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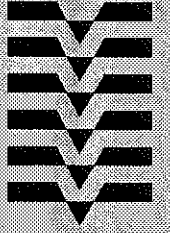
This resource was developed by the Siyá:ye Yoyes Society to support educators in meeting provincial and locally developed aboriginal curriculum. It was developed help ensure that teaching and learning with respect to First Peoples in British Columbia is based on authentic knowledge and understanding, as articulated by Elders and other educators.

Aboriginal culture is so much more than crafts or activities and it is essential to retain the authenticity of the appropriate cultural teachings as presented by Aboriginal Elders. This resource is not intended to be a 'stand-alone' document, but rather to be used in conjunction advice from local knowledge keepers.

Permission is granted to use and/or photocopy from this resource, for educational purposed only, provided that every effort is made to:

- involve local Elders and educators in the presentation of included material
- ensure connections are developed and maintained between the classroom and local First Peoples communities or organizations

Recognize that local cultural protocols and ownership exist, and permission for use of cultural materials or practices such as legends, stories, songs, designs, crests, photographs, audio visual materials, and dances should be obtained through consultation with local individuals, families, Elders, hereditary chiefs, First Nation Councils, or Tribal Councils.



Unit 1

Module 1

- Who Are the Stó:lā? -

FROM TIME IMMEMORIAL

UNIT 1 • Who are the Stó:lō?

Learning Outcomes and Purpose of Module 1

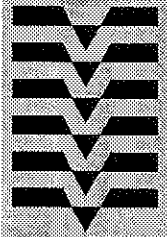
To help students:

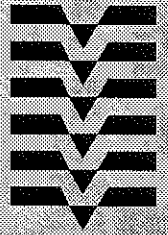
- understand the meaning and significance of the term Stó:lō
- develop an understanding of and an appreciation for the values of the Stó:lō
- demonstrate an awareness of Stó:lō history in the context of major historical events
- explain the role and function of oral tradition as a means of cultural transmission



Teacher Information

The maps and overlays included in this section are designed to give the student an understanding of traditional Stó:lō territories prior to contact with European settlers. They are also designed to give the student an understanding of how this land base was reduced by various governments once Europeans and others settled in British Columbia. (See pp. 27 - 33)





Concept Outline

A. Welcome Song (cassette)

Whenever the Stó:lō would have a gathering they would traditionally welcome their guests by singing a welcome or greeting song. These songs would vary slightly from village to village but everyone would recognize them as greeting songs. Greeting songs are still sung today at most Stó:lō gatherings.

Play the welcome song as a means of introducing each lesson in the Stó:lō curriculum.



B. Know/Wonder - introductory activity for student log.

The purpose of this activity is to find out what prior understanding students have about First Nations People in a very general sense.

- choose Blackline Master either 1a (primary - p. 23) or 1b (intermediate - p. 24)
- ask students to fill in the top two sections of Know / Wonder Sheet sections 3 and 4 are to be filled in at the end of module #1 as part of the assessment).

This activity can be done:

- as a whole class activity using a wall chart
- on an overhead along with individual photocopies of Blackline Masters
- in small groups, or with pairs of students, working cooperatively sharing ideas with the entire class
- as an individual student assignment and then shared with the class after the ideas have been recorded



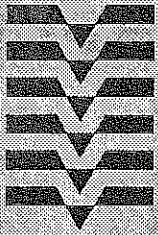
C. Teacher Directed Discussion: Timeline

- Prior to contact, First Reserves and Modern Day Reserves. Teacher may begin unit with statements such as:

"Today we are going to begin the study of the First Nations People called the Stó:lō who lived in the Fraser Valley for the last 9000 years".

Show Fraser Valley map on overhead - add consecutive overlays. Discuss changes over time. (how and why did these changes occur?) (see Teacher Information page 429) (BLM e, f, g, h, i, j, k) (maps) pp. 27 - 33

- Students generate ideas as to why they think these changes took place.
- Timeline overheads (BLM 1c,1d) pp. 25-26 - discuss and compare with ideas generated from previous discussion of maps.
- Students fill out timelines. (BLM 1l or 1m) pp. 34-35 - for Stó:lō history. Primary can just copy and fill in directly or make up their own personal timeline. Intermediate students could also use (BLM 1m) p. 35 - to compare Stó:lō with another culture they have already studied.



D. Student Activity: Origin/Transformer Stories

Teacher introduces concept of Origin/Transformer stories. Oral tradition was used to pass on the skills and knowledge of the Stó:lō culture from one generation to the next. For example, the Stó:lō valued cedar and had many uses for and so it was natural that some stories were told involving this resource. Today's story is called "Red Cedar". This is a video of Frank Malloway (see Frank Malloway Videos) telling the story. Students fill in **(BLM 1n)** p. 36 (primary) or **(BLM 1o)** p. 37 (intermediate) - video view sheets.



E. Assessment and Evaluation

To complete the module, students could return to **(BLM 1a)** p. 23 (primary) and complete boxes 3 and 4 for assessment purposes. An alternative assessment form **(BLM 1q)** p. 39 (primary), **(BLM 1r)** p. 40 (intermediate)) has also been included should the teacher wish to use another assessment and evaluation format. Teachers could also design their own format if so desired.



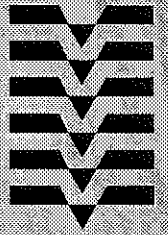
**F. Family Ties -- (BLM 1p) p. 38 - To be sent home.
Red Cedar -- (as told by Frank Malloway)**

A long time ago there was a kind and generous man who always helped those in need. When they were hungry he fed them. When they were cold, he gave them happiness.

