent Over Place).

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2. Logging: What story do these artefacts tell us about Burgoyne's history?

In addition to raising cattle, farming and orcharding, the Maxwells pre-empted old growth Douglas fir forest for the purpose of logging. According to Joe Garner, the Maxwells: "logged masts and spars with oxen in the 1870s. Then they bought a wood-fired steam donkey and eight big horses to swing the logs and piling down to the skid road to Burgoyne Bay."

Sam and Dick in particular, become well known as loggers, perfecting techniques for hand-logging the large old growth firs found around Burgoyne Bay into the water. They would select a fir standing near the water's edge, and after making an undercut, place a stone or a three-inch round steel shafting in it. They would then make a backcut up to within half an inch of the undercut and hammer wedges into it. As the tree began to move forward: "it just seemed to leap forward and rocket out and over the rocks until it landed with a great splash." The Maxwells referred to these as "stumbers." Stumps from these "stumper" Douglas-fir trees can still be seen around the bay. Further up the forested slopes, Dick employed other classic techniques of a hand-logger. As Bob Akerman explains: "Dick Maxwell used to log with horses. Sometimes he'd go up the hill above the water and he would fell a big tree down hill and then he'd go down and take the top off. Then he'd take the bark off one side and use a Gilchrist jack to turn the log so that it would slide down the hill on the slippery debarked side to the flat where he'd use the horses to haul the log to the Bay (According to Bob, one of these large firs can still be seen on the slopes above the north side of the bay where the log impaled itself into a large stump as it slid down the hill.) The loggers then simply cut the rest of the log sending it on its way leaving the impaled section where it was.

Aside from the land they clear-cut for pasture, the Maxwells logged selectively – and sustainably – on their former holdings, leaving many old growth trees that remain standing to this day

Students should look to the South-West. What evidence do you see of recent history?

3. House Site: What clues to Burgoyne's history are visible on this spot?

Burgoyne Bay has been a popular place to live for over three thousand years. There is evidence of how people have used the plants and animals of this area, there is also evidence of where they have lived.

You can spot some of the Settler's house sites. Do you see any clues here? Introduced plants?

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In other places there may be stone foundations or chimneys. What evidence would still remain after 100 years? Bottles, metals, china...

4. Cattle: What story do these artefacts tell us about Burgoyne's history?

Before long, through the pre-emption system, Maxwell and Lunney had acquired some 360 acres of land with the idea of establishing a cattle ranch, setting a land use pattern for the Burgoyne Valley for the next 100 years. In 1862 they imported 150 head of Texas longhorn cattle from Oregon to Victoria where they were driven over the Cowichan Trail before eventually being transported to Burgoyne Bay where, according to local tradition, they swam ashore. The cattle operation was plagued by rustlers for many years. In March 1867, a Victoria newspaper reported: "Five years ago he [John Maxwell] placed on his farm 150 head of cattle. Since then he has sold only 14 head, and today he counts only the original number that he imported – the increase having been systematically slaughtered by Indian and white cattle thieves."

In May 1867, the editor of the British Colonist (forerunner of the Time Colonist) in Victoria reported that: "Mr. John Maxwell, from Salt Spring Island, relates a doleful tale of the state of affairs there...cattle are being systematically slaughtered and stolen by Indian and white cattle thieves...the Law is a mockery on the East Coast of Salt Spring Island...the settlers are at the mercy of any marauding savage or white villain...raids have become a daily matter...John Maxwell warns that the patience of the settlers is so sorely tried that however law abiding, they may be excused for taking matters into their own hands..."

There is a well-known account of how Maxwell and some comrades frightened the rustlers with a harmless ambush somewhere below Mount Maxwell but according to one of his sons, Dave Maxwell, born 1873, the rustlers were never apprehended. As Dave Maxwell explained in a 1961 interview: "His partner [Lunney] used to tell us some of the trouble he had with neighbours shooting their cattle. They'd just shoot them and take them to Nanaimo and sell them and that's all there was to it. You could never catch them. I don't think they ever caught them. I know we had some cows come home with a bullet hole in the bell where he [the rustler] shot too low."

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More Notes on Teaching Compass Use

Due to the young age of the children some time will need to be taken to explain the proper use of the compass.

Use the large compass to show the kids the parts: the flat “table” part, the round disc part that spins, the needle that floats, the “red shed” and the big black arrow.

Ask them if they know the four main directions: north (north pole/Santa), south (warm climates), west (sunset) and east (sunrise).

Show them that the needle floats in water and is a very thin piece of metal that will spin until it points north. It is very important that they hold the compass level, like a table. This allows the needle to float and not get stuck. The needle always points to the north, but we don’t always want to go north.

First, we want to go south. Spin the dial until the S is at the top, by the arrow (because we want to go south). Make a “tummy table” with your journal and place the compass on top. Touch the back of your table to your tummy and pretend it is stuck there. Slowly turn your body until the “red is in the shed” (needle [red] is between two green markings [shed]). Turn your body not your table.

