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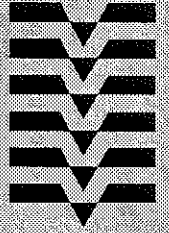
This resource was developed by the Siyá:ye Yoyes Society to support educators in meeting provincial and locally developed aboriginal curriculum. It was developed help ensure that teaching and learning with respect to First Peoples in British Columbia is based on authentic knowledge and understanding, 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 2

Module 3

- Rites of Passage -

FROM TIME IMMEMORIAL

UNIT 2 • Family and Community

Learning Outcomes and Purpose of Module 3

To help students

- demonstrate an appreciation of traditional Stó:lō rites of passage.

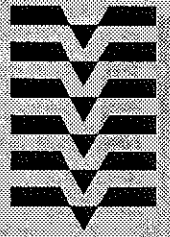


Teacher Information

Life Cycle - Birth, Childhood, Adolescence, Adulthood, Old Age and Death

The “life cycle” is the normal course of events which people in any culture go through in their lives. The specific life histories of individuals varies from person to person, but there are general trends which can be documented for any one culture at any given period of time. In modern Canadian society, most people are born in a hospital. They live their first years under the care of one of their parents at home or at a public facility while the parents work until the child is of school age. Children enter school, and by-in-large continue throughout their childhood and adolescence. Upon graduation from school, a person is generally thought to be a young adult and chooses to work, continue in school or in other ways explore the world. Typically in early adulthood people become employed or become married and begin raising a family. Work or family obligations usually continue until the adult becomes older, when economic self-sufficiency has been gained or children grow up. The latter years of life are frequently spent exploring the world through travel, hobbies and relationships or sitting in front of the T.V. waiting for their children to call. The aged either remain self-sufficient or require the care of family or public institutions. People generally die in their old age either in a hospital or at home. Funerals are held where family and friends gather to commemorate the persons life.

This path which is followed by many Canadians has changed subtly over time and continues to do so. The traditional life cycle of Stó:lō people also continues to change from what it once was.



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.

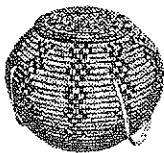
Play the welcome song as a means of introducing each lesson in the Sto:lo curriculum.



B. Teacher Directed Discussion

The first part of this module is designed to introduce the students to the traditional rites of passage of the Stó:lō in the early 1800's.

The teacher could introduce the student activity through reading and discussion of the 4 information cards (**BLM 3a**) p. 175 - Birth, (**BLM 3b**) p. 176 - Adolescence, (**BLM 3c**) p. 177 - Adulthood and (**BLM 3d**) p. 178 - Old Age & Death. Students record pertinent information on (**BLM 3e**) p. 179 - Life Cycle Activity Wheel during the class discussion. More information and one or more illustrations could be added as students work on their own (following the whole group lesson) to complete the activity wheel.



C. Teacher Directed Activity

Reference stories for teacher: Appendix A "Upper Sto:lo (Fraser Valley) Hunting" p. 206

This part of the lesson will introduce the students to the concept of "training" (see vocabulary p. 171 & 172). Traditionally life skills training was passed on by grandparents to grandchildren. Children would live with their grandparents and begin their training around age 3 or 4. Two stories and worksheets have been included for this component. The "Hunting" story involves training for boys and the "Story About Cedar Bark" involves training for girls. The teacher could choose to have all students do both activities or group the students to learn about either girls or boys training.

See "Upper Sto:lo Interaction" A story about cedar bark: Appendix B p. 218

Note: The teacher should orally read the stories as only one copy of each has been included in the unit.

The student worksheets should be handed out before the reading for students to look over so they are aware of what information they are looking for (**BLM 3f and 3g**) p. 180 & 181 - (Primary) Hunting Story (**BLM 3h and 3i**) p. 182 & 183 - (Intermediate) Hunting Story, and so they can make notes as the story is read.

After the reading the teacher should guide a class discussion on how each question could be answered and what details should be included. (**BLM 3j and 3k**) p. 184 & 185 - (Primary) Story About Cedar Bark (**BLM 3l and 3m**) p. 186 & 187 - (Intermediate) Story About Cedar Bark



D. Student Activity

After the students have individually completed their draft copies of their guided reading response sheets: (**BLM 3f and 3g**) p. 180 & 181 - (Primary) Hunting Story (**BLM 3h and 3i**) p. 182 & 183 - (Intermediate) Hunting Story (**BLM 3j and 3k**) p. 184 & 185 - (Primary) Story About Cedar Bark (**BLM 3l and 3m**) p. 186 & 187 - (Intermediate) Story About Cedar Bark

They could then be paired up to discuss their answers and add more detail to their responses.



E. Assessment and Evaluation

For assessment purposes, a good copy of the appropriate guided reading response sheets could then be completed independently. The following rubric (**BLM 3p**) p. 190 could be used to assess understanding of the concepts covered in the stories.



F. Family Ties

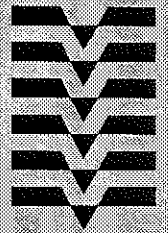
Students will take home a copy of a parent letter (**BLM 3n**) p. 188 and Life Cycle Activity Wheel (**BLM 3o**) p. 189 to explain the life cycle activity. Students will then record and illustrate rites of passage in their family. These could be brought back to class along with any photographs that mark these events in their family history and used for display purposes or discussion and comparison with Stó:lō rites of passage.

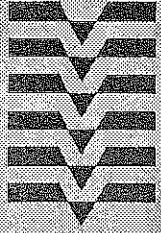


G. Family Ties • Optional Extension Activities.

1. Children's Role in Society Today

The students could be given (**BLM 3q**) p. 191 (Children's Role in Society) to brainstorm what is expected of children today. This could be completed as an individual, pair, small group or whole class activity. Some discussion to extend thinking about the topic is recommended.





(BLM 3r, 3s & 3t) p. 192 - 194 (Parent Letter & Interview Sheets) could then go home with the students to generate family discussion on the topic of the role of children in today's society and how it is different from when their parents or grandparents were children.

When the students bring these sheets back to school the information could be compared to the role of children in traditional Stó:lō culture. It could also be used to compare expectations in different families or to compare with different cultures.

Note: (BLM 3s & BLM 3t) p. 193 & 194 could be double sided.

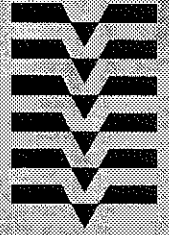
2. Traditional Learning Project

Traditionally in Stó:lō society, skills were passed on to children by their elders through repeated demonstration and explanation. In the Traditional Learning Project students are encouraged to find an adult mentor that will teach them a new skill.

- eg - crochet
- learn a new game
- cooking
- sport

Please refer to (BLM 3u1 to 3u7) the Traditional Learning Project, at the end of the extension section for more detailed explanation.

Vocabulary



A. Cleansing ceremony

- a procedure or activity that people go through to remove bad thoughts or evil spirits from their minds or body. A person usually goes through a cleansing ceremony before entering certain ceremonies, new buildings, or special areas.

B. Guardian spirit

- the special spirit that a person finds in their spirit guest that is theirs alone and will watch over them during their life

C. Life cycle

- is the normal course of events which people in any culture go through in their lives.

D. Life skills

- the skills that members of the society need in order to survive in the society. All members of Stó:lō society received training in the everyday skills necessary for survival, but the amount of this training varied, based on status. The higher the status the more training received.

E. Moral training

- the teaching of/in the day to day living behaviours that were expected of all Stó:lō members i.e. not to lie, not to steal, not to show disrespect, not to brag, etc.

F. Pet name

- a name given to a child that indicates something special about the child. Something like a nickname today. Usually given when the child is two or three years of age.

G. Rites of Passage

- the special ceremony that a person goes through at puberty that allows them to become an adult; the special access to resource sites one gets when they marry into a family.

H. Shaman or Indian doctor

- a person who is specially trained in: herbal medicine, spirituality, spiritual healing, and physiotherapy. The more training in these areas a person has the higher their status as an Indian doctor.

I. Spirit song

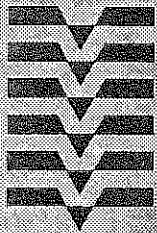
- after a person finds their special or guardian spirit they receive their own song [from their spirit] (that is theirs alone) that reflects their special spirit. The song usually just comes to them.

J. Spirit guest

- each person in Stó:lō society has a connection to the spirit world where the spirit of an ancestor, an animal or a bird will help the person through their life. Especially in the special area of skill that they choose. The spirit guest is a seeking of this connection.

K. Spirituality

- is deeply personal and religious. Stó:lō culture teaches people to respect their own beliefs as well as those of other people. It is important to give respect to the beliefs of all people.



L. Spiritual training

- the teaching of/in the Stó:lō belief system that all members of Stó:lō society receive. In addition some members will receive special teaching and become spiritual leaders.

M. Swathed

- to be covered, placed in or wrapped in some form of material. Babies were swathed in cedar bark blankets. Now regular blankets are used and the baby is wrapped in a blanket.

N. Sxwalam (shxwla:m)

- an Indian doctor or spiritual leader who does good work.

O. Sxwosem

- indian ice-cream

P. Training

- the process of teaching children skills in every day areas of life and/or in areas that they show an ability or special interest in.

Vocabulary to go with Hunting book.

Halq'eméylem Vocabulary

Alaksis *a as in bet; i as in pizza.*

- A man's name

Cho *the ch is pronounced as in church; the o like the o in Joe.*

- This is Joe

Haheli *a as hat; e as in but; i as in pizza.*

- A man's name

Lalsi *the a is the sound of a as in hat; i as in pizza.*

- This is Nancy

s:le *i as in pizza; e as in but.*

- This word means grandparent.

tempó:kw' *e as in bit; o as in pop; kw' like kw but with a hard popping sound.*

- This means "time for Chehalis spring salmon." This time is usually in the month of October.

welék'es *e as in bit; k' with a hard popping sound.*

- This means "little frog season." This time begins in March and may go on to April.

Materials

A. Audio Visual Equipment

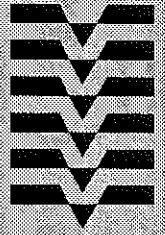
- cassette player

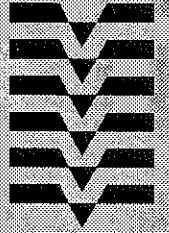
B. Supplies

- cassette of Welcome Song
- Books: - Upper Stó:lō (Fraser Valley) Hunting • Appendix A p. 206
- Upper Stó:lō (Interaction) A Story About Cedar Bark • Appendix B p. 218

C. Blackline Masters

- Birth Information Card (**BLM 3a**) p. 175
- Adolescence Information Card (**BLM 3b**) p. 176
- Adulthood Information Card (**BLM 3c**) p. 177
- Old Age and Death Information Card (**BLM 3d**) p. 178
- Life Cycle Activity Wheel (**BLM 3e**) p. 179
- Guided Reading Activity for 'Hunting' story - Primary (**BLM 3f and 3g**) p. 180 & 181
- Guided Reading Activity for 'Hunting' story - Interm. (**BLM 3h & 3i**) p. 182 & 183
- Guided Reading Activity for 'a Story About Cedar Bark' - P. (**BLM 3j and 3k**) p. 184/5
- Guided Reading Activity for 'a Story About Cedar Bark' - I. (**BLM 3l & 3m**) p. 186/187
- Family Ties: Parent Letter (**BLM 3n**) p. 188
- Life Cycle Activity Wheel (**BLM 3o**) p. 189
- Assessment and Evaluation - Rubric (**BLM 3p**) p. 190
- Children's Role in Society (**BLM 3q**) p. 191
- Family Ties: Parent Letter (**BLM 3r**) p. 192
- Family Ties: Student Interview Sheet (**BLM 3s and 3t**) p. 193 & 194
- Traditional Learning Project (**BLM 3u1 - 7**) p. 195 - 202
- Teacher's Check List For Oral Presentation (**BLM 3v**) p. 203
- Traditional Learning Project Review (**BLM 3w**) p. 204





BlackLine Masters

Unit 2

Module 3

- Rites of Passage -

FROM TIME IMMEMORIAL

UNIT 2 • Family and Community

Birth

Births occurred in the home with the aid of a trained mid-wife. No other family member stayed in the house while the woman was in labour. Babies were swathed tightly and placed in a cradle. Families who had high social status, held a special ceremony to mark the birth where sxwo:yxwey dancers performed and a feast ensued. A pet name was given to a baby, while a proper name was presented later in life.