The Creator witnessed this and said, "This man is a good person. When he dies and where he is buried a cedar tree will grow. From this tree the people will use the wood to build their homes and canoes, from the roots they will make baskets, from the bark they will make clothing, rope and twine, from the boughs they will brush away sickness and sadness. To the people I give you this tree in honor of this man who was so kind and generous to all people. The cedar will take his place and look after you". This happened many thousands and thousands of years ago. Today our people still make use of the red cedar as the Creator intended. Like many of our trees the cedar is in danger. There are very few old growth trees left and many of the young trees are cut down to use as hydro and telephone poles. When you drive down the highway these poles are standing along the road, holding hydro and telephone wires. So you all still receive help from the cedar tree. It helps carry electricity to your home so that you may keep warm and cook your food. If you were not fed and kept warm you would be sad.

So the cedar tree is still doing what the Creator wanted it to do. Think about this and when you drive down the highway, give thanks to the Cedar.

As told by Chief Frank Malloway.



Vocabulary

A. Aboriginal

A term defined in the Constitution Act of 1982 that refers to all indigenous people in Canada, including Indians (status and non- status), Metis, and Inuit. They are the original people of Canada.

B. Cedar Trees:

- are coniferous
- were used for various purposes eg. canoes, clothing, baskets.
- were completely used.
- were highly valued.

Note: See *Teacher Information/Reference Page 497*

C. First Nations

The self-determined political and organizational unit of the aboriginal community that has the power to negotiate, on a government-to-government basis, with British Columbia and Canada.

D. Oral Tradition

Stó:lō culture did not have a written language therefore history was handed down from generation to generation through storytelling:

- Two main kinds of oral stories:
 - a) origin / transformer (sxwoxwiyam). These stories explain the beginning of time or organization of the world.
 - b) true stories / news (sqwe'lqwel). These stories are more related to everyday events and often include humour and true family happenings.

(see background information for more detailed explanation) Page 493

E. Reserves

A parcel of land set aside by the federal government for the exclusive use of a First Nations Band.

F. Stó:lō

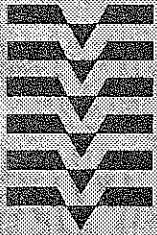
- means people of the river
- lived along shores and tributaries of the Lower Fraser River
- all spoke various dialects of the halqemeylem language

G. Timeline

- is an historical perspective of the Stó:lō from the time of creation to the present. (**BLM 1c**) p. 25 and (**BLM 1d**) p. 26.

H. Welcome Song

Because the Stó:lō did most of their travelling by water in canoes they would traditionally sing as they approached a village to let the village members know they were coming. When they were at the village shore they would ask for permission to land their canoes and come ashore. The villagers would let them know they were welcome by singing a welcome song or greeting song. Welcome songs are still used at gatherings today to welcome non village members to the gathering.



Materials

A. Audio Visual Equipment

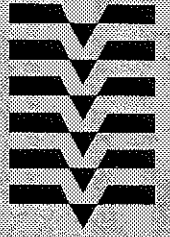
- TV
- VCR
- overhead projector / screen
- cassette player

B. Supplies

- video or cassette (Xá: ytem welcome song)
- video - Red Cedar

C. Blackline Masters

- know and wonder (**BLM 1a**) p. 23 primary, (**BLM 1b**) p. 24 intermediate
- timelines (**BLM 1c**) p. 25 (**BLM 1d**) p. 26
- student activity timeline (**BLM 1f**) p. 34 primary • (**BLM 1m**) p. 35 intermediate
- maps
 - Stó:lō Traditional Territory (**BLM 1e**) p. 27
 - Food Resources Location (**BLM 1i**) p. 31
 - Indian Territory 1858 (Chilliwack) (**BLM 1j**) p. 33
- video viewing sheet (**BLM 1n**) p. 36 primary • (**BLM 1o**) p. 37 intermediate
- Family Ties parents letter: (**BLM 1p**) p. 38 (including interview questions)
- assessment forms (**BLM 1q**) p. 39 primary (**BLM 1r**) p. 40 intermediate



BlackLine Masters

Unit 1

Module 1

- Who Are the Stó:lō? -

FROM TIME IMMEMORIAL • Who are the Stó:lō?

MODULE 1 • Who are the Stó:lō?

Name: _____

Date: _____

Know and Wonder



1. What do we know already about First Nation's People?

2. What more would we like to know about First Nation's People?

Handwriting practice lines for question 1, consisting of solid top and bottom lines with a dashed midline.

Handwriting practice lines for question 2, consisting of solid top and bottom lines with a dashed midline.

3. What new information have we learned about First Nation's People called the Stó:lō?

4. Picture/Diagram

Handwriting practice lines for question 3, consisting of solid top and bottom lines with a dashed midline.

Blank space for drawing a picture or diagram for question 4.

Teachers may wish to enlarge this for some of their students

STUDENT ACTIVITY • Know and wonder • BLM 1a (Primary)

UNIT 1 • Who are the Stó:lō?

Name: _____

Date: _____

Know and Wonder

1. What do we know already about First Nation's People?

2. What more would we like to know about First Nation's People?

3. What new information have we learned about First Nation's People called the Stó:lō?

4. Picture/Diagram



STUDENT ACTIVITY • Know and wonder • BLM 1b (Intermediate)

UNIT 1 • Who are the Stó:lō?



