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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.

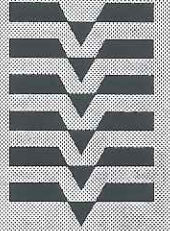
Aboriginal culture is so much more than crafts or activities and it is essential to retain the authenticity of the appropriate cultural teachings as presented by Aboriginal Elders. This resource is not intended to be a 'stand-alone' document, but rather to be used in conjunction advice from local knowledge 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 2
- Oral Tradition -



FROM TIME IMMEMORIAL

UNIT 1 • Who are the Stó:lō?

Learning Outcomes and Purpose of Module 2

To help students:

- understand the significance of Stó:lō oral tradition, (True and Origin/Transformer stories)
- to continue to develop an understanding of and appreciation for the values of the Stó:lō
- to review Stó:lō history in the context of major historical events
- to review and extend the understanding of oral tradition as a means of cultural transmission



Teacher Information

See Teacher Information/Reference Package p. 493 - 496 for information on Oral Tradition.

Suggestions to make oral story telling authentic in your classroom:

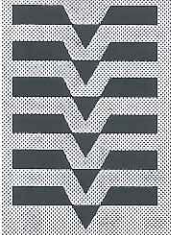
1. The storytellers could wear a blanket over their shoulders while telling their story. *
2. Call witnesses:
 - choose one student from each village group (see p. 44) to be a witness. **
 - a coin or a chocolate coin is given to each witness. By accepting the money the witness has accepted the responsibility involved in being a witness. ***
 - the job of a witness is to remember the story accurately so that if there is ever a dispute over story details, accuracy or ownership they can be called on to settle the dispute.
 - each witness must thank the storyteller and make a positive comment about the story after the storyteller is finished telling the story.
3. The audience could show their appreciation and involvement in the story that is being told by saying “yoi” at appropriate pauses in the story. This conveys to the storyteller how well “the story” is being received. If not many “yoi’s” are heard then interest and humour must be increased. Storytellers would often continue the story for days as long as interest remained high.

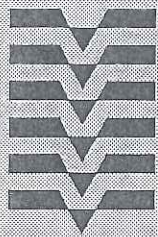
* Traditionally the materials used in the blanket denoted the status of the storyteller:

- a) high status - goat hair
- b) middle status - wooly dog hair
- c) low status - cedar bark

** Traditionally in Stó:lō Society only the most respected were asked to officially witness the storytelling.

*** Traditionally witnesses were paid by members of the family of the storyteller.





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 in most Stó:lō gatherings.

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



B. Teacher Directed Activities

Exploring Components of Origin/Transformer stories and True/News Stories

Teacher introduces names of 2 types of stories and asks students to brainstorm (with a partner, small group or whole group) what they think these 2 types of stories would be about *this could be recorded on webs (**BLM 2a**) p. 49 origin/transformer, (**BLM 2b**) p. 50 true/news stories. Teacher then takes several responses and records them on a class web (this could be done on a chalkboard, overhead or chart paper).

Main concepts include: origin/transformer stories belong only to the family and you must have permission to tell the stories. True stories are family anecdotes that include a life lesson learned, told in a humorous fashion. For more teacher information see page 493 - 496.



C. Teacher Directed Discussion

1. Origin/Transformer story

Teacher introduces the print and/or video versions of the two Origin/Transformer stories:

Appendix - p. 64 Salmon story

Appendix - p. 65 Red Cedar story

Appendix - p. 66 & 67 Cedar stories (print version only)

Discuss the story/stories and relate to information recorded on the class web. Add any new information gained at this time.

2. True/News stories

Teacher introduces the video versions of one or both of the True/News stories. The video **Mink and Eagle, Mink and Miss Pitch and Mink and Granny.**

Note: The first two are also in print version:

Appendix - p. 62 Mink and Eagle. **Appendix** - p. 63 Mink and Miss Pitch

Complete video viewing sheet (**BLM 2c**) p. 51 during or after seeing the video. Debrief video and discuss video viewing sheet. For primary grades complete video viewing sheet as a whole group activity on overhead chart paper or chalkboard. Go back and add any new information to "true story" web (**BLM 2b**) p. 50.



D. Student Activity

Story Clue Wheel & Story Plan.

Traditional Stó:lō culture is based on oral tradition, so story clues must be recorded pictorially (rather than by writing) in order to cue re-telling.

