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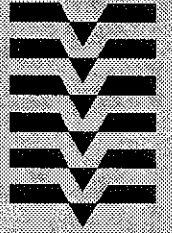
This resource was developed by the Siyá:ye Yoyes Society to support educators in meeting provincial and locally developed aboriginal curriculum. It was developed help ensure that teaching and learning with respect to First Peoples in British Columbia is based on authentic knowledge and understanding,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

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- 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 2

Module 1

- Housing -

FROM TIME IMMEMORIAL

UNIT 2 • Family and Community

Learning Outcomes and Purpose of Module 1

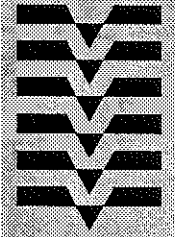
To help students:

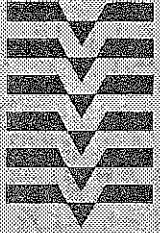
- demonstrate an understanding of traditional Stó:lō housing



Teacher Information

Please refer to page 470 in the Teacher Information/Reference Package,
Housing.



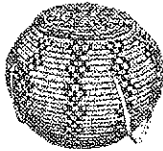


Concept Outline

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. Teacher Directed Activity

Housing “story”. Read the story about housing to the students. Discuss with the students the types of housing used by the Stó:lō and brain storm why they were used. See Appendix p. 120



C. Student Activity Jigsaw

Divide the students into groups of three and number the students 1, 2, and 3. Then re-group by number (e.g. all 1's together)

The teacher may wish to make smaller groups by making 2 groups of each number in order to better facilitate discussion by all group members.

Each group will learn about only one of the three types of traditional Sto:lo housing by reading and discussing the information and picture cards provided to their group (eg. the 1's will research the longhouse).

- | | |
|-------------------|---|
| 1) longhouse | (BLM 1a, BLM 1b & BLM 1c) p. 108, p. 109 & p. 110 |
| 2) pit house | (BLM 1d and BLM 1e) p. 111 & p. 112 |
| 3) summer shelter | (BLM 1f and BLM 1g) p. 113 & p. 114 |

Each student should record the information they feel is important to take back and share with their original group (on BLM 1h) p. 115 student activity sheet.

Students then return to their original (1, 2, 3) groups to share the information they have learned. Each student then records new facts learned on (BLM 1h) p. 115 to complete the three columns. Completed sheets should be filed in the student learning logs.



D. Assessment and Evaluation

In order to determine how well students communicated and learned about traditional Stó:lō housing from one another, a short quiz could be administered using **(BLM 1i)** p. 116

This quiz should be completed prior to assigning the family ties activity to determine if the students have enough information to complete the activity without teacher assistance.



E. Family Ties

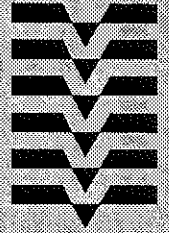
The purpose of this family ties activity is for the students to demonstrate in a more detailed and hands on way their understanding of one of the three types of traditional Stó:lō housing. Refer to **(BLM 1j)** p. 117 Family Ties Parent Letter and **(BLM 1k)** p. 118 House Construction Plan and Assessment Criteria for a detailed explanation of the assignment.

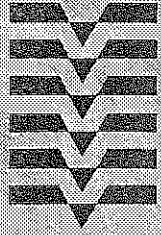
Teacher Note: Parents have been requested to complete and return the tear off portion of **(BLM 1j)** p. 117 Family Ties Parent Letter so that the teacher knows each family has received the information regarding this home project.

Students must complete their house construction plan **(BLM 1k)** p. 118 prior to sending the Family Ties letter home.

Students then take home a photocopy of their plan attached to the parent letter **(BLM 1j)** p. 117. Teacher keeps the original plans for assessment purposes.

Note: Teachers will need to run off **(BLM 1k)** p. 118 and **(BLM 1l)** p. 119 as double sided (back to back) before sending them home to parents.





Vocabulary

A. Cedar Bark Rope

A rope made from thin strands of cedar bark that were twisted together. Cedar bark rope could be made in any thickness and length by twisting in more cedar bark strands.

B. Cedar Planks

The planks (boards) that were taken from cedar trees to build the house.

C. Extended Family

The extended family included uncles, aunts, cousins, grandparents, parents and all of their children. They usually all lived in the longhouse.

D. Fire Pit

The pits (circular sections dug into the ground) where the fires would be built. Each nuclear family would have their own fire pit. Each family could do their own cooking and the fire would help heat their part of the longhouse.