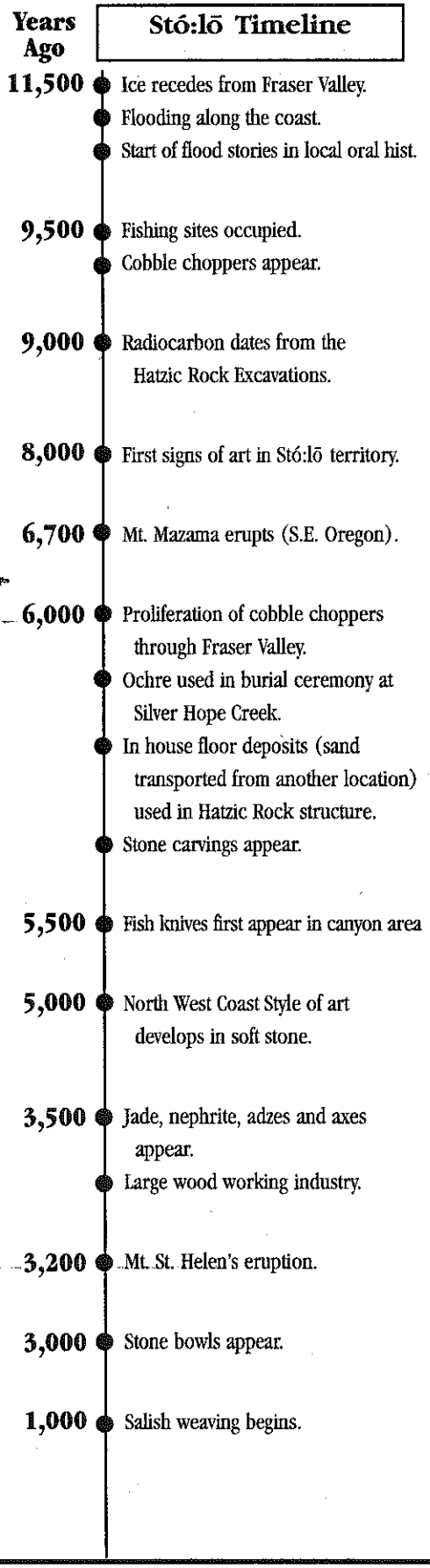
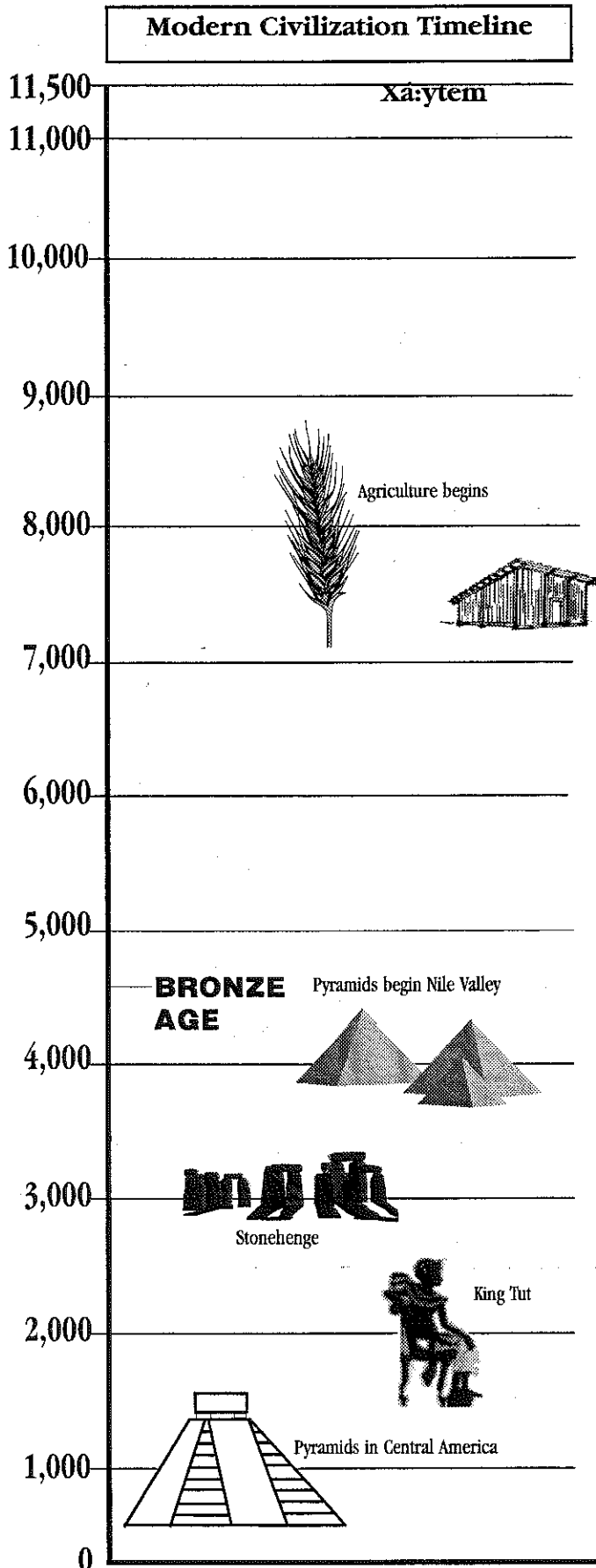
Cultural "Period"	Summary of Major Cultural Trends & Changes
<p>Early Period 11,500 – 5,500 years ago</p>	<p>Pebble tool tradition Mobile, egalitarian lifestyle Major land mammal hunting industry - large leaf-shaped points Evidence of trade Woodworking industry - possibly watercraft and semi-sedentary structures - pebble tools and antler wedges Fishing (Milliken Site)</p>
<p>Charles Period 5,500 – 3,300 years ago</p>	<p>First permanent/semi-permanent houses (Hatzic) Flourishing Culture Very extensive Regional occupation Regional exchange networks - obsidian (s.w. Oregon) Development of tradition in soft stone, beginning use of nephrite Elaborate artistic and ritual life - red ochre & antler carvings Fish knives appear, ground stone tool technology</p>
<p>Locarno Beach Period 3,300 – 2,500 years ago</p>	<p>Large permanent villages - massive shell middens (few houses found yet) Storage technology allow for larger populations and year-round settlements</p>
<p>Marpole Period 2,500 – 1,000 years ago</p>	<p>Large permanent villages - massive shell middens and plank houses Complex mortuary rituals indicating social status & ranking Continuing elaborate artistic and ritual life - evidence of weaving Traditional burial mound culture</p>
<p>Late Period 1,000 – 200 years ago</p>	<p>Large permanent villages - plank houses and pit houses Major change in mortuary practice -change in social status - change from in ground to above ground burial Minor developments in hunting and fishing technology - small pointed bone objects and small arrow points Great ceremonial longhouses appear</p>