Children began their “training” at an early age. They were made to rise early in the morning and bathed in cold water as a part of their spiritual training. Children spent many hours with their grandparents, who raised them while their parents were away fishing, gathering or hunting. They were taught who their relatives were, good behaviour, and given “advice” or moral training on becoming a good adult.



Adolescence

The passage from childhood into adolescence was formally marked for boys and girls with a puberty ceremony. Boys were given a ceremony at the first sign of their voices changing or when they made their first kill while hunting game. Girls were given a ceremony when they had their first menstrual period. These ceremonies involved seclusion with elder family members who gave them more formal training, and were followed by public recognition and feasting with the corporate kin group at large.

Shortly after puberty (in the middle teen years) a person may choose to go through a winter ceremonial. They would leave the home of their nuclear family and go to live for a winter in a building called a “longhouse” or “smokehouse” where they would be given spiritual and moral training by a respected sxwalam (see vocabulary section for more information). A person spending their first season in the longhouse gain their spirit song which they sing and dance. The initiate is required to stay under the care of the sxwalam for the winter season. After the first season, the dancer will return to the longhouse to continue their spiritual training. The teachings learned in the longhouse guide people to live moral lives. After a winter in the longhouse they may help in the training of new initiates.

Throughout adolescence people were taught the skills needed in life, including fishing, hunting, gathering, tool making, basket weaving, carving and the like. It was towards the end of adolescence that people often went on their “spirit quest”. The spirit quest was a very important event in a person’s life where he or she received a “guardian spirit” which would help them through their life. Today, people receive their spirit song in the longhouse, during the winter dance ceremony.

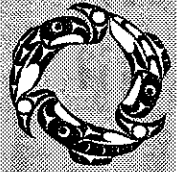


Adulthood

A person became an adult when they received an adult name. Names were inherited privileges that were kept in the family. A high-status person would receive several names throughout their life, often being given a different name by relatives who live in different communities. Names could be taken from either the mother's or the father's side of the family. Receiving a name required a feast and the public distribution of gifts to validate the right to use it. At these gatherings other family members might occasionally contest the giving of a name, requiring the family of the person who is receiving the name to give it up. Very high status names required a person to give out a great deal of wealth in order for that name to be claimed. Before holding the ceremonies the choosing of a name is done very carefully and a great deal of checking with elders in the family is done beforehand.

Traditionally, Stó:lō marriages occurred at a young age. Boys were sent by their parents to the house of the parents of a girl of equal status (often in another village). The boy sat outside the girl's home, while her family debated the marriage offer. If all were in agreement (including the girl), the boy was invited into the house for a meal. If not, the boy was sent home. Marriages were celebrated by a large gathering and feast. Parents exchanged gifts at this time, including non-material gifts like the rights to names or fishing locations. The marriage ceremony, was conducted by the masked sxwo:yxwey dancers.

The lives of adults were rich and varied. The seasons of spring, summer and fall were spent engaged in gathering food and materials for the winter months while winters were spent engaging in ceremonial life, making necessary items and fulfilling family responsibilities. Some people became partial specialists in various tasks such as carving, hunting, basket weaving, or as a warrior, shaman or medicine person. These people were not specialists in the sense of modern Canadian society where people often do work that is completely unrelated to subsistence activities. Stó:lō people did, however, increase their prestige and wealth by sharing the gifts and benefits of their special skills and knowledge with the community. Elders were treated with a great deal of respect and were listened to for their knowledge and wisdom. They also had many responsibilities involved with the raising and teaching of their grandchildren.



Old Age and Death

In Stó:lō society a person was/is given more respect as they reached old age. Elders were and are looked upon as the people who have the knowledge and experience to help the community carry on. Elders are given places of honour in all gatherings and special occasions. They are looked after by their family members and their community. They are a valuable and important part of the family.

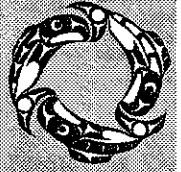
At the death of an individual the body was taken and wrapped with blankets in a fetal or tightly flexed position and placed in the family grave-box. These tombs were set away from the village and remained above ground (ie: the bodies were not buried). If the person died while away from the winter village and the family grave-box, the body was wrapped and placed on a platform in a tree until the bones could be placed in the box. Occasionally items of use in the spirit world would be included in the grave-box. Only people who had the appropriate spiritual powers could handle the corpse. Large funerals were held to mourn the deceased. Ceremonies were held at these funerals where some of the deceased's possessions were burned and others were given to guests. A feast was held and gifts given to the witnesses by the mourning family. The name of the deceased were not spoken for several years after their death.

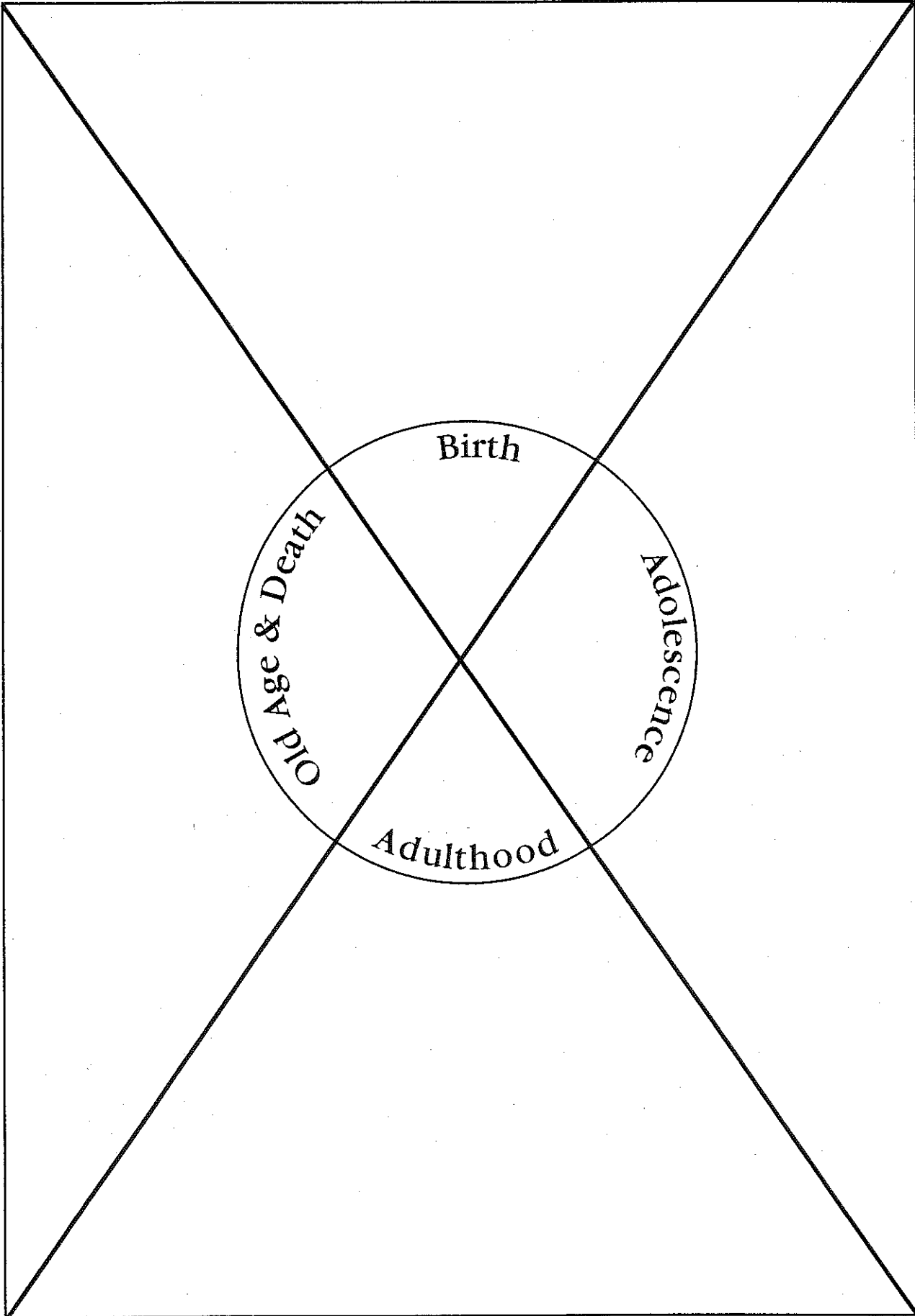
The following story was told to Frank Malloway

One of the reasons for not calling or speaking the names of a dead person for several years after their death was that the spirit of that person would come. You must understand that people's names were not common or shared with others. So if your lost one was named Tammi hi it's possible no one was called by that name. So the spirit of your loved one would come when this name was called out. After four years the family could hand the name to another family member. The spirit of the loved one would then know that they have not been called.

The following incident happened on the Nooksack Reserve.

A linguist who worked for Coqualeetza Cultural Centre in the late seventies was doing research with the elders of Nooksack re: Indian names. He wanted to get the right pronunciation and asked the Elder to repeat the name several times. The door would open and no one was there. The Elder got up and closed the door. Another name was called out and repeated. The door opened again, no one there. The Elder closed the door and this time latched it. A third name was called out and repeated. The door was pushed open and the latch pulled out of the door frame. The Elder said to the researcher, "I think we better call it a day." I'm not sure if they ever finished this project.





STUDENT ACTIVITY • Life Cycle Activity Wheel • BLM 3e

UNIT 2 • Family and Community



STUDENT ACTIVITY • Guided Reading: Hunting • Primary • BLM 3f

UNIT 2 • Family and Community

2. Draw a picture of what Grandfather used the deer hide rope and smooth, flat rocks for.

4. Draw a picture of the meat drying rock.

1. Draw a picture of what Grandfather did with the sticky branches.

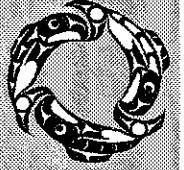
3. Draw a picture of the boys splitting the arrow.



<p>6. What are the ways that bear parts were used by the Stó:lō?</p>	<p>5. Why did the boys: Get slapped with branches? Run with rocks tied to their legs? Need to split an arrow? Dry the deer meat?</p>
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STUDENT ACTIVITY • Guided Reading: Hunting • Primary • BLM 3g

UNIT 2 • Family and Community



<p>2. What reasons might Grandfather have for wanting the sap to run?</p>	<p>1. Why would the deer make an agreement with Xá:ls</p>
<p>4. Grandfather said "Watch everything they do. That is the best way to learn." Other good ways to learn are:</p>	<p>3. Uses grandfather might have had for: a) Deer Hide Rope:</p>
	<p>b) Smooth Flat Rocks:</p>

STUDENT ACTIVITY • Guided Reading: Hunting • Intermediate • BLM 3h

UNIT 2 • Family and Community



STUDENT ACTIVITY • Guided Reading: Hunting • Intermediate • BLM 3i

UNIT 2 • Family and Community

5. Draw a picture of Haheli and Alaksis splitting the arrow.

7. Draw a picture of the meat drying rack.

6. What clues did the boys use to recognize where the deer path might be?

7. Uses for bear parts:
From the story

My ideas



STUDENT ACTIVITY • Guided Reading: Cedar Bark Story • Primary • BLM 3j

UNIT 2 • Family and Community

1. Draw a picture of a cedar cape.

3. Draw a picture of removing bark from a cedar tree.

2. Draw a picture of a cedar basket.

4. Draw a picture of twining (spinning) cedar bark.



STUDENT ACTIVITY • Guided Reading: Cedar Bark Story • Primary • BLM 3k

UNIT 2 • Family and Community

6. What are some of the things the Stó:lō people made out of cedar?

5. Why do you think the elder told the young people to “work together, help one another”?

<p>6. What are some of the things the Stó:lō people made out of cedar?</p>	
<p>5. Why do you think the elder told the young people to “work together, help one another”?</p>	



STUDENT ACTIVITY • Guided Reading: Cedar Bark Story • Intermediate • BLM 31

UNIT 2 • Family and Community

2. Why have the Stó:lō people always shown respect for the cedar tree?

4. Draw a picture of a cedar cape.

--

1. How have the Stó:lō people always shown respect for the cedar tree?

3. What are some of the uses for the cedar tree mentioned in the story? Draw & or list.

--



6. Explain & illustrate how cedar bark was removed from the cedar tree.

8. Why did the elder say "work together, help one another" to the young people?

5. Explain (& illustrate) twining (spinning) of cedar bark.

7. Illustrate how 'sxwosem' was made. What is it and what is it used for?

STUDENT ACTIVITY • Guided Reading: Cedar Bark Story • Intermediate • BLM 3m

UNIT 2 • Family and Community



Family Ties



Dear Parents,

In our study of the Stó:lō people we have been discussing rites of passage that occur throughout the life cycle. For example, at birth a naming ceremony was held during which an infant was given a pet name based on some interesting characteristic they had noticed about their appearance or personality.