Divide students into 5 village groups: Yale; Katzie; Chilliwack; Xá:ytem; Musqueam. Village groups must share humorous classroom stories they are all familiar with (in which someone learned a lesson) and agree on one story that they will practice to tell to the class. A story plan (**BLM 2f**) p. 54 should be completed co-operatively by the village group before students proceed to sketching on the story clue wheel. Each student within the group will then complete (**BLM 2e**) p. 53 Story Clue Wheel using sketch pictures only. As a group each member must agree on what will be drawn in each section of the wheel. Although individual drawings may differ, the story part illustrated in each section will be the same. Each member of the group must be prepared to re-tell the story to the class. All members of the “village” should be familiar with the “village” story.

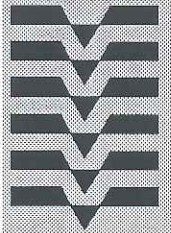
Allow some time for each student in the village group to practice telling the complete story to their group. The teacher could randomly call on each member of a village group to tell one part of their village story or choose one person from each village group to tell the complete story. The students within each group could choose one person to tell the complete story to the class.

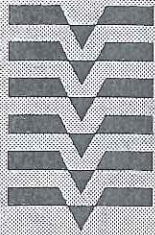


E. Assessment and Evaluation

A variety of BLM's have been included for assessment purposes. The teacher may choose the most appropriate BLM for her/his class.

- (**BLM 2g**) p. 55 Peer Evaluation (primary)
- (**BLM 2h**) p. 56 Peer Evaluation (intermediate)
- (**BLM 2i**) p. 57 Self Evaluation
- (**BLM 2j**) p. 58 Co-operative Group Evaluation





F. Family Ties

Discuss the idea of favourite family tales that family members love to tell and/or hear time and again. Present “family ties” assignment by discussing parent letter **(BLM 2k)** p. 59, and criterion referenced evaluation **(BLM 2l)** p. 60

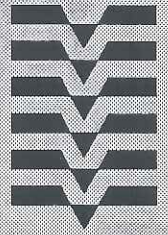
Students will discuss with their families some of their personal favourite family stories that are both humorous and teach important lessons. They will then choose one specific story (with parental guidance), to re-tell to the class.

At home the student will complete, with parental assistance, a Story Plan **(BLM 2f)** p. 54 and a pictorial Story Clue Wheel **(BLM 2d & 2e)** p. 52 & 53. When both of these activities are finished, the students should practice telling their true family story in preparation for in-class presentations.

During home practice, parents and students should review the criterion referenced evaluation form to ensure all aspects are covered in their presentation **(BLM 2l)** p. 60 found on the back of the family ties letter.

Students will tell their stories in class.

The presentation could also be assessed using one of the other evaluation forms **(BLM 2g)** p. 55; **(BLM 2h)** p. 56; **(BLM 2i)** p. 57; **(BLM 2j)** p. 58



Vocabulary

A. Names of village groups and their most important resources.

- Katzie: potatoes, sturgeon, cranberries
- Yale: wind-dried salmon, huckleberries, elk
- Musqueam: clams, wooly dog for blankets and clothing, eulachons
- Chilliwack: Mountain goat (wool for blankets and clothing), seals, ducks
- Xá:ytem: cedar, bulbrushes, canoes

B. Oral Tradition

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

There are two main kinds of oral stories.

- origin/transformer stories. These stories explain the beginning of time or organization of the world.
- true/news stories. These stories are more related to everyday events and often include humour and true family happenings.

(see Teacher Information/Reference Package for more detailed explanation) pp. 493-496

C. 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.

D. Witness:

Whenever a significant activity, event or happening was undertaken witnesses would be asked to ensure that the event would be remembered and passed along accurately. This was the Stó:lō method of recording history.

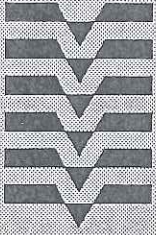
E. Xá:ytem:

Hatzic Rock Site. The term Xá:ytem means the place where people were transformed to stone.

F Yoi:

Term audiences use to convey appreciation to the storyteller while the story is being told.

Note: Teachers may wish to arrange a field trip to the Xá:ytem Longhouse located in Mission.