E. Hand Split

Cedar planks were split or separated off of the trees by hand using hammers and wedges.

F. Housepost

The main upright posts supporting the frame of the longhouse. The posts beside the main entry were usually carved. In many houses, all upright main support posts were carved.

G. Longhouse (Bighouse)

The traditional winter house of the Stó:lō. It was built of cedar. The “bighouse” would house an extended family (up to 100 people) living inside in sections (apartments) partitioned off by cedar bark mats. These were permanent dwellings.

H. Nuclear Family

Grandparents, parents and children; lived in individual partitions within the longhouse.

I. Partitioned Off

Divided into sections by cedar bark mats that were suspended from the main frame of the building.

J. Pithouse

The alternate winter house of the Stó:lō living in the eastern sections of the Fraser Valley. It was built into the ground and covered with earth for warmth and protection. It housed up to 20 people (or two nuclear families). These were also permanent dwellings.

K. Rush Mats

Mats made of bullrushes and suspended from the ceiling by cedar bark ropes. They were used to divide off sections of the longhouses (similar to walls). They were also used for sleeping on.

L. Shed Roof Design

The shape of the roof from the end looks like a shed.



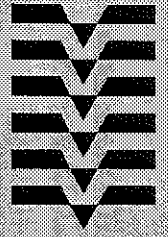
As viewed from the end

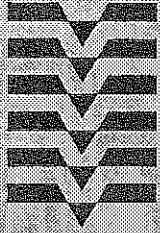
M. Summer Shelters

Temporary structures that were built at resource locations. A semi permanent frame was constructed at each resource location and would be covered by mats transported from the longhouse to the summer shelter locations. The people lived there while harvesting the food at the site.

N. Winter Village

The home villages where people stayed during the cold months of the year. The long houses were located at the winter village. These were permanent structures.





Materials

A. Audio Visual Equipment

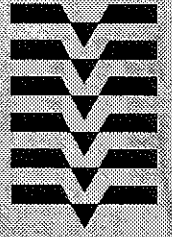
- TV
- VCR
- overhead projector/screen
- cassette player

B. Supplies

- video or cassette (Xa:ytcm welcome song)
- Appendix - Housing Story p. 120

A. Blackline Masters

- Longhouse Information Card (**BLM 1a**) p. 108
- Longhouse Floor Plan (**BLM 1b**) p. 109
- Longhouse Picture Card (**BLM 1c**) p. 110
- Pithouse Information Card (**BLM 1d**) p. 111
- Pithouse Picture Card (**BLM 1e**) p. 112
- Summerhouse/Mat Shelter Information Card (**BLM 1f**) p. 113
- Summerhouse/Mat Shelter Picture Card (**BLM 1g**) p. 114
- Student Activity Housing Jigsaw Information (**BLM 1h**) p. 115
- Assessment/Evaluation Quizz (**BLM 1i**) p. 116
- Family Ties • Parent Letter (**BLM 1j**) p. 117
- House Construction Plan and Assessment Criteria (**BLM 1k**) p. 118
- House Construction Assessment Criteria (**BLM 1l**) p. 119



BlackLine Masters

Unit 2

Module 1

- Housing -

FROM TIME IMMEMORIAL

UNIT 2 • Family and Community

Longhouses

In traditional Stó:lō villages, several families would live in a large communal building called a “Longhouse” or “Bighouse”. Building the large, sturdy cedar houses of the Stó:lō required construction crews just as specialized as those of today. Roof beams and house posts were enormous and required a great deal of knowledge, skill and strength to make and raise into position. Roof and wall planks demanded other skills and needed special workers.

There was a foreman who chose skilled craftsmen and assigned them to make roof and wall planks as well as roof beams and posts. Another specialist would be in charge of raising the posts and beams. Sometimes, the house posts would be carved and painted, so the family needed to hire an artist as well as the other craftsmen. The designs on the house posts were selected by the family. The whole job was very expensive and the workers were paid in trade blankets. It would often take a family years to have the house building done, needing payment and ceremony at each stage with a potlatch.

Stó:lō houses had the wall planks set horizontally and lashed to the frame.

The average houses were about 11 meters wide and from 12 meters to 46 meters long. The average height was 5 meters.

Wall planks could be as wide as 1.5 meters and were about 2 meters long. Roof planks were often about 5.5 meters long and were different widths. Sometimes a groove was chiselled on each edge of the plank to allow it to fit together with its neighbor and keep rain out.