Could you please help your child to complete the Life Cycle Activity Wheel by discussing any special ceremony or event held to honour your child's birth. The adolescence and adulthood stages could be related to ceremonies or events you experienced. The Old Age and Death stage could lead to discussion of the importance of seniors in our present society. This activity provides an opportunity for you to discuss particular family traditions that may have been passed on through several generations. Any photographs of these events would bring extra meaning to this activity. Carefully record your name on the back of the photographs and send them to school along with the completed Life Cycle Wheel.

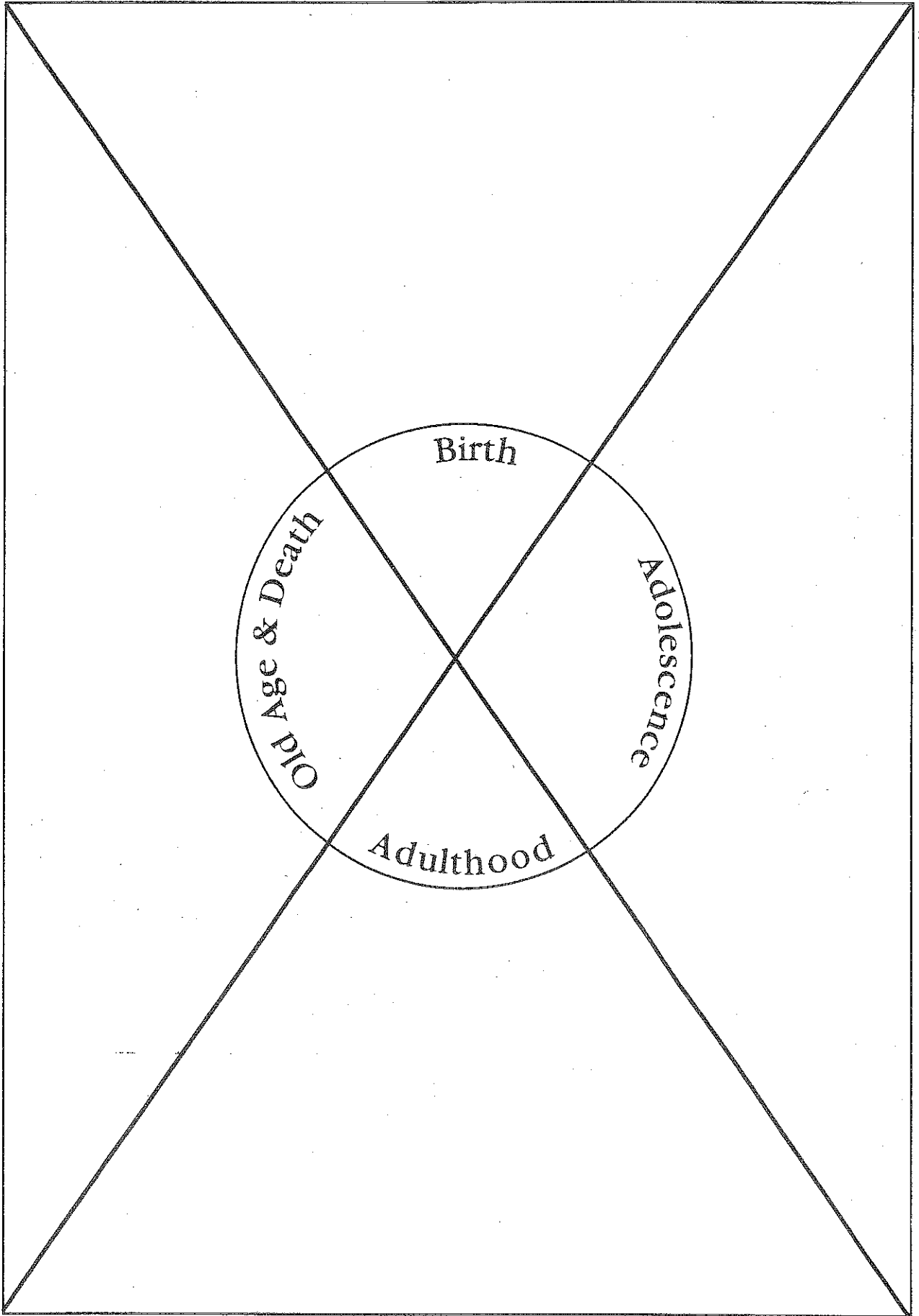
Recorded information will be shared with classmates and compared to Stó:lō rites of passage.

Thank you for your ongoing interest and involvement in our Family Ties activities.

Sincerely,



STUDENT ACTIVITY • Life Cycle Activity Wheel • BLM 30
UNIT 2 • Family and Community





Rubric

Student Name: _____

Point Scale	Description
④	Demonstrates an excellent understanding of the question by: <ul style="list-style-type: none"> • drawing logical conclusions, • making inferences, • creatively thinking beyond the text, • fully completing the answer.
③	Demonstrates a good understanding of the question by: <ul style="list-style-type: none"> • answering the questions with a variety of ideas.
②	Demonstrates a satisfactory understanding of the question by: <ul style="list-style-type: none"> • answering with a single idea.
①	Is unable to demonstrate an understanding of the question.

The above point scale should be applied to the student's responses to each of the questions on the Blackline Masters and a letter grade assigned.

Hunting Story (BLM 3h & 3i)		Story About Cedar Bark (BLM 3l & 3m)	
A:	28 - 26	A:	32 - 30
B:	21 - 19	B:	29 - 24
C+:	18 - 16	C+:	23 - 18
C:	15	C:	17
C-:	14	C-:	16 - 15
I:	<14	I:	<15



Family Ties

Dear Parents,

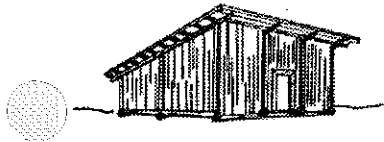
We have been discussing the role of children in today's society as part of our continuing unit of study on the Stó:lō. We will be comparing the role of children in our society to that of Stó:lō children in traditional and modern day society.

Your child has been asked to interview one or more members of their family and record their answers regarding their opinion on what children should know how to do, what they should know about the world, how they should behave and how the role of children has changed over time.

Thank you for your continuing interest in and support for our Family Ties activities.

Sincerely,





Family Ties



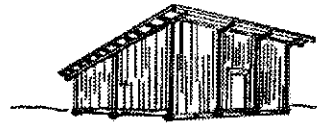
Interview a family member or members.

1. What should children today know how to do?

2. What should children today know about the world around them?

3. How should children behave?

At Home	At School	In Public



Family Ties

Traditional Learning Project

Dear Parents:

As part of our continuing study of the Stó:lō, your help is needed with the following "The Traditional Learning Project".

Traditionally skills and knowledge were passed on orally and by demonstration from one generation to the next. Usually the elders were responsible for most of the training of the young people.

Your child needs to ask someone in the community or their family to teach them a new skill. The time allocated is approximately 4 weeks, however, your child may wish to have this as a continuing project and should be encouraged to learn more if they wish.

Skills may include cooking, crocheting, knitting, needle point, fishing, woodcarving, painting, etc.

During the oral presentation students should be prepared to tell about the following:

1. What new skill did you learn to do?
2. Who taught you and why did you ask this particular person to show you how to do a project?
3. What materials were being used to learn this new skill (amount, cost, hard to get)?
4. Where were you being taught?
5. What were the feelings of the person towards you that taught you? How did they make you feel if you made a mistake or had success? (accepting - understanding?)
6. How much time did it take you to learn this new skill and finish your product?
7. Will you continue to use this new skill? Would you eventually be able to teach this new skill to others?
8. What interesting things happened while you were learning this new skill?

The answers to these questions could be written (printed) on cue cards or chart paper if desired. The student should bring a sample of the project they are working on. The person, who taught them could come and help with the presentation if desired. Please note that any equipment or special arrangements should be made prior to the presentation eg: VCR, overhead, tape recorder etc.

Thank you for your support.

Sincerely

Please complete both copies of the attached "Traditional Learning Project Form". Return one copy to the school by _____ and keep the other copy for your reference.



The Traditional Learning Project

The teacher is to ask the student to treat their mentor with great respect. The teacher should also ask the student to remember that the skill they are learning may take more time than the time allocated for this project. The teacher may also encourage the student(s) to learn more about the new skill.



Time Line for Project

First Week - Introduce The Project

Some questions that will introduce the project to the students:

1. How do we learn? - brainstorm
 2. Who do we learn from?
 3. What are the things we learn - all areas of life?
 4. What are some of the things we want to learn about?
- (a) The students should decide on something they would like to learn and to find a person who could teach them the new skill.
 - (b) Show them the form they are to fill out and give back to their teacher (Traditional Learning Project Form **BLM 3u4** or **BLM 3u5**).
 - (c) The Family Ties Letter (**BLM 3r**) p. 192 should be sent home with the Traditional Learning Project Form (**BLM 3u4** or **BLM 3u5**) to explain The Traditional Learning Project to the parents.
 - (d) The students will have 4 weeks to prepare for their talk and do their written report explaining who taught them, what they learned, and how they felt about the experience (both positive and negative experiences).

Second Week

- (a) Students must fill in and return completed two copies of the Traditional Learning Project Form (**BLM 3u4** or **BLM 3u5**) to indicate what new skill they plan to learn and who will be teaching them.
- (b) One form will be kept for the teacher's records and one form will be kept for the student's records.

Third Week

- (a) The time and class order for each presentation may be decided by student discussion or by the teacher. The order of students for the presentation should be posted in the classroom. Each presentation may be from 3-10 minutes depending on the age and ability of the students.
- (b) "Some students may have difficulty either finding someone to help them or be unable to pay for any equipment that may be required and so the teacher must ensure this doesn't happen.

Fourth Week

- (a) The presentations begin.
- (b) Each student is made responsible for equipment that may be needed for their presentation (eg: video & TV - overhead - etc.).
- (c) Marking of the presentation of the oral project may be done by using (**BLM 3v**). This Assessment Criteria should be posted in the classroom as well so that students know the criteria for the Traditional Learning Project.
- (d) When all the presentations are over have the students fill out Traditional Learning and Project Review Form (**BLM 3u6** or **BLM 3u7**).
- (e) This form may be used in a display in the hallway or classroom with a picture or written project of each of the students.

Student Information

Questions to be answered when doing the oral and written presentation.

1. What new skill did you learn to do?
2. Who taught you and why did you ask this particular person to show you how to do a project?
3. What materials were being used to learn this new skill (amount, cost, hard to get)?
4. Where were you being taught?
5. How did they make you feel if you made a mistake or had success?
6. How much time did it take you to learn this new skill and finish your product?
7. Will you continue to use this new skill? Would you eventually be able to teach this new skill to others?
8. What interesting things happened while you were learning this new skill?