TEACHER DIRECTED DISCUSSION • Timeline • BLM 1c

UNIT 1 • Who are the Stó:lō?

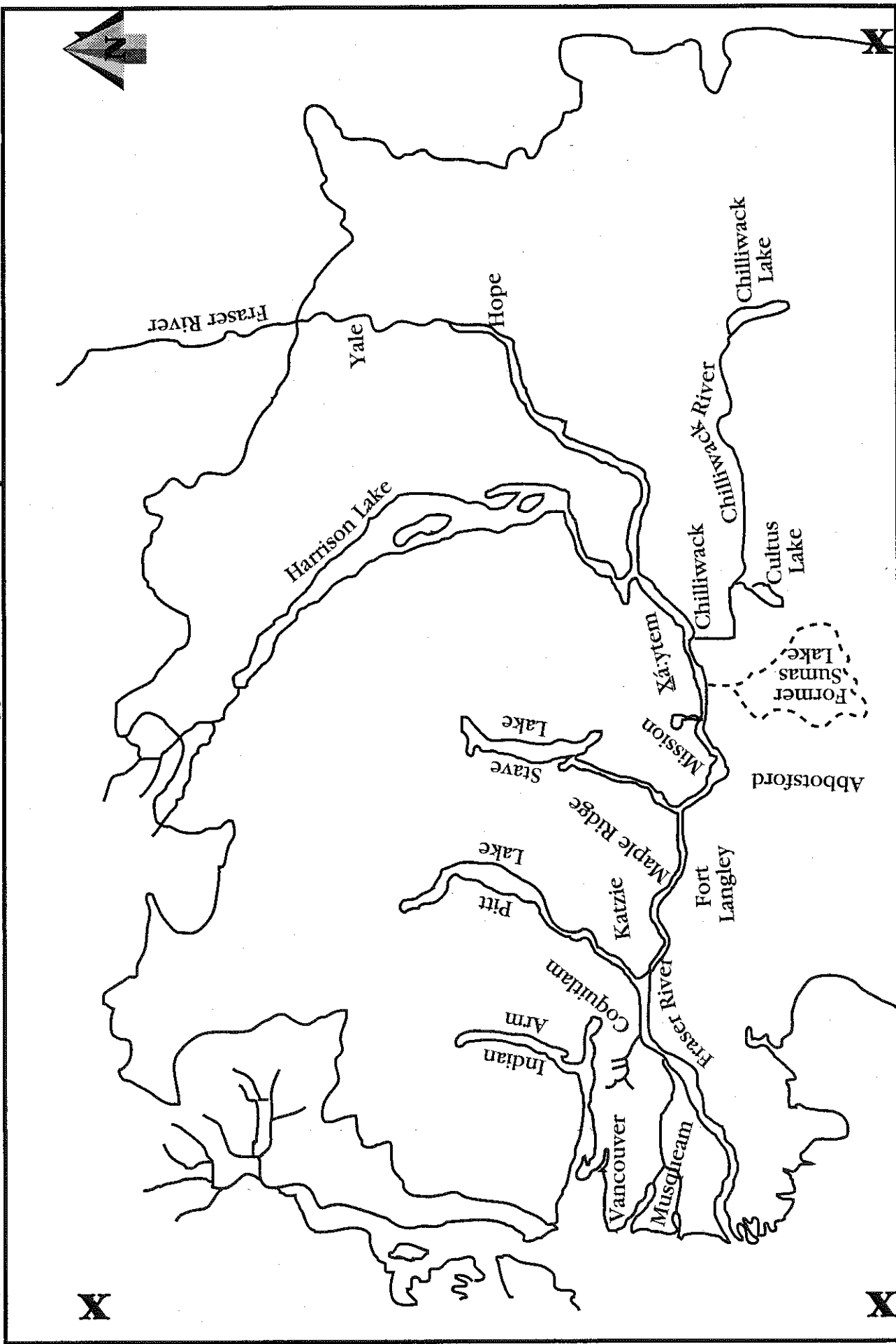
A COMPARATIVE CHRONOLOGY

YEARS AGO



TEACHER DIRECTED DISCUSSION • Timeline • BLM 1d
UNIT 1 • Who are the Stó:lō?