The roof planks were loose, so that a family who was using a cooking fire, simply moved the plank directly above it and let out the smoke. However, problems came up in high windstorms when all the men needed to carry large rocks up to the roof to weight down the planks to keep them from blowing away. Some wall planks were removed and carried by canoe from the winter village to the summer village and back, so only the framework of a summer house needed to be built in each food resource location.

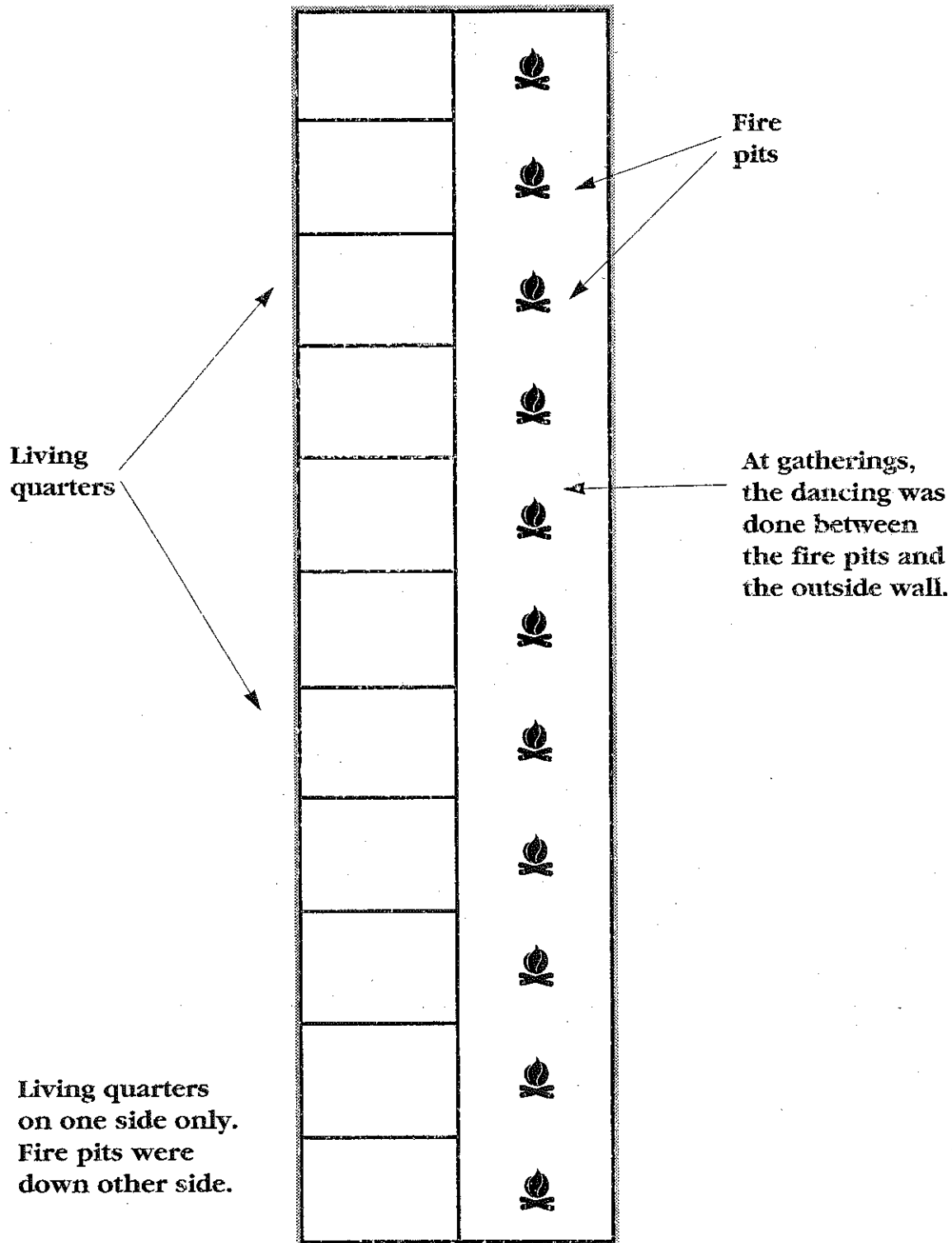
CEDAR BOARDS as told by Sam Kelly to Frank Malloway.