Oral Presentation

Bring a sample of the project you were working on to your presentation. If you are cooking, please make sure your sample is cut up into enough pieces to share with your classmates and teacher to sample. Plates and utensils are available at the school, but you are in charge of washing them afterwards. If you need equipment (eg: VCR & TV or overhead) please let the teacher know before the time of your presentation.



Name: _____

Date: _____



1. What new skill did you learn to do?

2. Who taught you? tell about the person who taught you this new skill and why did you choose them?

3. Was it difficult to learn the new skill and did the person make you feel comfortable learning it?

4. Where were you taught (In the kitchen - outside)?

5. What materials were used to learn this new skill?

6. How did your teacher make you feel if you made a mistake or had success?

7. How much time did it take you to learn this new skill and finish your product?

8. Will you continue to use this new skill?

9. Would you eventually be able to teach this new skill to others?

10. What interesting things happened while you were learning this new skill?



Traditional Learning Project Form – Primary

Name: _____

Project chosen to learn?

Person teaching you this new skill? _____

Date of presentation? _____

Parent Signature _____



Traditional Learning Project Form – Primary

Name: _____

Project chosen to learn?

Person teaching you this new skill? _____

Date of presentation? _____

Parent Signature _____

STUDENT ACTIVITY • Traditional Learning Project • Ext. Activity • BLM 3u-4

UNIT 2 • Family and Community



Traditional Learning Project Form – Intermediate

Name: _____

Project chosen to learn?

Person teaching you this new skill?

Date of presentation? _____

Date of written project? _____

Parent Signature: _____



Traditional Learning Project Form – Intermediate

Name: _____

Project chosen to learn?

Person teaching you this new skill?

Date of presentation? _____

Date of written project? _____

Parent Signature: _____

STUDENT ACTIVITY • Traditional Learning Project • Ext. Activity • BLM 3u-5

UNIT 2 • Family and Community



Traditional Learning Project Review – Primary

Name _____

Project _____

How I felt about the project _____



Traditional Learning Project Review – Primary

Name _____

Project _____

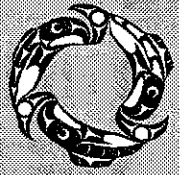
How I felt about the project _____

Traditional Learning Project Review – Intermediate

Name _____

Project _____

How I felt about the project _____



STUDENT ACTIVITY • • Traditional Learning Project • BLM 3u-7

UNIT 2 • Family and Community



Traditional Learning Project Review – Intermediate

Name _____

Project _____

How I felt about the project _____

Teachers Check List for Oral Presentation



ASSESSMENT/EVALUATION • Traditional Learning Project • Ext. Activity • BLM 3v

UNIT 2 • Family and Community

	5	4	3	2	1
<p>The Chart:</p> <ul style="list-style-type: none"> neatly printed and large enough letters to be seen at the back of the classroom the title is underlined the information is organized appropriately and is clear to the audience 					
<p>The Content:</p> <ul style="list-style-type: none"> the main facts from the information cards are listed 					
<p>The Presentation:</p> <ul style="list-style-type: none"> clear expressive voices knowledge of facts is demonstrated by presenters through discussion (presenters shouldn't just read from chart) creative ideas 					

TOTAL: _____

- A 35 - 30
- B 29 - 26
- C+ 25 - 23
- C 22 - 21
- C- 20 - 17.5
- I lower than 17

Traditional Learning Project Review – Sample Response Forms

At the completion of The Traditional Learning Project students may be asked to complete a Traditional Learning Project Review (BLM 3u6 & 7) page 201 & 202. The following examples are included for teacher reference.

Name: Kevin
Project: Snow boarding

How I felt about the project:
I learn more when people show their work.

Name: Irene
Project: Learn to play the piano

How I felt about the project:
I thought this project was a good idea. It gave me a chance to spend time with my sister and also learn something I've always wanted to learn. I plan to continue.

Name: Aara
Project: Three steps to drawing

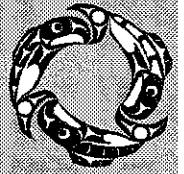
How I felt about the project:
I felt good doing this project because it was the first time I ever did a project with my Dad.

Name: Katie
Project: Making buns

How I felt about the project:
I liked doing this project because I know a new skill and I think the buns taste good.

Name: Anna
Project: Cooking Napoleon Pudding Cake

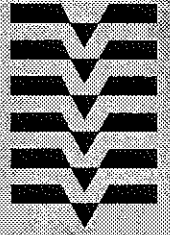
How I felt about the project:
I felt very comfortable towards my Mom because I know and knew I can always trust her.



Appendix A

Upper Stá:la

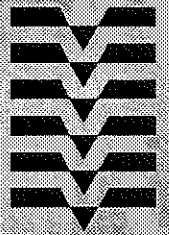
Hunting



APPENDIX A: Reference Stories For Teachers
UNIT 2 • Family and Community

Upper Sto:lo (Fraser Valley) Hunting

*This Appendix is copied from material prepared by
Coqualeetza Resource Centre – Sto:lo Nation
It is copied here with permission of Coqualeetza Resource Centre*



TO THE STUDENT

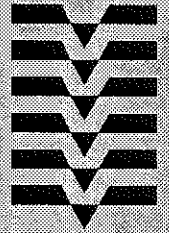
We wrote this booklet to help you understand the way Upper Stó:lō people hunted long ago. The hunting lessons showed some ways hunting has changed. Today, Upper Stó:lō people hunt much the same way as other people. Young Indian boys will start with small game, such as grouse, when they first start to hunt. Some boys today start practice with air guns. Then they may use 22's and at last, larger guns.

Another change is that Upper Stó:lō hunters travel around to look for game. Years ago, they stayed closer to their village.

Indian hunters today are still aware of safety while hunting. Many belong to Rod and Gun clubs which stress sportsmanship and safety. Of course, Indian people obey the same hunting laws as other people do.

Part I of this booklet starts with a story by an Upper Stó:lō Elder, Mrs. Tillie Gutierrez. The story is very old. It tells how the supernatural being, xa':ls, could change animals and people into different forms. The rocks in the story are still there, but they have been blasted with dynamite by the white people. The story shows that animals were needed, not only for food, but also as a source of spiritual growth. This means that Indian people respected all living things as equals because they were all made by the Creator.

Part II begins with a story about two boys trained as hunters years ago. After you read it, you should have a clear idea how Upper Stó:lō children learned long ago, and of some hunting methods used.



XÁ:LS THE TRANSFORMER – PART I

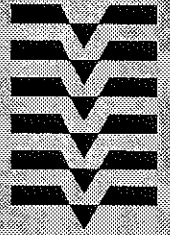
DEER STORY
BY: Tillie Gutierrez

This story was passed on to Tillie by Oscar Dennis Peters of Chawathil.

Long ago, Xá:ls, the transformer, was thinking about the creation of living things. He decided that there was a need for food now. So it came to life and he called him deer. Deer arrived, Xá:ls spoke to him, he said, "Oh, you will be good for the people who will come after. It will be you to take care of them." This agreement was made between Xá:ls and deer.

Xá:ls said, "Go now!" The deer started bounding away. He was going so fast that Xá:ls said, "Hoy!" Deer stopped. Xá:ls says, "You are too much in a hurry. The people who will come after, will be unable to catch you." oh! says the deer and started to bound away again. "Now, that's better, it will be you to take care of the people who follow us."

To this day deer still takes care of us by providing food. We also know that this story is true because deer still stops suddenly and looks back. This characteristic came to be when Xá:ls commanded deer to stop.



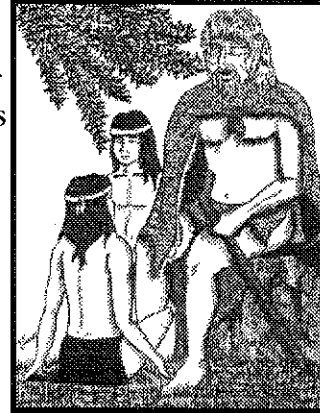
HAHELI AND ALAKSIS – PART II THE TRAINING OF TWO UPPER STO:LO HUNTERS

Haheli and Alaksis were two Upper Stó:lō brothers who lived long ago in what is now the Fraser Valley. They lived with their parents, brothers and sisters, grandparents, and some aunts and uncles in their village.

One spring day shortly after their eighth birthday, their grandfather took them aside and said to them, “Grandsons, you are fine boys. It is now time for you to begin your training as hunters. When this training is complete, you will be fine young men.”

“Grandfather,” said Haheli, “will we ever become as skillful at hunting as you?”

Grandfather laughed and his face wrinkled up in the friendly way that his grandsons loved.



“You must work hard and have patience. Then -- we will see. Tomorrow morning when the sun rises, we will go down to the water. Then we will begin.”

In the morning, the boys' first task was to build a fire. Then Grandfather told them to collect some young vine maple branches and heat them until the sap ran down the branches. Both boys wondered why the sap had to run. Those branches would be very sticky! But they quickly did as they were told; they knew Grandfather had a good reason.

When Grandfather took the sticky branches, he said, “Now we begin to toughen your legs so that you will be able to run through the brush after your game. You know, if you tried to do that now,” Grandfather gently patted Alaksis' legs, “your legs would be cut up in no time.”

The boys stood still while their grandfather slapped their legs with the vine maple branches. The sticky sap pulled at their skin, and Grandfather explained that this would toughen their legs.

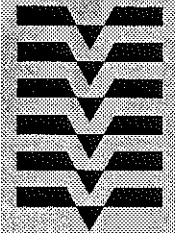
“Does it hurt?” whispered Alaksis to his brother.

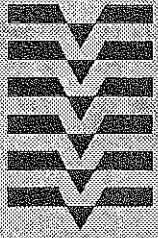
“Not really, but it stings,” said Haheli.

“Now, Grandsons, you must take a swim,” said Grandfather, laying aside the branches.

The cold water felt refreshing to their tingling legs. The brothers swam and dived until their side waved to them to come out.

“That's enough for today. Be here tomorrow morning at the same time,” he said.





The following morning and many mornings after that, the boys and their grandfather went down to the river and did just as they had done on that first morning.

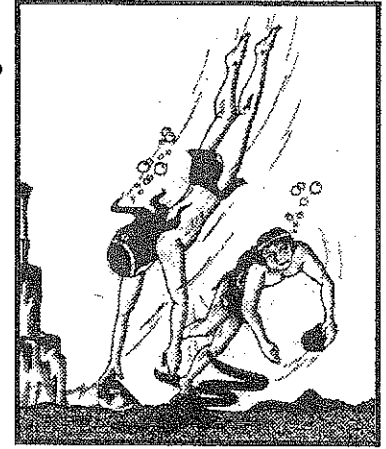
Alaksis and Haheli knew that Grandfather was watching them to see when they would be ready to go on to the next step in their training. In the meantime, their bodies were much stronger from their cold swims. Their legs were now so tough that they could run through thick brush and hardly feel a twinge of pain.

One day, Grandfather told the boys that something new was to be added to their training. After the vine maple slapping and the cold swim, Grandfather took some rope made of deer hide and some smooth, flat rocks.

“What are they for, si:le?” asked Haheli.

“Place a rock on each of your calves. Wrap the rope around to hold the rock securely to your leg.”

The boys did this and then listened as Grandfather explained.



“Now you must run as far and as fast as you can. You will do this each day to further strengthen your bodies.”

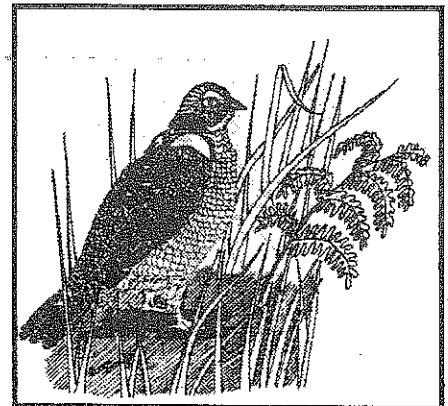
Many weeks passed. Every morning the brothers worked at their training. They were growing taller, and their bodies had become lean and strong.