Materials

A. Audio Visual Equipment:

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

B. Supplies:

- cassette (Xá:ytem welcome song)
- video - Mink and Granny
- video - Frank Malloway stories
- Appendix - Print Versions of stories

C. Blackline Masters:

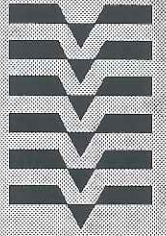
- origin/transformer web (**BLM 2a**) p. 49
- true/news story web (**BLM 2b**) p. 50
- video view sheet (**BLM 2c**) p. 51
- story clue wheel cover (**BLM 2d**) p. 52
- story clue wheel (**BLM 2e**) p. 53
- story plan for story clue wheel (**BLM 2f**) p. 54
- peer evaluation (primary) (**BLM 2g**) p. 55
- peer evaluation (intermediate) (**BLM 2h**) p. 56
- self evaluation (**BLM 2i**) p. 57
- cooperative group evaluation (**BLM 2j**) p. 58
- Family Ties parent letter - home project (**BLM 2k**) p. 59
- generic criterion referenced evaluation (**BLM 2l**) p. 60

BlackLine Masters

Unit 1

Module 2

- Oral Tradition -



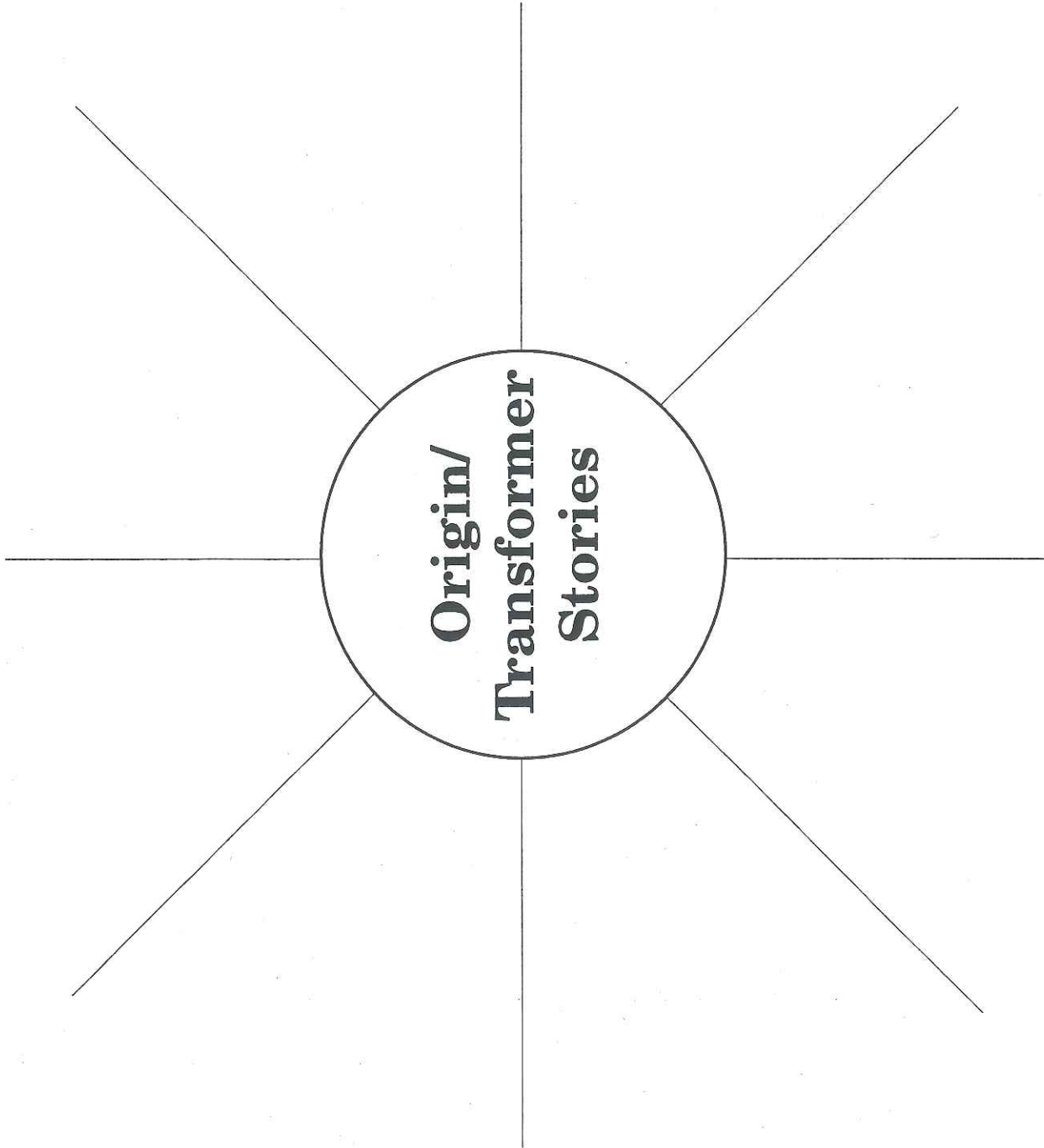
FROM TIME IMMEMORIAL

UNIT 1 • Who are the Stó:lō?