Another way to split cedar planks from a living tree was to let the wind help you do this. The workers would build a platform next to the tree so they could reach up high to hammer wedges in to start splitting the board from the tree. They would pry the top of the board away from the tree far enough to get a roller between the tree and board. They would then leave it there and wait for the wind to rock the tree. As the top of the tree would sway in the wind, the gap between the board and tree would widen and the roller then would drop further down the split. Eventually as the tree rocked back and forth in the wind the roller would keep rolling down and the board would break away from the tree. I've seen these boards that were taken from an old longhouse in Deroche that were two to three inches thick.

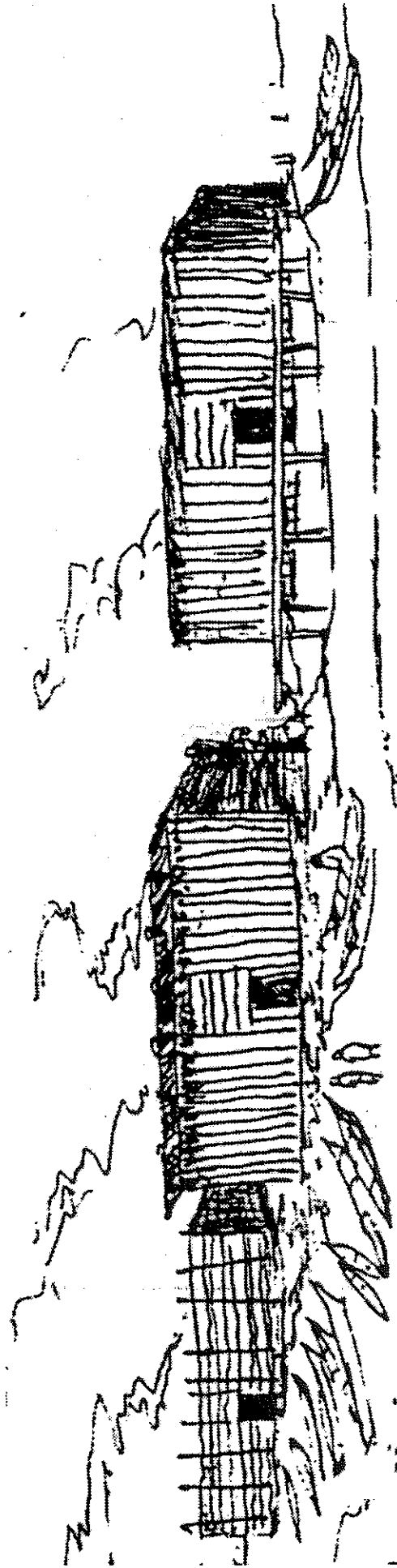


Longhouse Floor Plan

This floor plan was drawn by Sam Kelly of Lakamel of his grandfather's longhouse. It was about 125 metres (400 ft.) long and 30 metres (100 ft.) wide. The upright support posts were 1 metre (3-4 ft.) in diameter. The roof was a gable roof design  rather than a shed roof design.



This Longhouse was in Deroche.



Longhouse

STUDENT ACTIVITY • Longhouse Picture Card • BLM 1c

UNIT 2 • Family and Community

Pithouses

This information was obtained from
Coqualeetza Education Training Centre.

Stó:lō families living in the upper Fraser Valley often lived in pithouses during the cold winter.

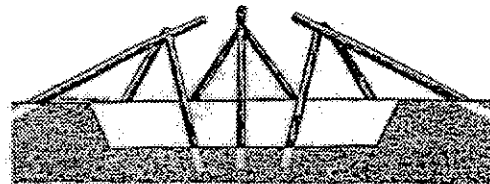
Most families used their winter homes from late fall until early spring.

When a new house was needed, men, women, and children worked together to build it. Twenty or thirty people could finish a house in a day.

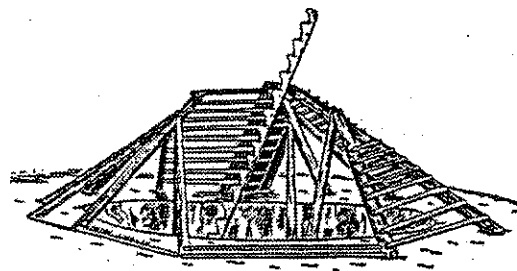
These pithouses - round in shape and built partly underground - usually held one or two families. (approximately 20 people)

Occasionally pithouses would be connected by tunnels. Pithouses blended into the landscape, thereby providing protection during the occasional raids. The pithouses were dug from 1 to 3 metres (3-10 ft.) into the ground and could be from 6 to 11 metres (20-35 ft.) in diameter. They could be up to 6 to 8 metres (20-25 ft.) tall at the centre.