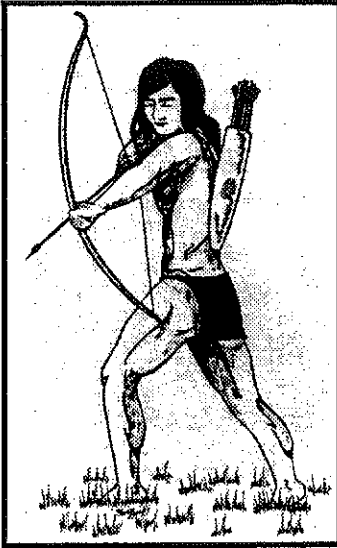
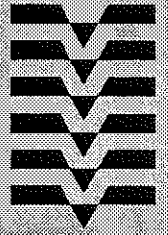
After some time, Grandfather told the boys that they could go hunting with two of their uncles.

“You must keep behind your uncles and watch them carefully. They will tell you what to do. But remember, watch everything they do. That is the best way to learn.

The night before they were to go hunting for the first time, the boys were so excited that they could hardly sleep. But they knew that good hunters had to be well rested, so they lay quietly on their bulrush mats until they drifted off to sleep.

In the morning, the boys and their uncles set off to hunt for grouse. The boys would have liked to hunt deer or mountain goat, but they knew that they had to begin with small game. Their time for hunting these larger animals would come when they had more experience.





The uncles walked quietly through the brush, stopping every so often. The brothers knew they were listening for the sound of grouse. The boys followed and they listened too. At last, one of their uncles turned and waved the boys forward. He pointed to a small clearing where there were six or seven grouse.

The uncles raised their bows at the same time, and two arrows whizzed through the air.

“Now go and get them, boys,” said their Uncle Cho.

The boys ran to get the two grouse. “We can’t shoot like that,” said Alaksis. “We’d never be able to hit a bird.”

“Uncle Cho,” said Haheli, “how can we learn to shoot as well as you? Can that be learned by watching you?”

“No, nephews. You must practice with bows and arrows of your own. It will take a lot of practice, but you can begin today after we prepare these grouse for eating.”



The brothers smiled at each other. Their own bows and arrows! They were really training to be hunters now!

Later that day, one of their uncles took them to a large clearing near the village. He gave each boy a bow and some arrows, and then he took his own bow and shot an arrow from it.

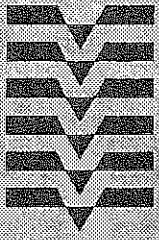
“Look, nephews,” he pointed to where the arrow tip stuck into the ground some distance away. “That is your mark. Now you will take turns trying to hit it with your own arrows. When one or both of you can hit that arrow and split it in two, then you will be ready to shoot at a bird or an animal.”

Haheli took up his bow and squinted as he sighted the arrow where it stood up in the ground. It seemed so far away! It might take a long time to become skillful enough to hit it. He let loose his arrow, but it landed some distance away from its mark.

“Keep trying, nephew,” his uncle smiled. “The thing you must remember is to never give up.”

Haheli and Alaksis practiced until it was too dark to see their mark. They still hadn’t hit it, but they looked forward to trying again tomorrow.

The days and weeks passed. Haheli and Alaksis were so busy that no day seemed long enough. Early every morning, they went to the water with their grandfather. After their slapping, their swim, and their run, they sometimes went out hunting with their uncles.



If there was enough daylight left when they returned, the boys ran to the clearing and practiced shooting at the arrow which still stood there in the ground.

The season was now tempo:kw' which means "time for Chehalis spring salmon." The weather was cooler and snow might fall soon. The boys realized that the moon had changed eight times since their training had begun.

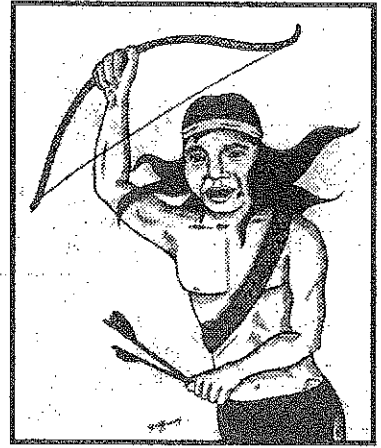
"Grandfather first took us down to the water, the last moon of welek'es or the "little frog season," when the weather was warming up. Now it is the season for hunting deer, Our uncles have already got three deer. If we could only hit that mark, then we could try to get one ourselves."

The brothers kept practicing, and one afternoon Haheli hit the arrow and split it in two. Both boys yelled and hollered with delight and ran to tell their uncles.

"Now, nephew," said one of the uncles as he bent to examine the split arrow, "you are ready to get your first deer."

Alaksis couldn't hide his disappointment, for he had not yet hit the mark and so could not hunt on his own.

His uncle Cho shot another arrow which would be the new target, and he said, "nephew, the cure for your disappointment is more practice. You will hit your mark very soon - - maybe even today." He handed Alaksis his bow and arrow. "But you will never hit it if you don't begin again."



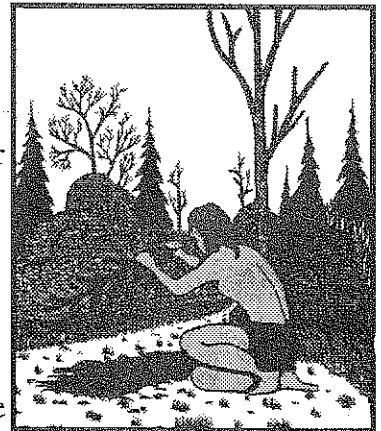
All afternoon, Alaksis shot arrows at his target. His arms ached, but he would not quit. Their grandmother was just coming into the clearing to tell the boys to come and eat, when Alaksis' arrow hit the target and split the arrow cleanly in two.

"Si:le, look! I've done it!" Alaksis ran to his grandmother, and she put her arm around his shoulders. "I'm proud of both of you grandsons. You will be good providers for our village. Now come and eat."

The next day, the brothers joined their uncles and set off to track deer. This time the boys were proud to carry their own bows and arrows.

As the four hunters went deeper into the bush, the boys recognized that they were following a deer path.

"Remember when our Aunt Lalsi told us that deer go through the same trail to find water and something to eat? There are the deer tracks, and here we are on a deer trail. She was right!"



Before long, the uncles stopped and told the boys to start digging a hole. "Remember how its done, nephews. Not too deep and yet not too shallow. It must be just deep enough for a deer's front legs."

The boys got digging sticks and set to work. When the hole was finished, they covered it with branches and dirt.



"Now when a deer walks over this, its front legs will fall through into the hole," said Haheli.

"And its jaw will hit on the other side of the hole. Then the more the deer tries to get out, the further in he'll go," added his brother.

"Then, nephews, his neck will break," said his uncle, snapping a twig.



The boys grinned. "Then we come and get it, skin it, and take it home, Uncle," said Alaksis.

The hunters moved on, away from the deer trail and found a place to make their camp.

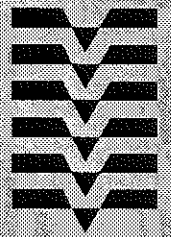
"Now we will get on and track another deer," said one of the uncles. They walked a long way from the first trap they had set, but kept to the same deer trail. They followed the deer's tracks and then suddenly left the trail. They circled around some distance before coming back to it.

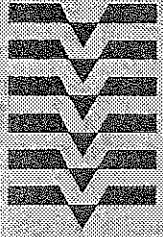
"Try to get away from the animal, and at the same time keep well ahead of it," whispered an uncle to Alaksis.

This method of tracking would enable them to catch the deer unaware. They knew that deer often stopped to lie down in the afternoon in a little benchlike clearing. This is what they hoped to find.

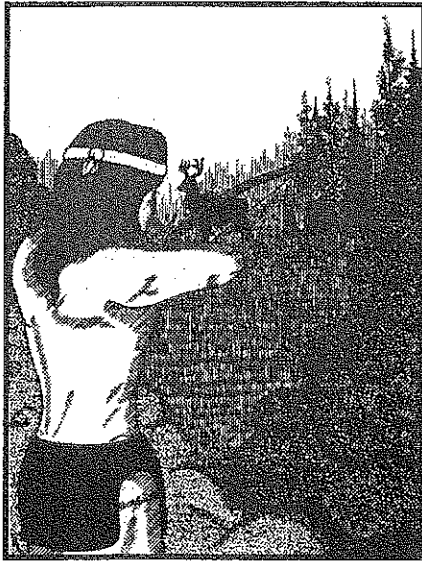
For a few hours, the hunters ran lightly through the woods, dodging the deer tracks, running ahead, and then circling back.

All the time they were doing this, the hunters were watching the smaller trees for any sign of movement. The boys remembered their uncle Cho telling them that "deer always touch the little trees and you will see the tree kind of move and then you know there is something."





When Haheli spotted some young fir trees moving, he signaled the others to stop. All four stopped immediately, and each hid beside a tree, watching carefully for any sign of an animal. The brothers hearts were thumping with excitement. They both held their bows and arrows ready to shoot.



Before long, a deer stepped out into the clearing. Alaksis looked at his brother who smiled and nodded his head as if to say, "Go ahead. You can get the first one."

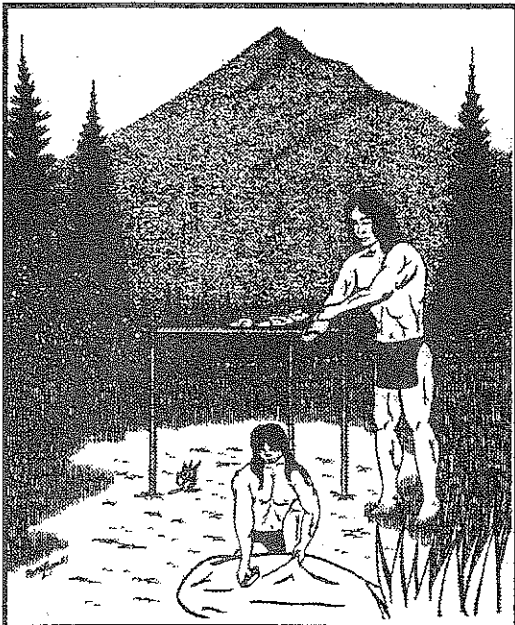
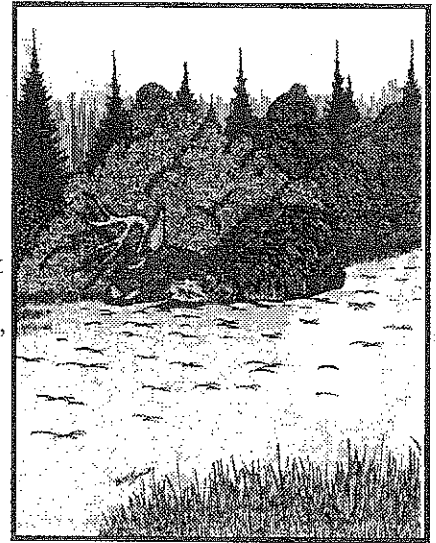
So Alaksis took a deep breath, raised his bow and took aim, while praying silently to the Great Spirit to guide his arrow.

Suddenly the deer was down. Alaksis' aim was good, and the deer died quickly.

"Well done, nephew," said the uncles. "Now the work begins."

"There is too much for us to pack back to the village," said one of the uncles. "We'll have to dry it here and then take it home. But before we start that, we will check the trap we made down the deer trail. Maybe there is another one for us."

Uncle was right. There was a deer in the trap, already dead, with its neck broken. The hunters hauled it out of the hole. They cleaned and skinned it and packed the cut-up meat back to their camp.



The boys mouths watered as they thought how good that deer meat was going to taste. But their uncle explained that they were not allowed to eat their first deer. A hunter always gave his first deer to the Elders of the village.