Look to where the black arrow is pointing. Point that way with your arm. Is everyone pointing the same way? Let’s go!

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Plant Clue Card

1. I am a tree.
2. I have such big leaves. Some are bigger than your face.
3. I make lots of shade in the forest with my big branches and big leaves. In the fall my leaves turn yellow or brown before falling off for the winter.
4. I have golden brown winged seeds that slowly float down like helicopters in autumn.
5. Moss loves to grow on my branches and on my trunk!
6. First Nations people rubbed my leaves on boys' faces so they wouldn't grow thick whiskers and used my wood to make paddles.
7. Settlers used my wood for making furniture, flooring and tool handles.
8. People continue to enjoy my wood for making bowls and furniture.

My name is Big Leaf Maple. Where am I?

Plant Clue Card

1. I grow 30 to 150 centimeters tall, so that means I am about how high up on your body?
2. I like swamps, wet meadows and wet mucky forests.
3. In the fall my leaves may be very big before they die. (They might be taller than some of you)
4. Although you can't see this now, maybe you have noticed me in the spring when I am very yellow and very stinky.
5. First Nations people used my large leaves to line berry baskets and in steaming pits. My roots can be steamed or roasted and eaten in times of famine.
6. Black bears like to eat my roots, even though I stink.

My name is Skunk Cabbage. Where am I?

Plant Clue Card

1. I am a tree.
2. I have scaly needles instead of leaves.
3. I like wet soil in shady habitats.
4. First Nations called me The Tree of Life. This is because they made so many things from me – dug-out canoes, house planks, totems, harpoons, clothing, mats and baskets.
5. First Nations said my power is so strong that a person could receive strength by standing with his or her back to my trunk.
6. Settlers use my wood for building boats and houses.
7. People continue to use my wood for roof shakes, siding, decks and fencing.

My name is Western Red Cedar. Where am I?

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Plant Clue Card

1. I grow from 30cm to 70cm tall. How high up on your body would this be?
 2. I am all green.
 3. I like wet places like stream-banks, swamps and ditches.
 4. I am a part of an ancient group of plants that grew to the size of trees when dinosaurs roamed the Earth (if you are thinking of ferns that's not who I am)
 5. First Nations people ate my spring shoots as a vegetable after removing the papery coating on my stalks, but eating too much may be poisonous to animals and people.
- My name is Horsetail. Where am I?

Animal Clue Card

1. I am somewhat flat but wide, up to 25cm wide. How wide is that with your hands apart?
 2. I am purply-red in colour.
 3. I dig into mud at the bottom of the ocean, that way I'm not so easily noticed. (Why wouldn't I want to be noticed?) I don't want to be noticed because I don't want to be eaten, and I like to surprise and catch my food.
 4. I don't have a skeleton inside my body like you. My skeleton is on the outside. It's an exoskeleton. (say it). How do you think I can grow bigger when I have a shell or exoskeleton? (When I grow, I push off my old smaller shell and have a new larger and at first softer shell underneath).
 5. I have eight legs but two of them are shaped as big claws. The better for catching my food and holding it to eat. Good for scaring off people too who might want to pick me up.
 6. First Nations people and settlers like to eat me. Do you?
- My name is Dungeness crab. Where am I?

Animal Clue Card

1. When I am beginning life I am teeny tiny microscopic. I am plankton floating around in the ocean currents.
 2. But as an adult, when you might notice me, I am a grey-white colour.
 3. I have a shell that I make from the salts in the ocean, especially calcium. Do you have calcium in your body? Where does it occur? Like your bones and teeth, my shell is hard too and white.
 4. My shell has ruffles (not the potato chip kind!) on the outside. On the inside, where my fleshy bits are, my shell is very smooth.
 5. If a grain of sand gets in my shell, I coat it until it forms a pearl.
 6. I was brought from Japan by settlers 100 years ago and now live here.
 7. I can live for 20 years.
- My name is Japanese Oyster. Where am I?

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Animal Clue Card

1. When I am beginning life I am teeny tiny microscopic, I am plankton floating around in the ocean currents.
2. I too have a shell that I make from the salts in the ocean, especially calcium.
3. I am whitish
4. I like to live buried 30cm deep in sand, gravel or mud. If you were to try to dig me up, how much of your arm would have to go into the mud to be 30 cm deep?
5. I can live for 20 years.
6. First Nations people like to eat me cooked fresh or dried. Settlers like to add me to chowder. And people today love to eat me. I wonder if you do.

My name is Butter Clam. Where am I?

Animal Clue Card

1. I am in the snail family.
2. I am a creamy colour on the outside and brown on the inside.
3. I like to live in sand.
4. I lay my eggs - in the shape of a collar - in a thin layer of jelly that is protected by a thin layer of sand.
5. I eat clams by drilling into their shells and sucking them out.

My name is Moon snail. Where am I?