A notched ladder led down into the house from a hole at the top centre of the building. The ladder had one step missing which only family members knew about, for protection from unwelcome visitors. This hole also allowed smoke from the fire inside to escape.

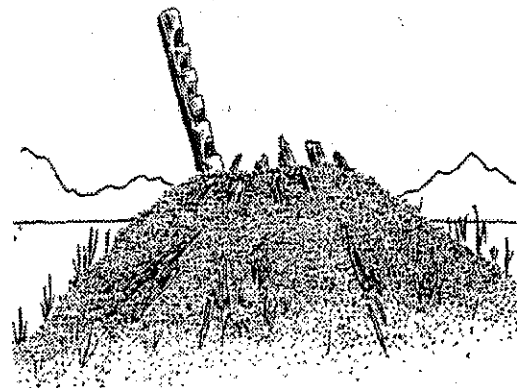


The floor was sprinkled with fir branches for comfort and for a delightful scent.

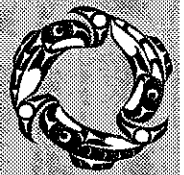


A sleeping bench was dug into the sides of the pithouse and would go all around the inside wall of the pithouse.

A fire pit was dug into the middle of the floor of the pithouse.



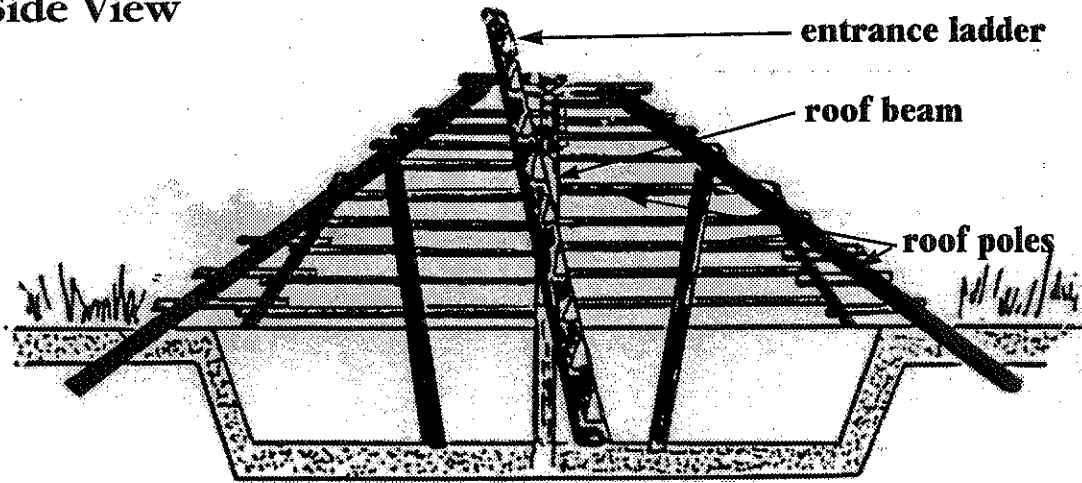
Holes of the old pithouses can still be found in the Stó:lō area.