The boys and their uncles started building the wooden racks which would be used to dry the deer meat. They made the rack about 1.3 metres above the ground and when they were finished, one of the uncles told the boys, "Now we have to get wood for the fire. Look for dry maple or crabapple wood, nephews."

When enough wood was gathered, the boys built a small fire under the rack. Their uncles told them to build two small fires off to the sides of the rack, rather than right in the middle. "Later on, when the meat at the sides are dry, then you can move the fire to the middle," said one uncle. "That will be in about two days."

When the fires were lit, the hunters began to cut the deer meat into strips about 2.5 centimetres thick and 2.5 to 5 centimetres wide. Then they laid it across the top of the drying rack.

When this work was finished, they ate some dried fish and dried berries they had brought from the village. The food tasted delicious, for they had not eaten since early morning. "Maybe we'll look for a bear in a few days, nephews," said one of the uncles as he leaned back against a fir tree.

"But not many of our people eat bear, Uncle. They say bear is our brother."

"That's true, but even if we don't eat the meat, there are many other uses for parts of the bear. Don't you remember some of them?"

One of the boys recalled their mother using the fine white grease of the bear to oil their baby sister. She had told them that the grease would keep the baby's skin soft and smooth. It would also keep the baby from catching a cold.

One of their uncles said, "and don't forget that most of our people use that grease for their hair to keep it soft and shiny."

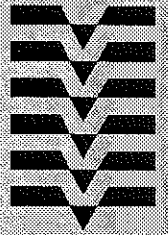
"Getting that bear grease is quite a job," said the other uncle. "The people make a fire and they take the skin of the bear off. The whole bear is coated with that fat. They skin it a second time and take off that coat of fat. They put it on the fire and roast it just like roasting fish. They put a platter underneath and let the fat drip. The fat hardens up overnight into lard. The people use the lard for a lot of things. They get a dry fish from the smokehouse, and then they melt the lard. They dip the dry fish in it and eat it that way. And some people use it for medicine. They mix the bear fat with balsam and use it for sores. They use the bear fat for canoes too. When they build a new canoe, they burn the canoe with pitch and leave it in the hot sun. Then they rub bear grease into the wood to preserve it."

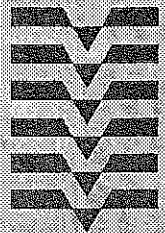
Besides these uses of the bear, the boys knew that the pelt of that animal made warm and coy blankets or rugs for the cold winter.

That night, the brothers fell asleep while smelling the smoke from the fire and listening to their uncles' voices. Never could they remember being so tired. The following days were spent close to their camp. The deer meat had to be watched and turned occasionally, and wood had to be gathered for the fire. Finally the meat was ready.

"Now, boys, here's what to do. First, the meat has to be wrapped in these." Uncle brought out the bulrush mats they had brought on the trip. "Wrap it well so the meat will stay clean." When the meat was wrapped, the hunters put the bundles into the deer hide.

"This is handy, nephews, because you can see that part of the hide is like a strap." Uncle showed them how to put that strap over their foreheads, letting the bag of meat hang down their backs. Haheli tried walking with his bundle and was surprised to find how light it was.





"Packing the meat home is the easiest part of the job," laughed Uncle. "All the moisture is gone from the meat when it is dried, so it's very light."

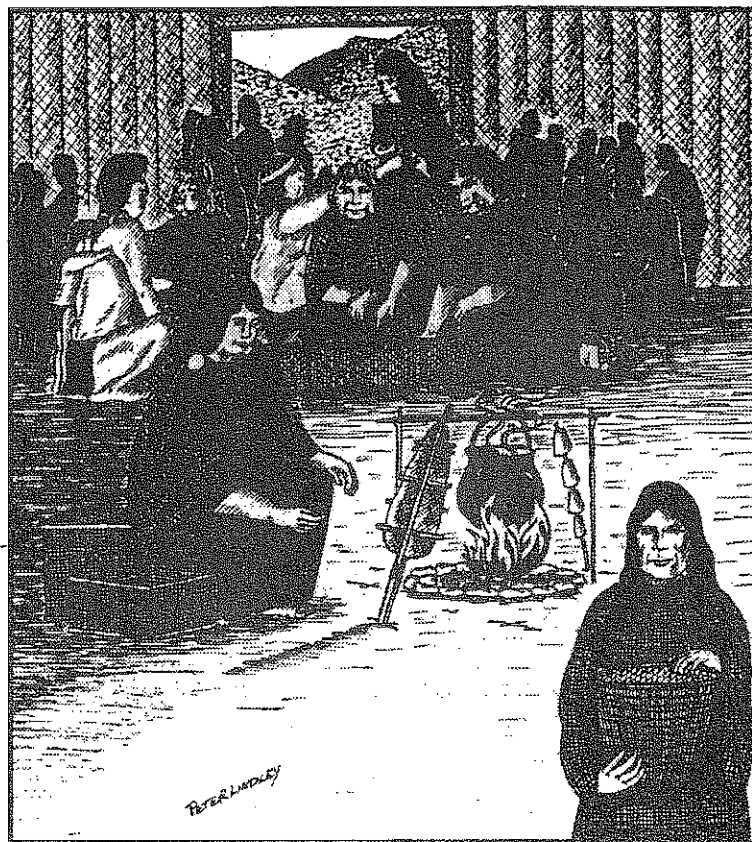
That night back in their village, the brothers felt proud when the deer meat was passed around and shared with the people. As the Elders of the village accepted the dried meat, Grandfather told them that these were his grandson's first deer.

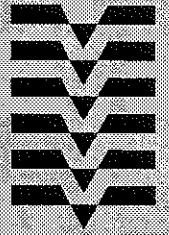
"They have been training as hunters for nearly a year now, and they have worked hard and learned much. As the seasons pass, they will learn many more hunting methods and will provide our people with much game. When their training began, they were little boys; now they are young men."

He smiled at the two young men when he finished his speech, and at that moment, all the disappointment and hard work of the past months faded away.

Young men! Their si:le had said so! Of all the people in the village, the brothers thought they must be the happiest that night.

Their si:le's words were true. The boys grew to be men. They became strong and well-trained hunters who were respected by all, and they, in their turn, trained other young boys as hunters. This way, the wisdom of their grandfather was never lost, but passed down from one generation to the next.





Appendix B

Upper Stó:la Interaction

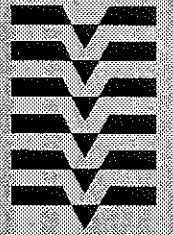
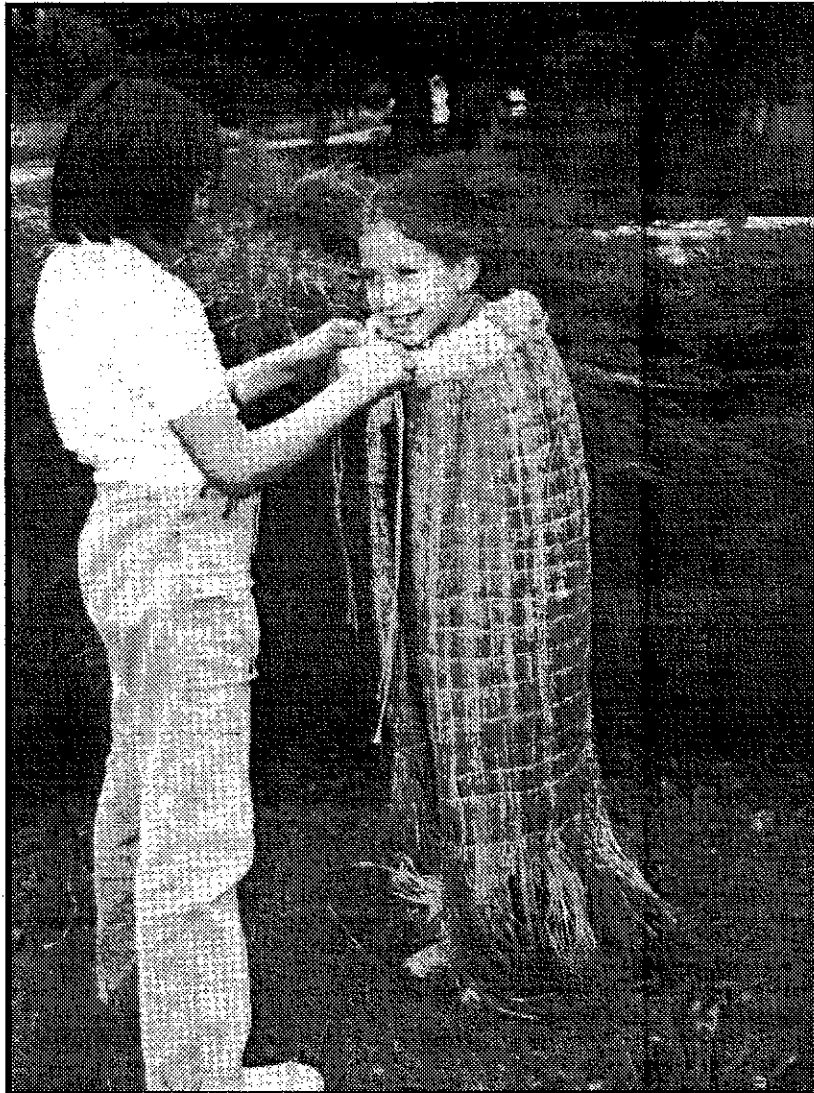
A Story About Cedar Bark

APPENDIX B: Reference Stories For Teachers

UNIT 2 • Family and Community

Upper Sto:lo Interaction A Story About Cedar Bark

*This Appendix is copied from material prepared by
Coqualeetza Resource Centre – Sto:lo Nation
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TO THE STUDENT
"A STORY ABOUT CEDAR BARK"

After reading this booklet you will better understand the way Stó:lō people look up to nature and the things nature provides. Stó:lō people have always respected all things in nature; the mountains, rivers, animals and plants. This booklet explains how and why the Stó:lō people have always respected and have taken care of the Cedar Tree.

You will meet Rica and Michelle. They are two Stó:lō girls who live on the Chehalis Reserve. They both attend the Chehalis Community School.

The first day the school opened, they had a special ceremony. Some girls wore Cedar Bark clothing. Rica and Michelle never saw clothing like this before and they were very excited. They learned that the Stó:lō people wore clothing like this long ago.

They visited their Granny, to ask if she had ever seen clothing made of Cedar Bark. She did when she was a young girl. She also knew how it was made. Granny explains to Rica and Michelle, the art of making Cedar Bark Clothing.

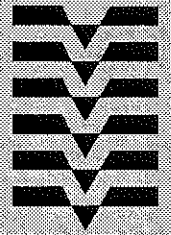
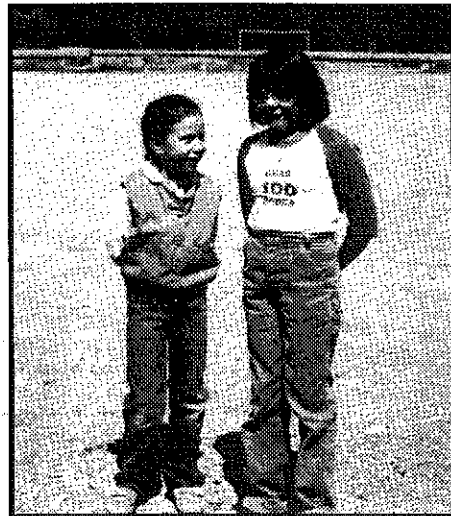
A STORY ABOUT CEDAR BARK

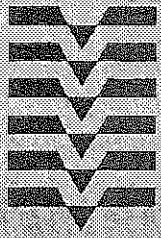
CHAPTER 1

Rica and Michelle ran home feeling excited. The new Chehalis School had just opened. At the opening ceremonies, some of the older girls wore clothes made of cedar bark. The cedar capes and skirts made them look like real Stó:lō princesses.

"Let's go see Granny," Michelle said.

"Okay, let's go." Rica ran fast. Both girls had the same thought. What would their granny say about those cedar bark capes? Their granny Anne had lived a long time. Maybe she had worn a cape like that when she was young.