Stó:lō Traditional Territory

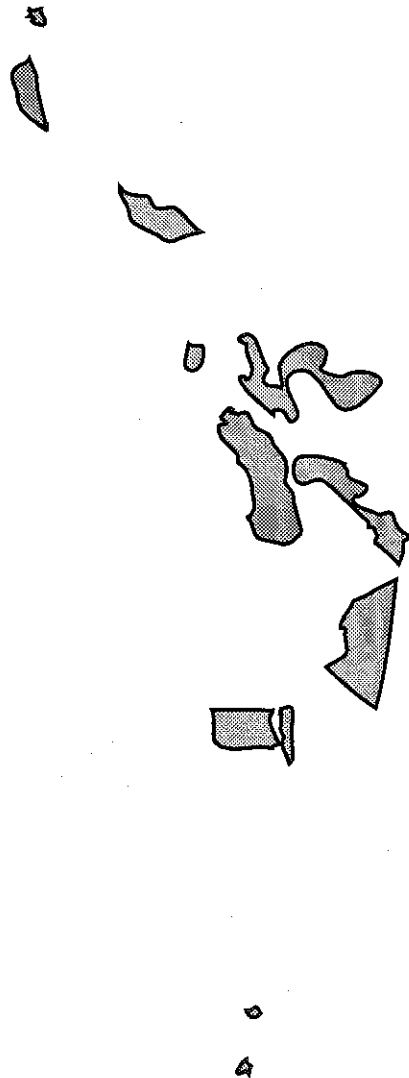


TEACHER DIRECTED DISCUSSION • Stó:lō Traditional Territory Map • BLM 1c

UNIT 1 • Who are the Stó:lō?



and Douglas Reserves

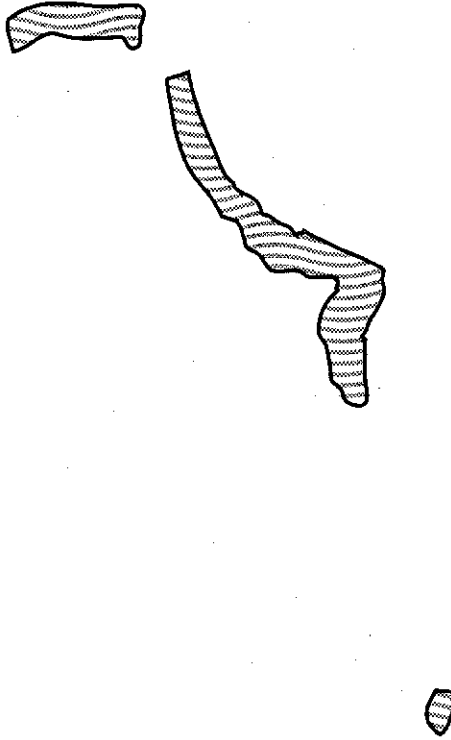


TEACHER DIRECTED DISCUSSION • Douglas reserves Overlay Map • BLM 1f

UNIT 1 • Who are the Stó:lō?