Name: _____

Date: _____

Origin/Transformer Story Web



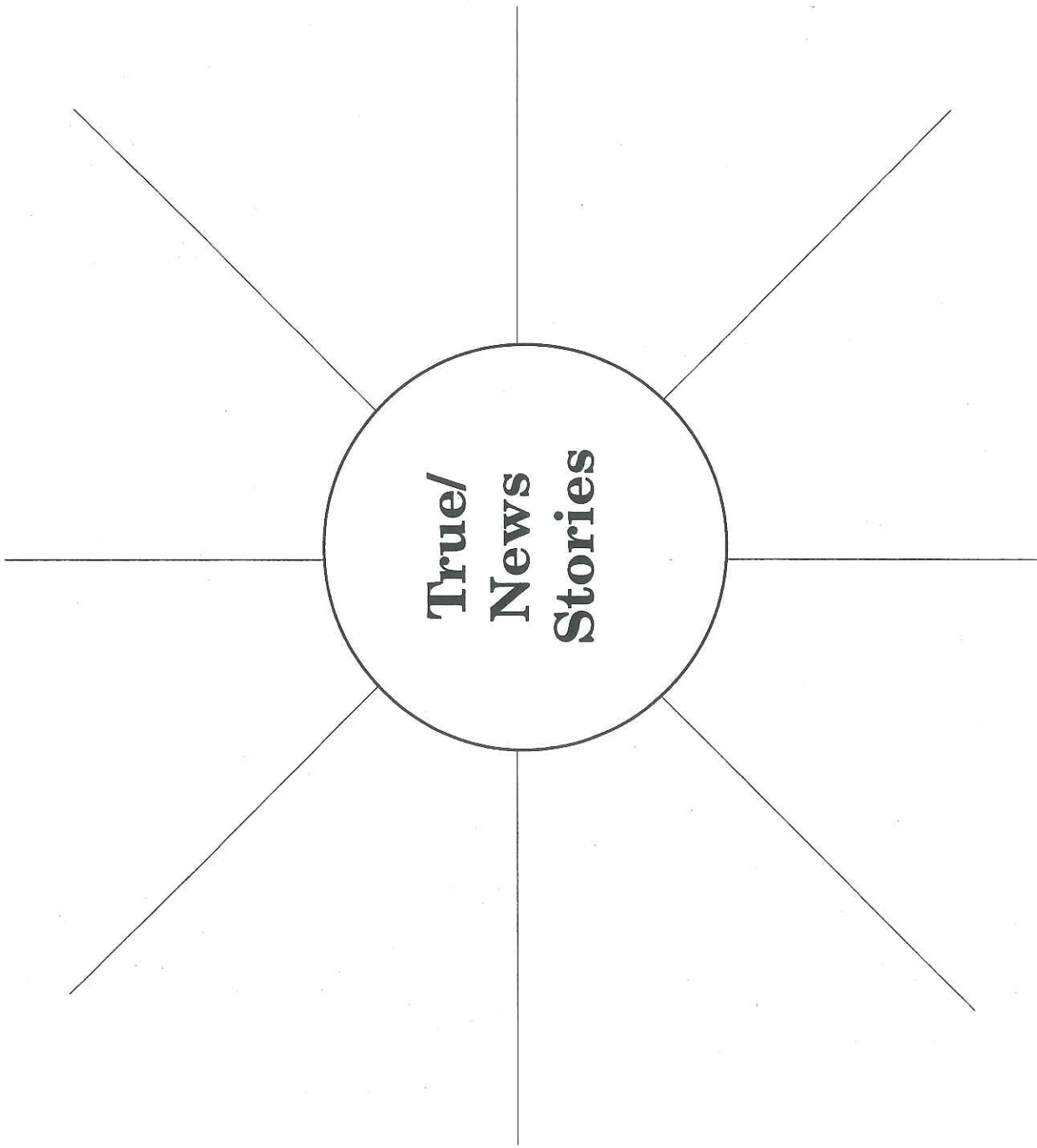
STUDENT ACTIVITY • Origin/transformer Story Web • BLM 2a

UNIT 1 • Who are the Stó:lō?

Name: _____

Date: _____

True/News Story Web



STUDENT ACTIVITY • True/News Story Web • BLM 2b

UNIT 1 • Who are the Stó:lō?