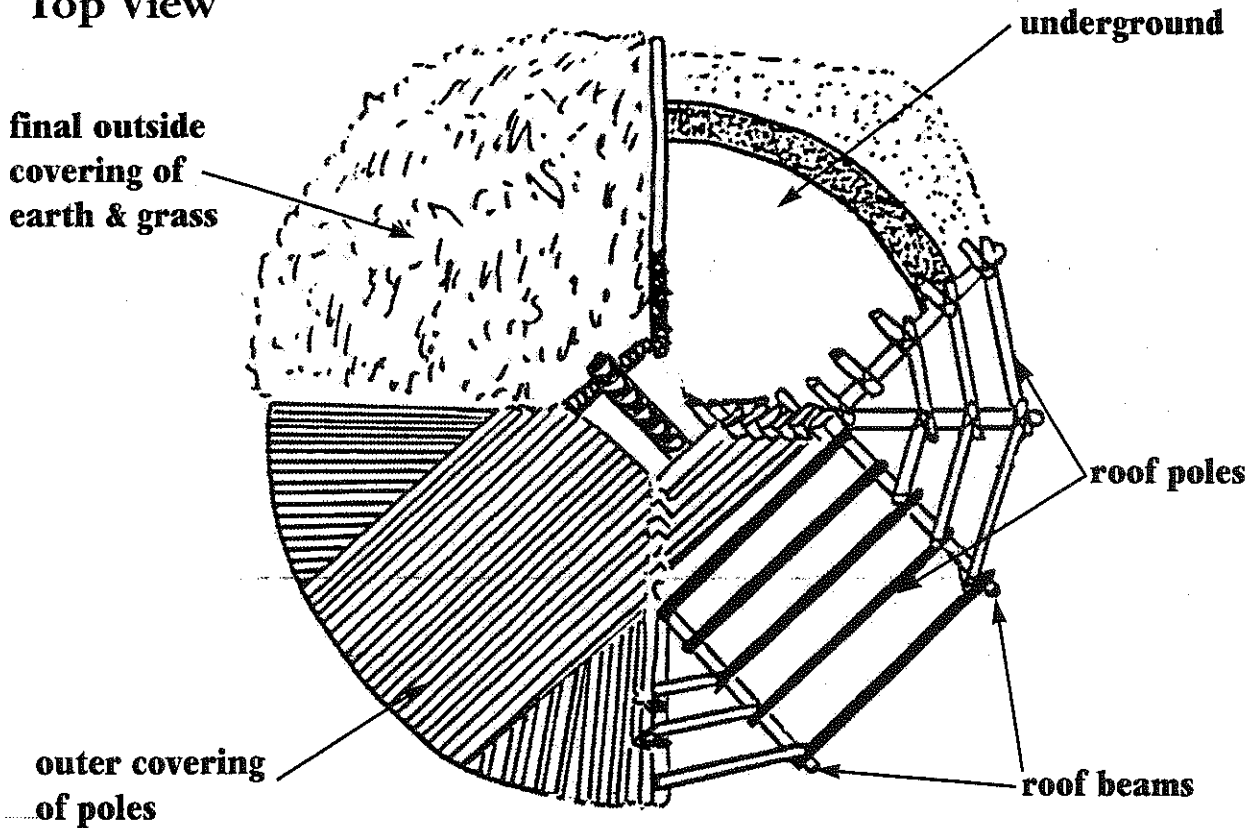
PITHOUSES



Side View



Top View



STUDENT ACTIVITY • Pithouse Picture Card • BLM 1c
UNIT 2 • Family and Community



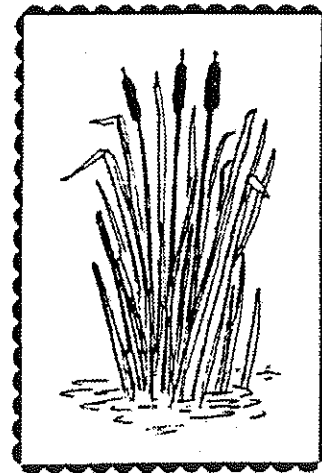
Summer Mat Shelter

1. In the spring and summer months the Stó:lō people travelled to their hunting, fishing and plant gathering sites.
2. At these sites, they set up tent-like structures made from bulrush mats.
3. Poles were lashed together with cedar bark rope to form a frame. The bottom of the poles were dug into the ground. The Stó:lō covered this frame with cedar bark or rush mats. The sizes of these houses varied widely and were dependent on the size of mats transported to the site.
4. These summer houses were fairly waterproof, durable and light, making them easy to travel with.
5. This lodge was quick to make and easy to transport in canoes.

Bulrush Information

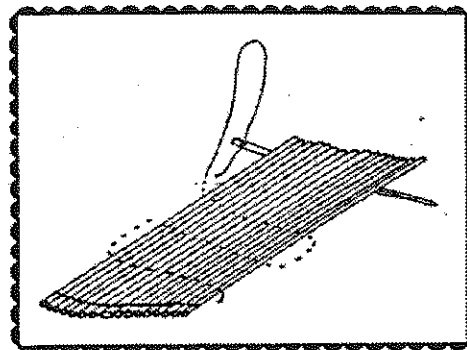
The bulrush, sometimes called cat-tail, grows along lakeshores and in ditches beside roads. It likes to grow where it is wet.

The Sto:lo people gathered the leaves and stems in July.