and Sproat Reserves

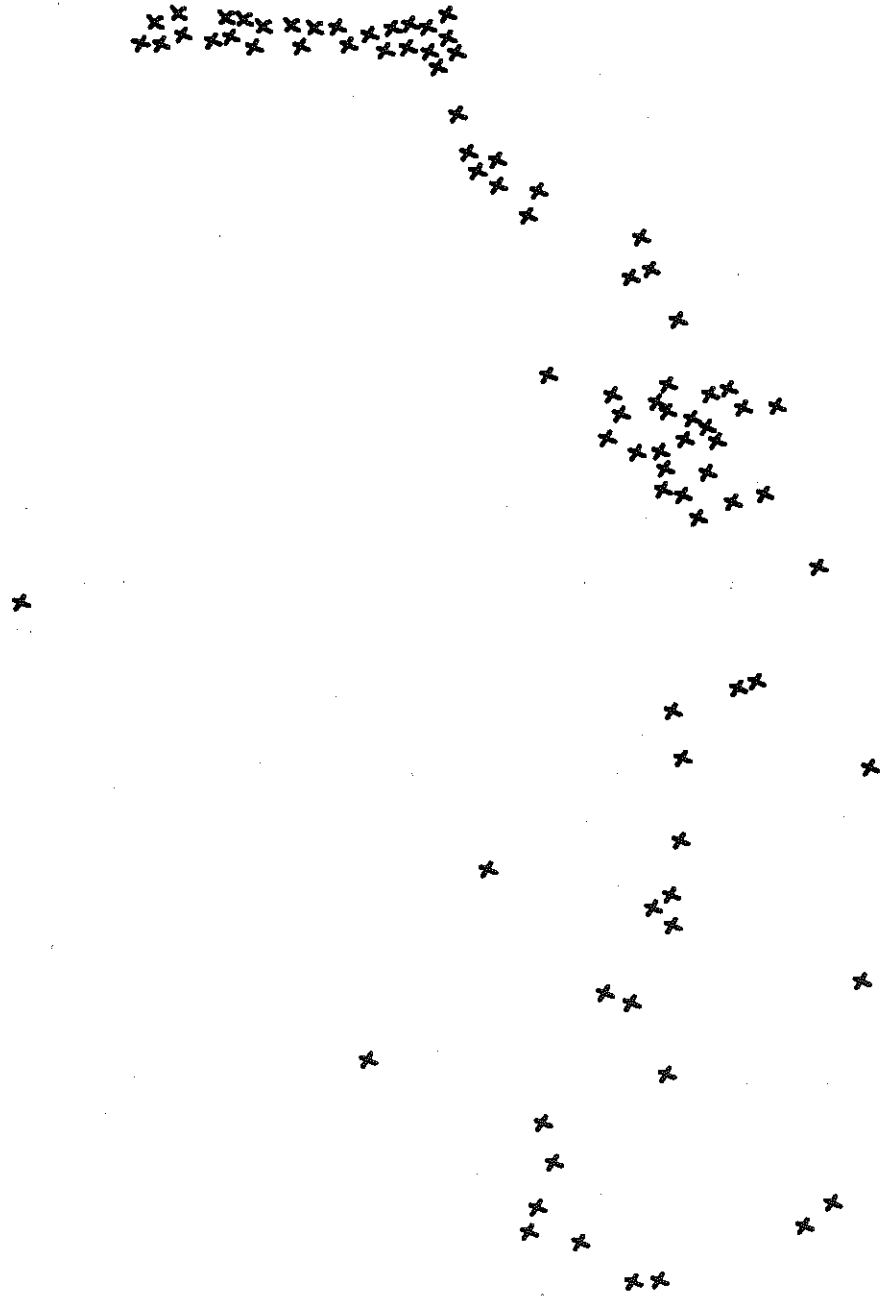


TEACHER DIRECTED DISCUSSION • Sproat Reserves Overlay Map • BLM 1g

UNIT 1 • Who are the Stó:lō?



and Traditional Stó:lō Villages

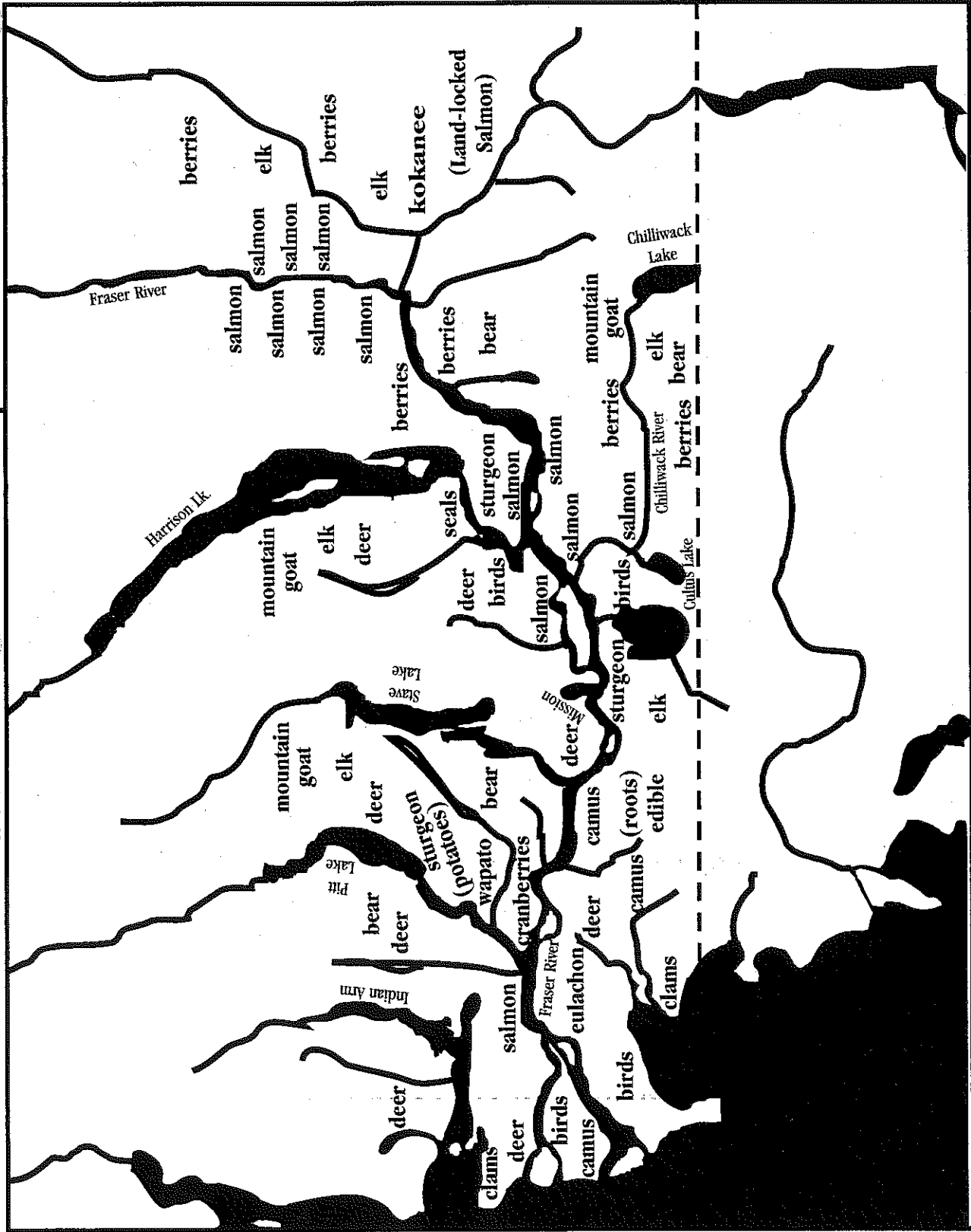


TEACHER DIRECTED DISCUSSION • Traditional Stó:lō Villages Map • BLM 1h



UNIT 1 • Who are the Stó:lō?