Name: _____

Date: _____

True/News Story Web



1. What would be an appropriate title for this story?

2. Where did this story happen or to whom did this story happen?

3. What happened and who were the main characters in this story?

4. What was the life lesson passed on from this story?

5. How was this story presented?

a. Describe facial expression	b. Describe body language and gestures
c. Describe use of voice	d. Describe the humour used

STUDENT ACTIVITY • Video viewing sheet • BLM 2c

UNIT 1 • Who are the Stó:lō?



Attach with brass fastener to BL Master 2e

use tagboard



Title:

Student Name: _____

STUDENT ACTIVITY • Story clue wheel cover • BLM 2d

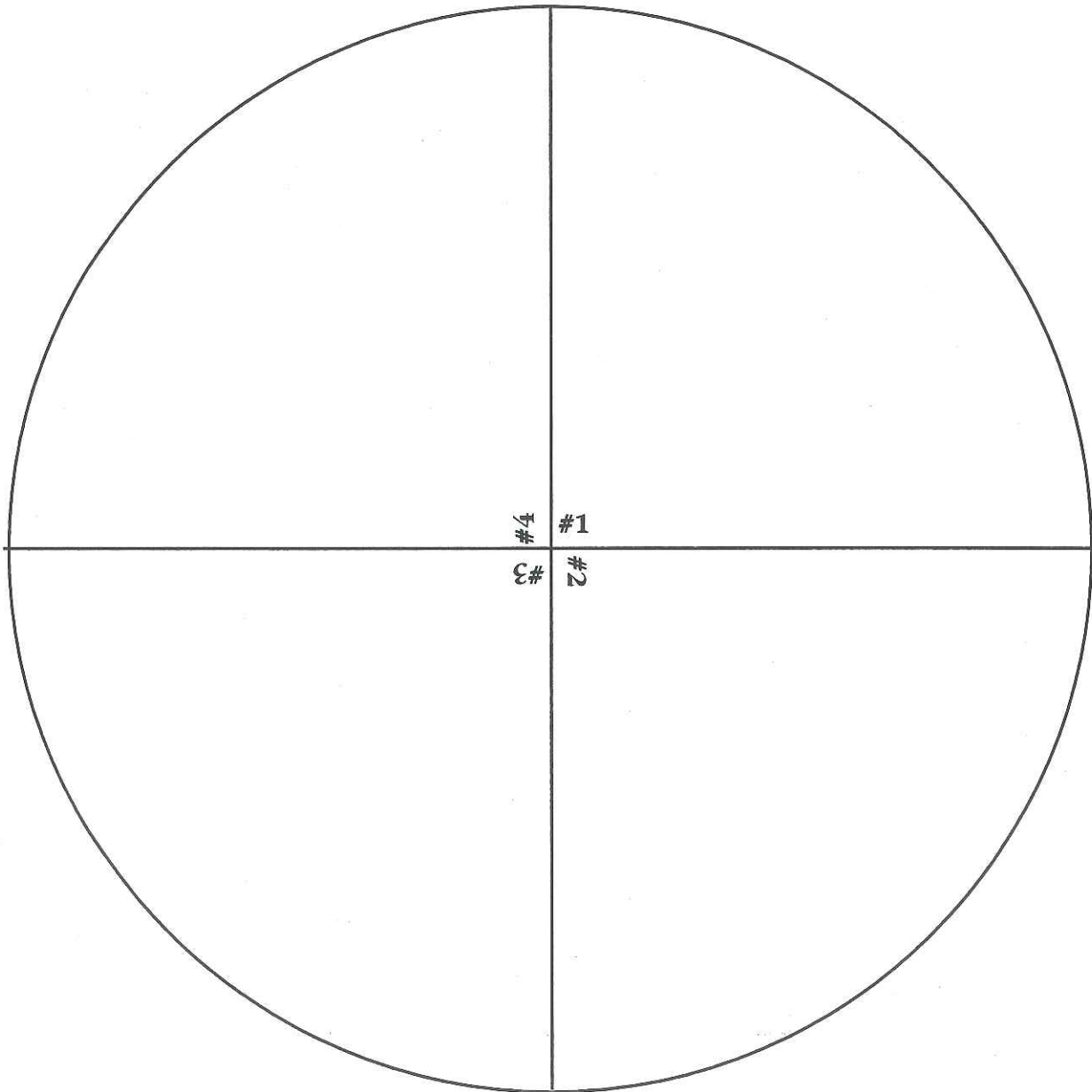
UNIT 1 • Who are the Stó:lō?