Soon the girls had told Granny about the cedar clothes. She answered, "Well girls, the Chehalis people wore those clothes in parades when I was young. They had big parades at Harrison and other places. Indians from all over would come. They'd bring their brass bands, too. Each reserve had a brass band in those days."

All the older ladies wore shawls around their shoulders. Those shawls were like the cedar capes, you know. And when there were gatherings the people wore blankets over their shoulders. Your ma has a picture of one of those gatherings. I remember that from when I was a young woman."

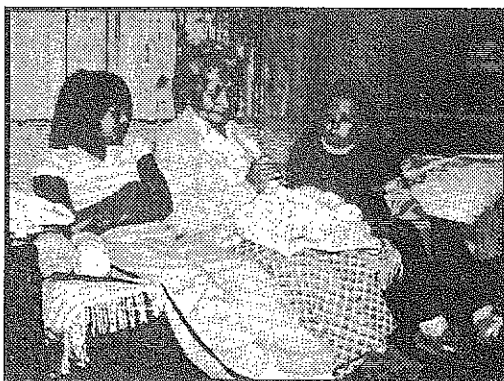
Granny Anne told the girls some more stories of long ago. They ate some plums from a bowl on their granny's table. "Your Granny Margie could tell you some more about that cedar bark clothing, you know girls. She doesn't go as far back as me, but she stayed at home when she was young. Her grandma raised her. Being raised up by her grandmother, she knows a lot."



A few days later it was raining. Rica and Michelle were still thinking about those cedar capes. They had little shawls over their shoulders. They pretended they lived long ago.

They went for a walk to their Granny Margie's house. By the time they got there, they were soaked and cold. The rain had gone right through their little shawls and through their clothes.

"You girls come in here," Granny Margie said. "You'd better not play outside on a day like this unless you've got one of our old cedar bark capes!" Rica and Michelle looked at their granny. How did she know?

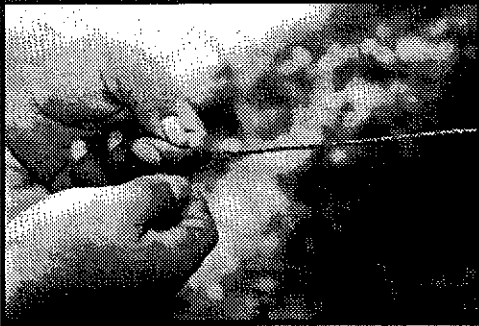


The girls came in, dried off, and had some soup and bread. Wrapped up in blankets, they sat on the couch next to their Granny's wood stove. Their granny was knitting. The rain still poured down.

"When I was a young girl," their granny said, "I stayed inside on rainy days in the fall. I would make string out of nettle. We gathered those nettles all during the last weeks before the rain. We cut them down. They were long stiff stalks."

We would split them and hang them up until they were nice and dry. Next, we'd peel off the outside. Inside would be long shiny strands. So strong you couldn't break them in your hands.

My grandpa took some of those nettles and showed me. He stretched just a few threads of it. He twisted them in his fingers. 'Go on. Try to break it,' he said.



So I took my hand and chopped at the tiny thread.

'Owww! It wouldn't break.'

Sometimes I would use cedar. I used strips I had gathered last year. I could take a small piece and twist it. I'd get started with one and then add the second and keep going until I had a long, long string.'

"Nowadays they still do it with wool. Twist it up using a machine. You call it spinning and use it for this —knitting. But it is all the same."

"Then we made a big nettle string. We used it later in making cedar clothes. The men used it for nets."

"Here you girls, give me a hand." Granny pulled over a big plastic bag of washed wool. The girls reached for handfuls to tease. "Pull that right out now, girls. Soft and fluffy."

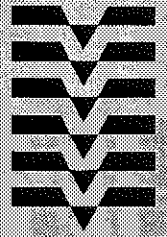
"Now here, pull out a strand and roll it on your leg with your hand. This way. That's how you make your own string."

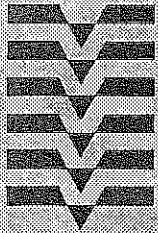
The next day Rica and Michelle went back to their Granny Margie's home after school. Their granny was picking plums from a tree in her backyard. "Michelle please carry these into the house, my dear. I'm going for a walk in the woods. You girls are welcome to come along."

In a few minutes the girls were walking alongside their granny, past her smokehouse and on into the bush behind her house. The girls knew they were headed for an old stand of cedar, a place where the cedar trees were like giants.

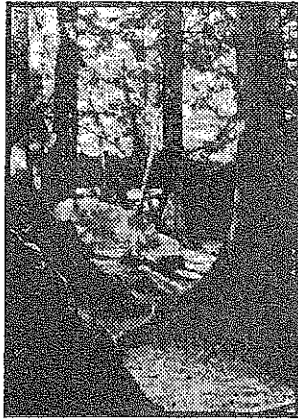


Their grandmother led them toward the clearing where they had found small sweet blueberries several weeks before. Rica remembered discovering a bear there once; her brother still had those bear claws at home. "Nature gives us a lot, doesn't she, Granny. Long ago you could get everything you needed right around you."





REFERENCE STORIES FOR TEACHERS • Appendix B
UNIT 2 • Family and Community



“Oh yes. You worked hard for it though. You know these berries we got here. There’s just a few bushes left. They couldn’t feed everyone now. You have to be careful of all living things. You have to help them to grow. You help the plants that give to you.”

“When I was young we followed a trail. It was beautiful to me as a young girl, going into the bush for bark. Today we look around and we see the cedar. We know the smell of it; we know the look and the feel of it. But in the days of long ago we learned how to use it too, not just a few of us, but all of us.

When we went into the bush, my Granny found the cedar trees we used in those days. She could find the good trees for taking bark. My aunts and cousins and I stood quietly when she found a good tree.

Then she spoke to the tree, ‘We have come to honour you, mother cedar. We need your help. We need your bark to make our clothing. We thank you for the many gifts you give our people. We ask your help in the work ahead of us.’ Then she lay down a small weaving she had made, her gift to the cedar tree.

My grandmother spoke in Halq’emeylem, the language of the Upper Sto:lo people. One of my aunts began to chop the bark around the bottom of the tree. Then my other aunt, slowly lifted some of the bark and pulled. She was careful. The bark peeled straight up the tree. Then the others worked to peel off strips. My cousins and I laid the bark down. We peeled the outer bark off, leaving the soft, wet strips of inner bark. They’re like big ribbons.



The work continued until Grandmother said, ‘That is enough. If we take any more bark, the tree may die.’

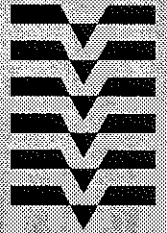
Then she turned and spoke to the yellow cedar again. Yalb yuxw kw’as ho:y siyam. Shxwemlolxhexw.’

Granny raised her hands upward, slowed her walk and stood still. The girls looked at the cedar trees now before them. Only a few old growth cedars remained against a steep high rocky place on the hillside.



Granny said, “when I was young, we used the cedar for protection. My grandparents rubbed me with it. They taught us children how to make clothing to protect our bodies. And the Elders knew how to use cedar to protect our spiritual part.

See these old cedar trees, girls. These are too old to take bark from. To peel bark, you need a younger tree, twenty years old, about this big around.” Granny made a circle of her two hands. “These trees are much older than me. For some reason the loggers left them, when they cleared all around here.”

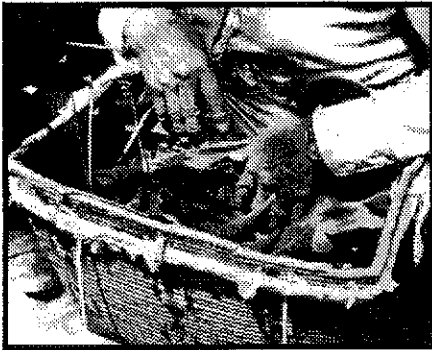


Granny still stood with the palms of her hands spread toward the trees. The long cedar branches moved slowly up and down.

Granny went on, “Long ago, these particular trees did help our people. I’ll tell you how I know. You can see where the tree’s bark is healed over. Part of the trunk is streaked white. When the tree was younger, someone took most of the bark from it. But look there — the bark that was left grew as the tree grew wider and taller. Most of the tree is covered with bark again. That tree gave up some of its own protection for our people. The people did not take too much; so the tree still lives.”

Their Granny led the girls up to some small berry bushes. Then Granny pulled a basket from under her shawl. Inside were two little baskets made of cedar.

Granny said, “You girls start picking and then pour the berries into this big basket.” As the girls picked, they were proud of the baskets. Usually they picked berries using big plastic buckets with strong metal handles. Their granny lined her basket with big leaves of a nearby maple tree.



The sun was low, when they followed the trail home. Their Granny spoke again, “Today our lives have changed. We don’t have to make our own baskets, our clothing, or even our homes. We have lost many ways that the cedar used to help us. But we still need the cedar tree.”

The cedar: that’s our si:le. Do you girls know that word, si:le?”

“That means you, Granny,” Rica said.

“That’s the Indian word for grandmother.”

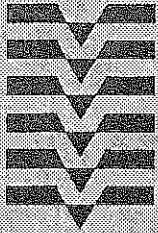
“That’s right,” said Granny. “Si:le means grandmother or grandfather in our Halq’emeylem language. Now, I was taught that the cedar was one of our grandparents, our si:le. Grandparents of all of us Indian people. That’s how I was taught.”

Long ago, everything in nature was si:le: the mountains, the cedar, the rivers, the little plants of all kinds. Everything that gives to us is our si:le.”

The sisters looked at one another. They knew they were learning teachings passed on from long ago. It made them feel strong and wise. They tried to remember the Indian words their granny used. “See-lah.” Michelle thought, “I knew that word meant ‘Granny’. Now it means even more.”

A few weeks later, the sisters were home from school. It was Parents’ Day, and their mom and dad went to visit their teachers. Rica and Michelle were at Granny Anne’s playing with their baby cousin, Sam.





Granny was getting some bowls out of her cupboards. She said, "Your uncle is going to drive me down to the Elders' Gathering today, girls. If you want to come, I'll put you to work."



In a little while, they were all off in Uncle Willard's car. Rica was looking at a jar of jam her Granny handed her. Michelle was holding an egg beater. "What is this, Granny? You said you were bringing Indian ice cream to the Elders. Is this some syrup to put on top?"

Granny Anne laughed, "Don't you see the ice cream in there?" Uncle Willard, the girls, and the baby all laughed then. Granny went on, "I got that jam from my sister, Louise. She lives up at Lillooet. She picks a berry that grows up there and she made this jam for me. Our people down here have always loved it, but we always have to get it from our relatives over the mountains. We call it sxwosem. It's just about the same word in all Indian languages. You can use the jam or even the juice. Beat it up with a little sugar. Beat it for a long time and it gets fluffy, all foamy. You beat it and beat it, just like making ice cream at home. You'll see," Granny added, laughing again. "And it sure is good. At least we like it. Some people find it hard to take."

When they got to the Elders' Gathering, Sam was asleep. Michelle left him in his baby



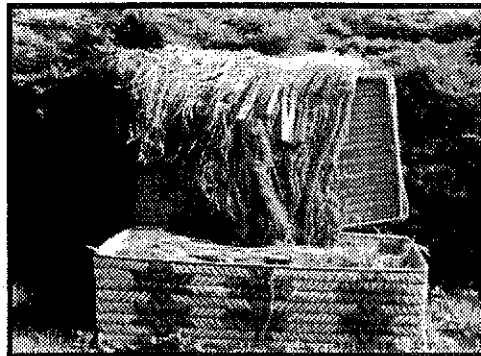
basket and set him where he would see the girls when he woke. She and Rica went to work with the beaters. Granny had put only a small amount of the jam into the bowl. "It must be perfectly clean in there," she had said, "not a speck of grease. Now you can get to work. Beat it until you have a bowlful." The girls worked, wondering how long this would take without an electric beater! Soon their bowl was full to overflowing with foam. They each tasted a spoonful. "Aagh!"