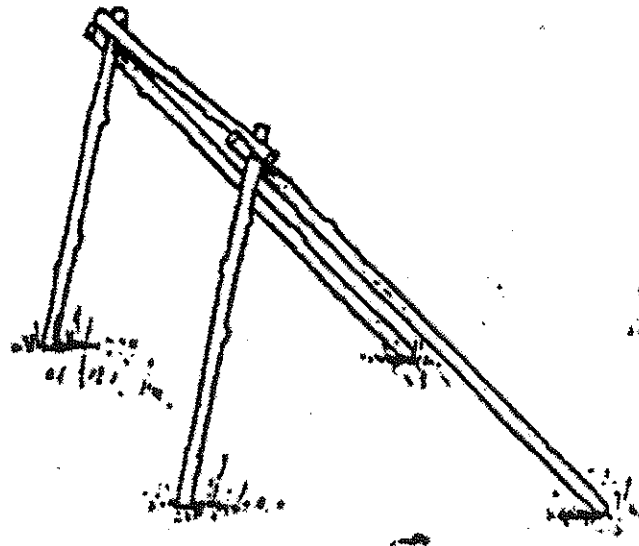
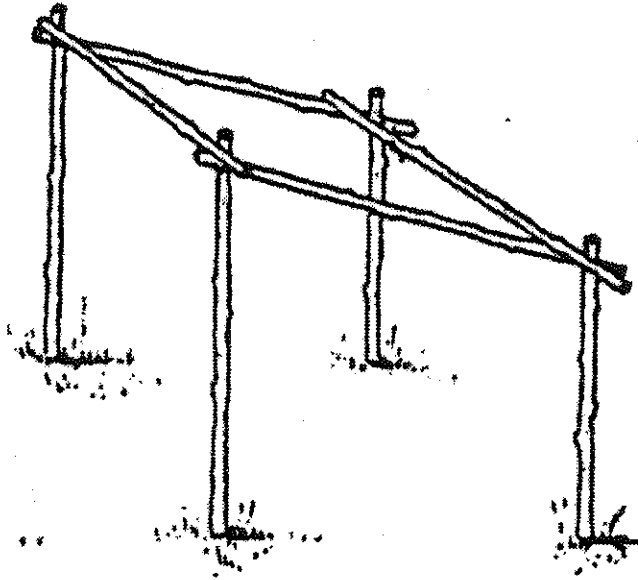


They were laid out in the sun to bleach and to dry, then were woven together to make mats.

Stems of the plant were used for mats; leaves were used for mats and also for making baskets, rope and string.



Summer Mat Shelter



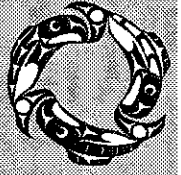
STUDENT ACTIVITY • Summer House/Mat Shelter Picture Card • BLM 1g

UNIT 2 • Family and Community

Name: _____

Date: _____

Longhouse	Pit house	Summer Shelter



STUDENT ACTIVITY • Housing Jigsaw Information Card • BLM 1h

UNIT 2 • Family and Community

Name: _____ Date: _____

Directions:

Sketch each type of house and list 3 main facts about each. You will be marked as follows:
 Each sketch is worth 4 points and each correct fact is worth 2 points for a total of 10 points for each house.
 A 30-26 B 25-22 C+ 21 - 20 C 19 - 17 C- 16 - 15 IP 14 and below

Longhouse	Pit house	Summer Mat Shelter
<p>1. _____</p> <p>2. _____</p> <p>3. _____</p>	<p>1. _____</p> <p>2. _____</p> <p>3. _____</p>	<p>1. _____</p> <p>2. _____</p> <p>3. _____</p>





Family Ties



Dear Parents,

In our study of the Stó:lō we have been learning about the three traditional styles of housing; the longhouse, the pit house and the summer shelter. Your child has chosen to build a _____ for their home project. This project is due _____.

Please carefully review and discuss the attached photocopy of your child's construction plan. Note that marking criteria are on the back side of the construction plan.

As with all "family ties" activities you are invited to be an active participant in this project.

Please sign and return the tear off slip below. I will then know that you are aware of this assignment.

Thank you for your support.

Sincerely,



I am aware that my child will be constructing a _____
as a home project and that it is due on _____

Parent's Name: _____

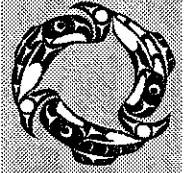
Student's Name: _____

Name: _____

Date: _____

Type of house you plan to build:

Sketch here:



Dimensions to scale:

Base Area _____

Height _____

Interior Area _____

List the supplies you will use: (* Remember only natural materials may be used.)