Name: _____

Date: _____



sketched pictures only



1. Who told this story to you?
 2. Beginning of the story
 3. Middle of the story
 4. Life lesson learned from the story
- Note: When completed turn the cover

STUDENT ACTIVITY • Story clue wheel • BLM 2e

UNIT 1 • Who are the Stó:lō?

Name: _____

Date: _____

Story Plan for Story Clue Wheel



1. What is the title of your story?

2. Where or from whom did this story come? (Originator of the story must be a family member) Section 1.

3. What happened in the story and who are the main characters? (Sections 2 and 3)

4. What life lesson was learned and passed on from this story? (Section 4)

5. Describe how you will use the following in your presentation:

a) facial expressions:

b) body language and gestures:

c) use of voice:

d) humour:

STUDENT ACTIVITY • Story plan for Story clue wheel • BLM 2f

UNIT 1 • Who are the Stó:lō?



Name of Student Storyteller _____

Appropriateness of title	1	2	3
Origin of story (who and where story came from)	1	2	3
Clear sequence of events	1	2	3
Clear character development	1	2	3
Lesson (moral or story) learned is clear to the audience	1	2	3
Facial expressions	1	2	3
Body language and gestures	1	2	3
Use of voice	1	2	3
Use of humour	1	2	3

- Note:**
- 1. = fair
 - 2. = satisfactory
 - 3. = good



Presenter's Name: _____

What I liked about your presentation:

1. _____

2. _____

Here is one suggestion for improvement: _____

Evaluator's Name: _____

STUDENT ACTIVITY • Peer evaluation (Intermediate) • BLM 2h

UNIT 1 • Who are the Stó:lō?

Presenter's Name: _____

Some things I think I did really well in my presentation:

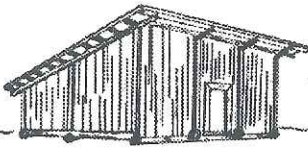
1. _____

2. _____

Some things I would like to improve for next time: _____

Evaluator's Name: _____





FAMILY TIES



Dear Parents,

Our class is continuing our study of the Stó:lō.

Part of the Stó:lō tradition was and continues to be oral story telling of true family events. The purpose of these stories is/was to both entertain and inform the listener of an important life lesson learned.

Please discuss with your child some personal favourite family stories. Then with your guidance, help your child to choose one for retelling to the class. These stories will be assessed according to the 'Criterion Referenced' Evaluation form on the back of this letter.

A story planning sheet and a story clue wheel have been attached. These should be carefully completed using pictures only as they will be used to assist your child with his/her presentation.

After these activities are completed your child should practice telling their story to you. At this point please review the 'Criterion Referenced' Evaluation Form to ensure all aspects are covered in your child's presentation. This presentation must be ready by

Thank you for your cooperation in this 'Family Ties' activity.

Sincerely,



Name of Student Storyteller _____

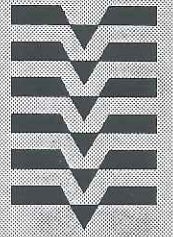
Appropriateness of title	1	2	3
Origin of story (who and where story came from)	1	2	3
Clear sequence of events	1	2	3
Clear character development	1	2	3
Lesson (moral or story) learned is clear to the audience	1	2	3
Facial expressions	1	2	3
Body language and gestures	1	2	3
Use of voice	1	2	3
Use of humour	1	2	3

Note:

- 1. = fair
- 2. = satisfactory
- 3. = good

Appendix: Stories

- Mink & Eagle -
- Mink & Miss Pitch -
- Salmon -
- Red Cedar -
- Cedar Story -
- Story of the Cedar Tree -



Mink and Eagle

Many stories are told of Mink. He is always getting into trouble, always falling in love with someone he couldn't catch.

Mink was down by the stream one day searching for food when across the other side he spotted Eagle who was eating a salmon. Mink fell in love right away because Eagle was so beautiful.

Eagle flew away and landed in a tall tree. Mink climbed up the tree up to the top and proposed marriage to Eagle.

"I love you so much", said Mink. "Will you marry me?"

"Why should I marry you? said Eagle. You can't fly away with me."

"But I can fly," replied Mink. "Watch me."

Mink spread his arms wide and jumped off the tree. He fell straight down flapping his arms trying to fly. The limbs of the tree started ripping at his body as he fell. When he finally reached the ground his body was torn to shreds.

What is the moral of this story?

As told by Chief Frank Malloway.