Food Resource Location Map

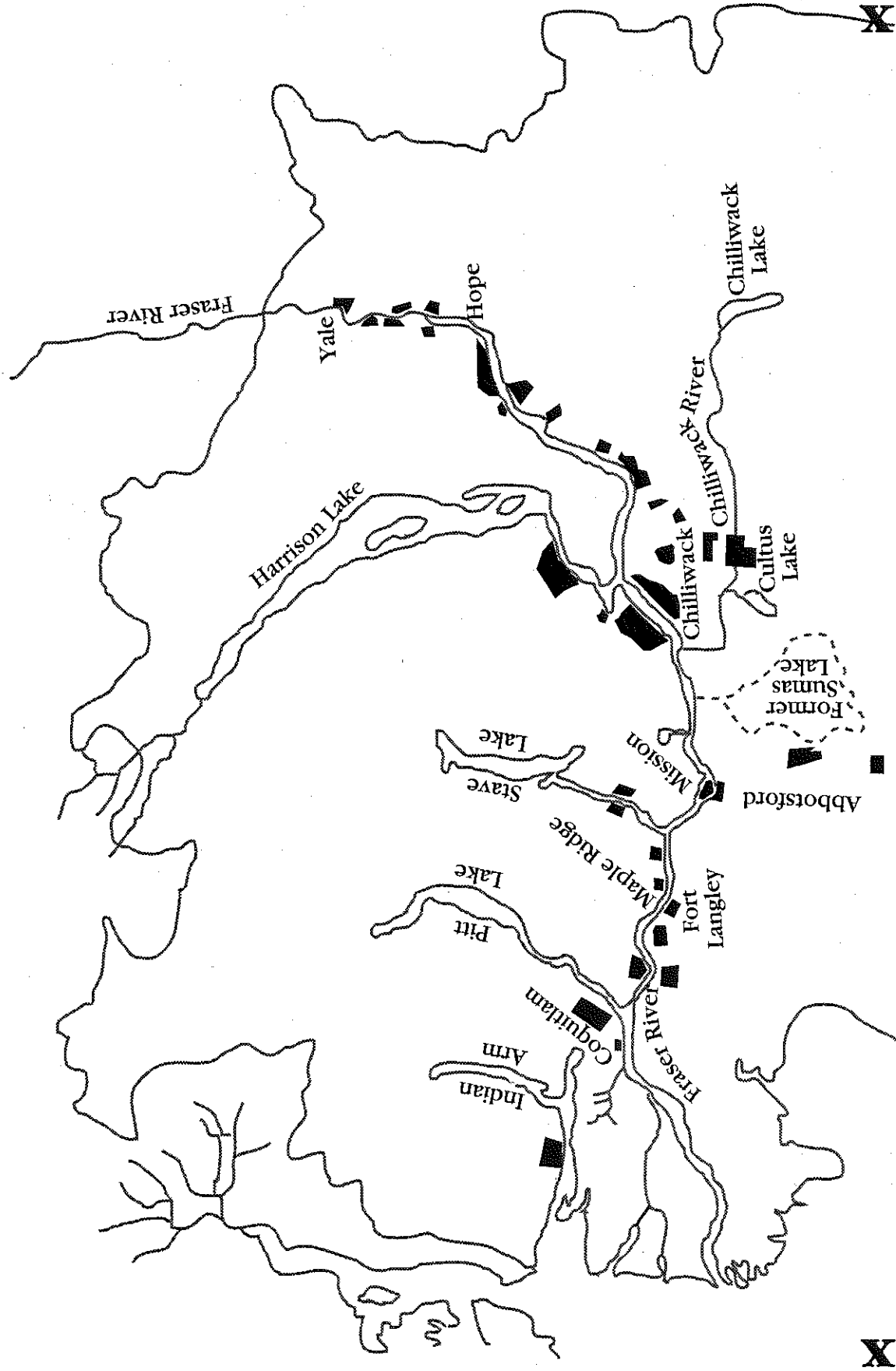


TEACHER DIRECTED DISCUSSION • Food Resource Location Map • BLM 1i

UNIT 1 • Who are the Stó:lō?