• This plan is to be completed at home with your parents help and submitted

to your teacher by: _____

Date

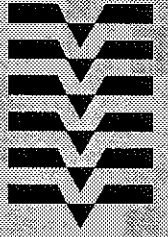


How you will be assessed

Points	Criteria
2	This plan must be completed
4	Your house sketch must be neat, detailed and labelled
6	Measurements of dimensions must be accurate and to scale
2	Work must be handed in on time - Planning sheet, construction
6	Details in your construction will demonstrate knowledge of your chosen Sto:lo house style and its uses.

Total 20

17-20 = A	13-14 = C+	10 = C-
15-16 = B	11-12 = C	Less than 10 = IP



Appendix

A Story About

Stó:l̓a Housing

Told by
Chief Frank Malloway

Yakwekwioose First Nation
(Chilliwack, B.C.)

A story about Sto:lo housing as told by Frank Malloway

Many years ago, before the Europeans came to this country, the Native people had their own unique forms of housing.

Throughout North America, Native people built their homes out of whatever was the most practical and plentiful material available. On the North West coast our people did not have to travel very far for food so we could build our houses in one location and live there year after year. Our houses were built to last for a long time and to hold more than one family.

Because our main diet was salmon, our longhouses were built along the river banks and we could catch the salmon as they came to us. The longhouses were of post and beam design. In the Fraser Valley most longhouses were the shed type roof design. Cedar boards were split off of cedar trees and tied to the posts and beams of the longhouse using cedar bark rope. The walls on the inside were lined with bullrush mats to act as insulation. These mats were also used as room dividers, to divide the sleeping quarters from the main living area. Sometimes these mats were made from inner cedar bark instead of bullrush.

The longhouse was divided by these mats into separate living quarters for each family. In some longhouses each family had their own cooking fire so they could cook for their own family members. In other longhouses one family cooked for everyone in the longhouse. Every family in the longhouse took turns cooking for the other families in the longhouse. In this way it would probably be a week before your family had to cook again. This gave you time to gather enough food for your day of cooking.

The grand parents, who occupied the center of the longhouse, did not have to do any of these chores, like cooking, fishing, hunting or gathering food. Their job, as grand parents, was to look after the smaller children and to teach them to do things to help their parents. They also had to teach them things like weaving blankets and baskets, how to make bows and arrows, fish traps, spears and do other things that helped them survive and be contributing members of their family.

At night it was the time to tell stories and legends, the history of our people and our family ties to the land and to other villages. The grand parents did most of this story telling as well. The roll of the grand parents was something like today's teachers.

An underground house, called a pithouse or Shkumel, was used in very cold weather. The pithouse was also used as protection if a group of other Native people was trying to raid our village. The outside view of the pithouse was something like a large mole hill. It had a hole in the top centre which was the main entrance. There was a notched log down from this

hole that was the ladder for getting into the house. A side entrance was used by the elderly. I remember my father telling me that this ladder had one step missing so that anyone coming in without permission would miss the step and fall into the house and wake everyone up. This was for protection.

Once you were inside the pithouse there was a platform all around the wall. This was used as a sleeping area as well as for storage. A small fire could be used for heating the home as well as for cooking. The fire was placed right below the entrance hole, which served as a chimney as well.

Some of these homes were quite large and could hold two families. They were used only for a few weeks of the year or only until the weather was mild enough to use the longhouse again.

When the sockeye and spring salmon returned to the rivers to spawn, our people moved to the Fraser Canyon area. Here the dry winds and heat from the rocky canyon dried the fish flesh very quickly. The drying season was the first few weeks of July. In August, black flies and wasps ruined the salmon by laying eggs on the salmon flesh. Because of the short drying season of about three weeks, the fish camps were temporary structures. The bullrush mats were taken from the longhouse walls, rolled up and transported to the Fraser Canyon. They were used as walls and roofs of the shelters. There were not completely waterproof, but the fish drying season was the dry part of the summer.

These shelters were also moved to the berry picking sites. In August, after the salmon were dried, it was time to dry berries and crab apples for the winter. The shelters were put up at the berry picking sites and the berries were harvested and dried. Many edible roots and bulbs were also dried at these sites and used in making good soups during the winter months.

Hunting camps were also temporary structures and the same materials as the shelters used in the fish camps and berry picking sites were used here.

Late fall was time again to move back to the longhouse to prepare for the winter months.

These shelters that were used in the past by my people were described to me by my late father and by the Coqualeetza elders that I worked with for many years.

Frank Malloway