Mink and Miss Pitch

Mink was strolling through the woods one day when he came across Pitch on a pine tree. Pitch looked beautiful to Mink and Mink fell in love.

He climbed up the tree to where Pitch was and tried to get friendly. "You are the most beautiful Pitch I've ever seen. Can I rub noses with you?"

"No!" said Pitch. "Stay away from me, don't touch me."

But Mink was too in love and he poked his nose into Pitch to rub her nose. Smack! and his nose stuck to Pitch.

"Hey! Let me go", said Mink. But Pitch hung on.

"If you don't let go I'll punch you." Pitch wouldn't let go so Mink slapped her with his right hand.

Smack! And his right hand also stuck to Miss Pitch.

"Let me go," screamed Mink or I'll hit you with my other hand. Miss Pitch still clung to his nose and right hand.

Smack! He hit her with his left hand. Then his left hand was stuck to Miss Pitch.

"Let me go or I'll kick you," screamed Mink.

But Miss Pitch wouldn't let go. Mink was hanging there by his nose and hands. Bang! He kicked her with his right foot. His right foot also stuck to Miss Pitch.

"Let me go! Let me go!" pleaded Mink. Miss Pitch clung to Mink and wouldn't let go.

"I'll kick you again if you don't let go."

Bang! He kicked her with his left foot. His left foot also stuck to Miss Pitch!

There Mink was, hanging by all fours and his nose. All day Mink hung there till the cool of the night made Miss Pitch solidify and she lost her stickiness. Mink finally got loose way after midnight and crawled slowly home.

Moral: When someone says, Don't touch me! Don't touch.

As told by Chief Frank Malloway.

Salmon

When the Creator created Mother Earth he put people on all the land he created. The traditional natives call North America “Turtle Island”. On this land he also placed animals, birds, and plants for the people to eat.

The native people on this new land had a lot of animals to choose from for meat. There were bear, elk, deer, moose and rabbits. Ducks and geese were the birds that they ate.

Some hunters began talking about all the meat they were eating. “If I eat too much meat I get this heavy feeling in my stomach. I have a hard time getting myself to move after a good meal. Maybe we should ask our Creator for something different to eat.” So they started praying.

O Si Chel Siam, please have pity on us, send us something lighter to eat, something that doesn’t weight us down when we eat too much.

Every morning when the hunters went for their swim they would say this prayer.

Finally one morning after a deep sleep one of the hunters called his brothers and told them, “Our Creator came to me in my sleep and gave me these instructions.”

You make a net out of twine, a small bag like net and put it on the end of a pole. You go down to the river and scoop up what’s swimming in the water. These are salmon. You roast it in the fire and share the flesh with your sisters and brothers. Then you gather all the bones and put them back in the river so they can drift back to the ocean. The ocean is where the salmon people live. They have sent their children up the river for you. You must treat the salmon with respect or they will not come back next season.

The hunters quickly followed the instructions that were given to their brother. They went down to the river with their completed dip net. The river was full of swimmers and the first dip they caught a salmon. They followed all the other instructions that were given to their brother. They roasted and shared the salmon, gathered the bones and sent them back to the ocean. After the meal one of the hunters said, “Wow, what a meal, I feel great.”

This is how the salmon and other fish came into the rivers and streams, to feed the humans. You also have to treat them with respect as you would all the other animals and birds.

As told by Chief Frank Malloway

Red Cedar

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.