“You tried too much at once,” their uncle said, laughing, as he came up behind them. “Just take a little. That’s a strong taste, that sxwosem!” The girls decided to wait a while before trying again.

They watched the Elders try theirs. Most of the Elders ate it right up.

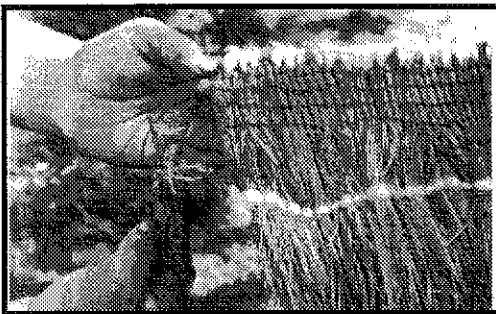
After the lunch, the Elders talked among themselves for a while. The girls saw some of their relatives from up the river. They had something in a box!



These visitors had come to show the Elders what was in the box. Rica and Michelle watched, “Oh !” There was cedar bark clothing: some skirts and some ceremonial capes. They were seventy years old, found in the attic! Their Granny offered, “These girls might like to try them on for us.”

The girls put the cedar bark clothing on over their own clothes. Even after so many years, the soft cedar clothing felt strong and warm. Rica and Michelle waited as the Elders commented.

One Elder stood. She spoke, “It takes a lot of work to make a cedar bark cape, girls.” She told how to care for the bark when peeling it. And she told how to dry it carefully.

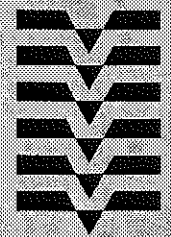
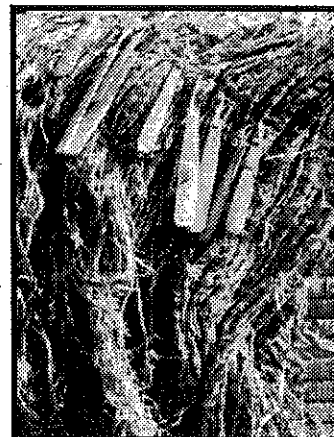


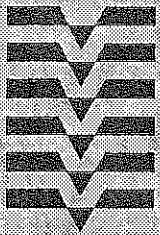
Then she explained one way to soften it. “You pound it and pound it. Then you work it with your fingers. Rub it around in your fingers. Yeqw’et, that’s our word for what you do. That word, yeqw’et, means “rub it”, some say “ruffle it.” What you do when you soften up your hides for mocassins, that’s yeqw’et. When you’re washing clothes, but you’ve got something with a stain on it, you’re trying to work it out, that’s yeqw’et. Rub it with your fingers. Soften it.”

Another Elder told about weaving. “First, make the bark good and soft. Then you put it over your strongest string or twine. Then you begin the weaving. Take the string you make, put in two strands, crossing over and over the weaving. You weave the bark together. You put in row after row, and then your cape is strong. It would take me a week of weaving to get that done. That’s after all the work on the bark.”

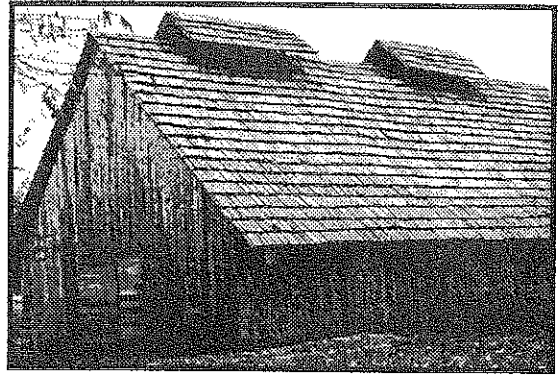
One Elder spoke about bits of mountain goat hair in the clothing. “Those were the tassels. The clothing must have been ceremonial. Here and there are little carved paddles, just like they still wear. My dad used to carve them. give them to people.”

Granny Anne’s sister said, “*This was the kind they used to wear in those parades, like up at Harrison. They had these. There was that Sasquatch mask and outfit, too, you know. That one’s in the Museum now, down in Vancouver. Do you remember that one?*”





When another Elder stood up, Rica and Michell felt like she spoke directly to them. *“Cedar was all around, you know, when I was young. Not just in the bush. It was in our homes, our clothing. It was there in the spiritual part of our lives. Like in the longhouses now. They sweep with it. They cleanse you with the cedar branches. Rub you all over with it so you will be clean in spirit.”*



The girls remembered something their grandmothers had told them. *“They were taken down to the rivers by their own grannies. When the sun came up, they would swim in the cold water, no matter what the season. When they came out their granny would hit them all over with cedar branches. Rub them.”* Brrr; it always made Rica and Michelle shiver to think of it. But their grannies always seemed to be happy to remember it. The training was to make them strong.

Today, this Elder went on, *“We call them ‘hands’ in the Sto:lo language, xpa:ytses, ‘cedar hands’. That was the red cedar.”*

The girls were remembering the cedar branches moving up and down like hands, when their granny spoke to them.

“Not too long after that,” the Elder continued, “those men came in and started cutting that cedar. They built those chutes and sent it down in blocks, they sent it crashing down and sent it away. I was just little but my heart cried.”

Then she looked at Rica and Michelle. She said, *“The cedar is still our si:le. You young people remember that.”*

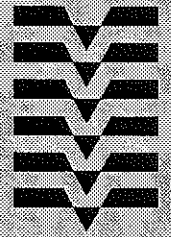
Rica and Michelle looked at the mountains as they rode home. They saw all the areas of clear cutting. They imagined the waving of cedar over all the mountains.



They began to picture themselves speaking to the cedar tree, softening the bark, twisting string. They imagined themselves wearing soft cedar clothes and covering babies with the fluffy cedar diapers Michelle held Sam, imagining the motion of a canoe. Rica held a bowlful of food and imagined a cedar basketful of huckleberries. The two girls fell asleep.

They shared a dream: A woman was weaving slowly, crossing the strands of cedar bark and cedar string. Then the woman’s face changed and there was Granny Margie working on the cedar. And then there was another change. There was a woman working with wool. Was it Granny? . . .

“Time to wake up girls, we’re home,” Granny was calling softly to them.



Michelle opened her eyes. She looked at her house. There were lots of cedar gifts at home. She thought of her dad and the other men who helped to build their house. Her mother had fed them all. She remembered her uncles splitting all those cedar shakes. Rica awoke. She saw her big brothers working on their car in the yard. She smelled the smoke from the wood stove inside, sweet cedar smell.

The girls went inside and saw their mother. She was watching their younger brothers and sisters and she was knitting. This was a sweater for their dad; his birthday was next week. Their own mother was the woman in their dream, working with wool. The two girls ran to their mom and put their arms around her. "Mom, we're home...!!!"

CHAPTER 2

One day the girls' dad had a big meeting. He asked the girls and two of their brothers to come with him. "This is a meeting about the Constitution," he said. "That is the rule which all the people in Canada must follow. Part of that rule is for Indians, since we were here first. Come and listen."

Rica, Michelle, Cecil and Eric climbed into the car. They had never been to a meeting like this before. They all had on their nice sweaters. Their dad wore the new sweater that Mom had made.

When they got to the hall, a lot of people were already there. The children looked around. Their dad went to talk with some men. Almost all the people were grown-ups.

"Hello Eric, hello everyone," someone said. The children turned and saw their Aunt Nancy. "Come along. You can help us."

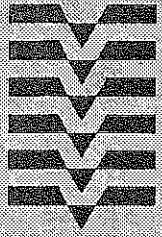
Soon the children were carrying chairs into the main hall. Other boys and girls were helping, along with some men.

The children looked around. They saw people they knew. Some were relatives. Some were people who went to canoe races and soccer games in the summer. The girls and boys saw some children they played with.

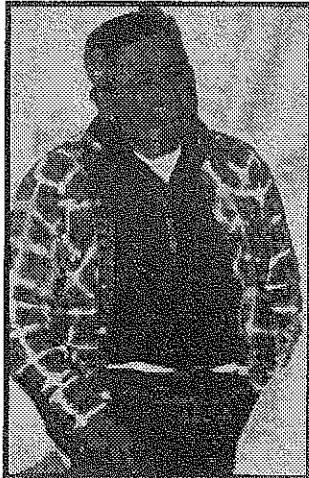
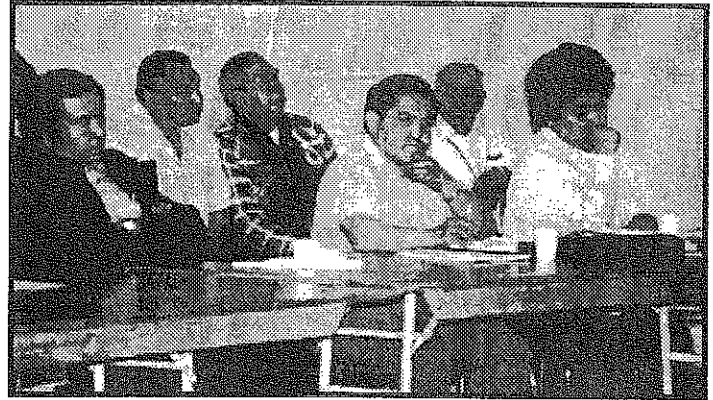


Today was not for play, though. The children were proud to be at the meeting. Soon they sat in chairs by the wall.

The spokesman began. He asked for a prayer to open the meeting. One of the Elders spoke. The Elder spoke Halq'emeylem. The children knew that at this meeting the Elder was asking for help in the work ahead.



Then the spokesman said, "It is the way of our people to hear our Elders speak first. We know you Elders have stood here before us. You have listened to your own leaders. You have kept this land for us. You have kept the teaching of our people."



Michelle saw one Elder who looked tired. She did not know him. She was surprised when he stood up to speak. He leaned on his cane, and then he put it aside.

"Our land is good to us," the Elder said. "We belong to it. We come from it.

I am proud that you young people respect the land today. I am proud you want to keep your land.

I remember when I was a little boy. I would go with my father to meetings. I didn't know much about it then. But I heard these words over and over. The Elders said then 'We belong to the land. Our land is our people. Respect the land. Never let it go...'

Michelle watched him. He moved his hand as he spoke. He looked powerful. When he finished, he sat down. He looked strong.

After awhile, another Elder spoke. Then another spoke. Eric kicked Cecil. The children were restless. Suddenly the Elder said, "You young people here. You will see what comes to our people. You will hear words today that you will not understand. Listen. Sit and listen. What you hear will guide you when you need it."

Later a woman stood. She was the Elder who had spoken about cedar trees at the Elders' meeting. She told her story about cedar.

Michelle thought, "I feel like cedar is all around us these days."

The Elders said, "Cedar is all around us. In our hearts. It reminds us who we are. It cares for us.

It makes me happy to see you young people. Work together. Help one another. That is the teaching of our people."

Later, at lunch, Eric said, "Do you think that the Elders can *hear us* when we're thinking?"

Rica just looked at Michelle. Michelle smiled. "It seems like that. It sure happens to me."



After lunch the Chiefs sat in a circle at the tables. All the other people sat around the Chiefs.

The Chiefs talked about land, cedar and salmon. They talked about logging companies, railroads and taxes. They talked on and on.

The children were tired of sitting still. At a coffee break they went outside. "Hey there's Danny!" "Yeah and Peter." The four ran off to a playground where other children were playing.

Cecil saw some small children standing back from the merry-go-round. "Do you want a turn?" he asked. He called to his friends to stop the merry-go-round. Soon the small children had their rides. Cecil, Eric and some others watched them.

Michelle talked with her cousin, Rose, about the meeting. "I guess the Chiefs want everybody to work together," she said.

"How can we do that when we all live in different places?" asked Rose.

"But we see you. We can talk on the phone, too, Rose. It's like those power lines. See how they go all over the country. They go right over the mountains. They join everybody together. We do that ourselves when we get together!"

"Yeah", said Rica. "The river joins us too."