Stó:lō Present Day Reserves

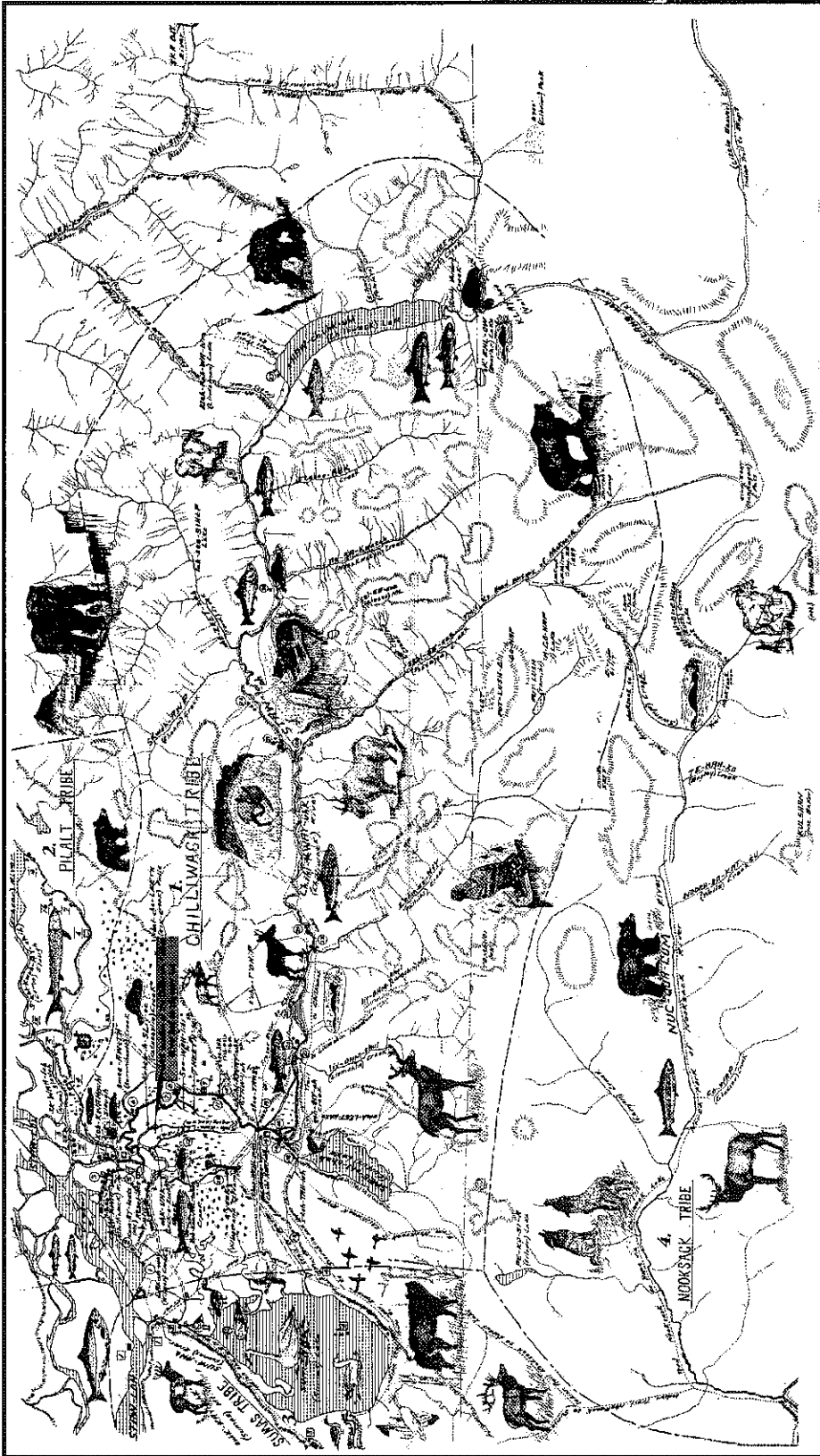


TEACHER DIRECTED DISCUSSION • Present Day Reserves – Overlay Map • BLM 1j














UNIT 1 • Who are the Stó:lō?



See large map of Chilliwack Tribe for discussion of trade routes



INDIAN TERRITORY 1858

- Showing:**
- Tribal Areas: 1. Chilliwack • 2. Pilalt • 3. Sumas • 4. Nooksack
 - Topography: Water  Marsh  Mountains 
 - Village Sites: Pithouses  Plank Houses  Ceremonial 
 - Indian trails: 
 - Historic Sites: H.B. Co.  Cairns 
 - Wildlife – of special interest to Natives: Mammals  Birds  Fish 
 - Native Names: Given in P.P.S. plus common name
 - Un-named  XX

TEACHER DIRECTED DISCUSSION • Indian Territory 1858 (Chilliwack) • BLM 1k

UNIT 1 • Who are the Stó:lō?



Name: _____

Date: _____



TITLE:

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STUDENT ACTIVITY • Timeline • BLM 11 (Primary)

UNIT 1 • Who are the Stó:lō?

Name: _____

Date: _____



TITLE:

STUDENT ACTIVITY • Timeline • BLM 1m (Intermediate)

UNIT 1 • Who are the Stó:lō?

Name: _____

Date: _____



1. What do we know about cedar already?

2. What uses of cedar did we learn about from watching and listening to this video?

Handwriting practice lines for question 1, consisting of a solid top line, a dashed middle line, and a solid bottom line, repeated multiple times.

Handwriting practice lines for question 2, consisting of a solid top line, a dashed middle line, and a solid bottom line, repeated multiple times.

3. Discuss and record why people told this type of story?

4. What did we learn about the culture of the Stó:lō from this video?

Handwriting practice lines for question 3, consisting of a solid top line, a dashed middle line, and a solid bottom line, repeated multiple times.

Handwriting practice lines for question 4, consisting of a solid top line, a dashed middle line, and a solid bottom line, repeated multiple times.

Name: _____

Date: _____



1. What do we know about cedar already?

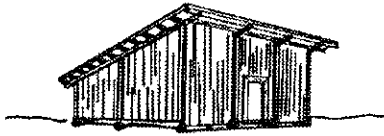
2. What uses of cedar did we learn about from watching and listening to this video?

3. Discuss and record why people told this type of story?

4. What did we learn about the culture of the Stó:lō from this video?

STUDENT ACTIVITY • Video viewing sheet • BLM 10 (Intermediate)

UNIT 1 • Who are the Stó:lō?



Family Ties



Dear Parent,

Today we completed the first lesson of our First Nations unit on the Stó:lō (people of the Fraser River). We discussed what we already know about First Nations people and what other information we would like to know.

Your child has been asked to share what she/he has learned with you and ask you to share any information you may wish to include. This completed form should be returned by _____ so that these responses can be sorted and charted into what we already know and what we want to find out.

Thank you for your interest in this topic.

Sincerely,

What do you know about local First Nations people?

What questions do you have regarding the Stó:lō?

Name: _____ Date: _____

Name: _____

Date: _____

Draw and write 4 different things you have learned about the Stó:lō.



A large grid for drawing and writing. It consists of a vertical line down the center and a horizontal line across the middle. The top and bottom sections are divided into two columns by the vertical line. The left and right sides are divided into four rows by horizontal lines. Each row contains a solid top line, a dashed middle line, and a solid bottom line, providing a guide for handwriting practice.

Name: _____

Date: _____

Draw and write about 4 different things you have learned about the Stó:lō.



ASSESSMENT/EVALUATION • BLM 1r (Intermediate)

UNIT 1 • Who are the Stó:lō?