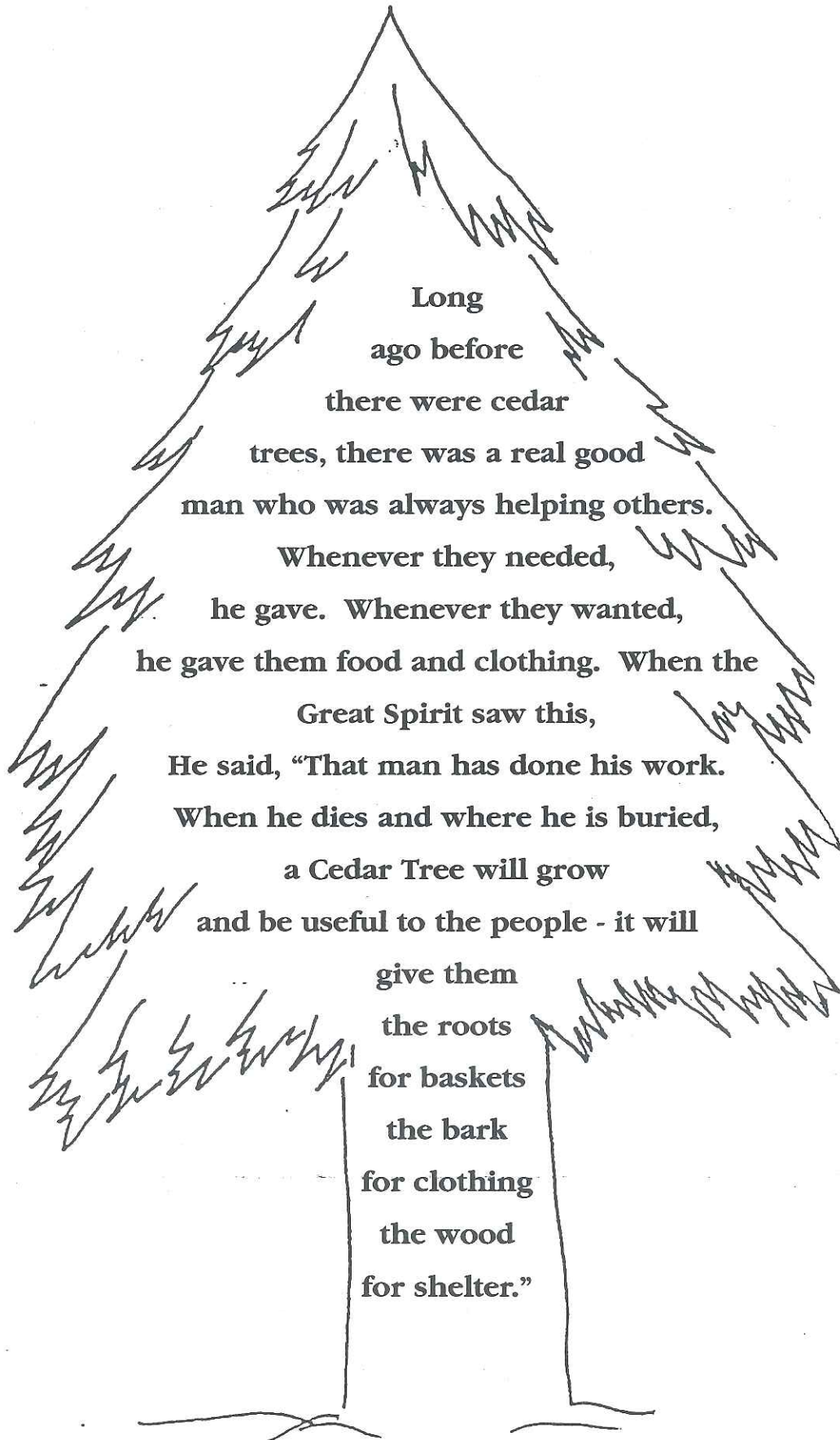
The Creator witnessed this and said, "This man is a good person. When he dies and where he is buried a cedar tree will grow. From this tree the people will use the wood to build their homes and canoes, from the roots they will make baskets, from the bark they will make clothing, rope and twine, from 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.

Cedar Story



Story of the Cedar Tree

Once there was a man who walked the earth helping people everywhere. He always looked after everyone that lived around him. Whenever someone was starving he fed them. Whenever someone was lost, he would bring that person home. If there was someone hurt he would take that person to his home and care for him or her.

One day the Creator came to him and told him it was time for him to leave this world. Your work is done here. This man did not like the news the Great Creator brought to him for he was worried about his people. "Who would look after them?" he asked the Great Creator. So then the Great Creator told him, "When your body is buried, a great tree will begin to grow. I will name this tree the "Cedar Tree", and this tree will help the people. They will use the roots to create baskets, the bark will be used to make clothing and huts, the wood will be used to create beautiful art work the boughs will be used to hang in all the entrances of their homes to keep out evil spirits. So you have nothing to worry about. You may come home and rest now."

And to this day the Cedar tree is used for all these things and people respect this tree because it helps us to breathe and a lot of things that anyone can think of. So when you think of a Cedar tree or see one, think of the very generous man who lived because he cared.

Bertha Peters of the Seabird Island Reserve told me this story.

As told by Yvonne Ens

Another variation of the cedar story is told in H. Stewart "Cedar" p 27:

A long time ago there was a kind man who always helped others in need. When they were hungry he fed them. When they were cold he gave them clothing.

The Creator saw this and said, "This man is a good man. When he dies and where he is buried a cedar tree will grow and be useful to the people - the roots for baskets, the bark for clothing, rope and twine, the wood for shelter and canoes."