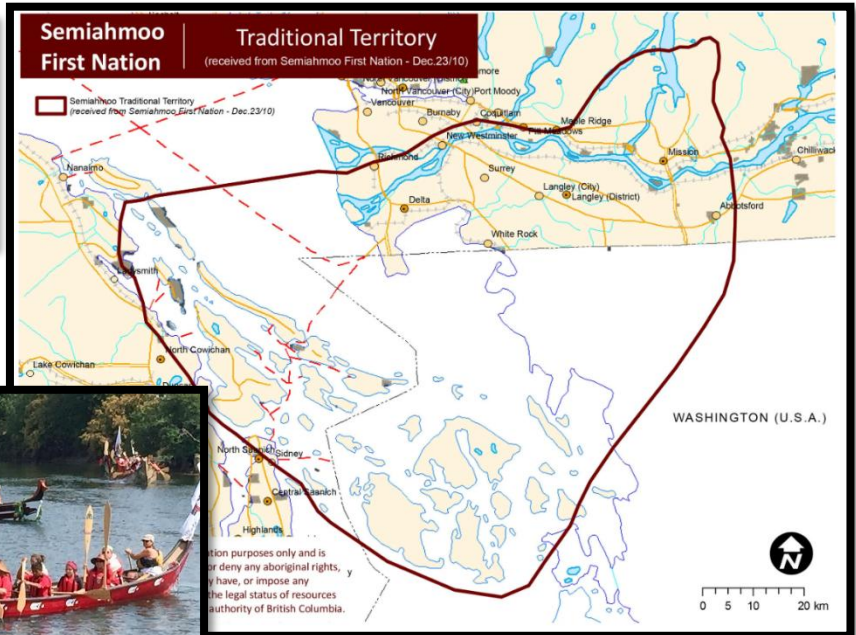


Semiahmoo

Name: _____



The Semiahmoo First Nation are a trans-boundary Coast Salish people with traditional territory in the Lower Mainland of British Columbia and Washington State, deeply connected to the sea for sustenance, particularly fishing.



Course	Topic
English Reading	The Story of P'Quals – the white rock, in White Rock Curricular Competencies: Comprehend and Connect: Think critically, creatively, and reflectively to explore ideas within, between, and beyond texts
Art	Drawing of P'Quals Curricular Competency: Exploring and Creating - Create artistic works collaboratively and as an individual using ideas inspired by imagination, inquiry, experimentation, and purposeful play
English Writing	P'Quals – Creative Writing Prompts Curricular Competency: Create and Communicate: Transform ideas and information to create original texts
Science	Glacial Erratics – the White Rock Curricular Competencies: Communicating: Express and reflect on personal, shared, or others' experiences of place
Social Studies	What is a long house? Curricular Competencies: Take stakeholders' perspectives on issues, developments, or events by making inferences about their beliefs, values, and motivations (perspective) Curricular Competencies: Make ethical judgments about events, decisions, or actions that consider the conditions of a particular time and place, and assess appropriate ways to respond (ethical judgment)
Core Competencies	Creative Thinking – Design a longhouse
Math	Measuring distances with a ruler Curricular Competencies: Reasoning and Analyzing: Model mathematics in contextualized experiences.
Social Studies	Reef Netting Curricular Competencies: Take stakeholders' perspectives on issues, developments, or events by making inferences about their beliefs, values, and motivations (perspective) Curricular Competencies: Make ethical judgments about events, decisions, or actions that consider the conditions of a particular time and place, and assess appropriate ways to respond (ethical judgment)
Art	Drawing of Reef Netting Curricular Competency: Exploring and Creating - Create artistic works collaboratively and as an individual using ideas inspired by imagination, inquiry, experimentation, and purposeful play

English - Reading - The History of P'Quals

You will read: ***The Story of P'Quals with Chief Harley Chappell of Semiahmoo First Nation***¹

In 2023, Chief Harley Chappell of the Semiahmoo First Nation worked with the City of White Rock, to share an important story. The exchange was filmed. *In the video, Chief Harley Chappell of Semiahmoo First Nation shares the Semiahmoo History of P'Quals - the iconic White Rock located on the shores of Semiahmoo Bay. The following is the transcript:*

Dear friends and relatives, my traditional name is 'xwopokton', my English name is Harley Chappell. I'm the elected Chief here in Semiahmoo First Nation. Today I'm here to tell you the story of P'Quals. Before I begin the story, before I, I tell you this, I need to explain a little bit of our understanding of an era, of a time, and space that, that our old people remind us of, that all many of the coastal nations, I'd probably say all the Coast Salish nations here in our territory speak of, is before the world was right, before there was a separation between humans and nature between spirituality, and and nature and, and there was a separation that happened. Our ancestors remind us of this era and this time when, when we as human beings were much more interconnected with nature, with spirituality with, with a different time and era, of a spiritual time. And then I share this because all over the world there, there, there is this time some some believe in dragons unicorns uh fairies Pixies, different things, and we call it folklore in different spaces, I, I was always told that our history here, our history here in Semiahmoo, our here history here in in Coast Salish territory has only been interrupted for the past few hundred years, so our connection to that that space is still quite intact, and in our teachings and understanding around that time.

This rock is a reminder of that era of that time. This rock is set here to, to allow us to remember that, that place that, that, that what we how the world used to be before it was changed, and and the story, the the, I say story, and I don't even like saying 'story' because 'story' um alludes to fiction and and, to me it's not, to me, I always believe that, why would my Elder, why would our elders lie to us? Why would they tell us stories to make us believe something that's not true? So our oral tradition, our oral history to this rock, goes back a long long time, in the origin from what I understood was was over in the Cowichan Territory on Vancouver Island. The young woman that was down, down at the beach, down right here at the in Cowichen, Cowichen territory, she was down on the foreshore like this, having her morning bath, down there watching preparing for her day, and as she was washing, as what we call 'skalakum', the beings that are here, that aren't here, the mythical beings, he was a sea person - a person that lived in the ocean, and he came up and and they locked on each other, and being young people they immediately fell in love. They immediately said "oh look it out look at her she's so beautiful" and and vice versa, she was enthralled with him.

And immediately they, they came together they, they being young people, they said come on she said "come on to land, come to our Longhouse, come to our long house, and and our parents will allow us to be married", so he he trans- he changed and he came onto shore as a human being. They went to her father and and he said "no no no no no no no he he's a being of the ocean he needs to go back to his people in the ocean", so they they went back to the shore, and them being young and and we all know what that that young love is like, so he said "come with me well we'll go to the bottom of the ocean we'll go to our long house in the bottom of the ocean and we'll be well my family will accept us my family will bring us in", so she hopped on his back and they they went to the bottom of the ocean to the long house in the bottom, of the bottom of the sea.

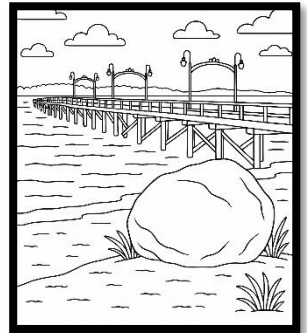
And there he brought her to his father and he said "whoa whoa whoa whoa whoa same thing no no no no no she's human she belongs on on land with her people we we live here in the bottom of the ocean and, and we we don't, we don't mix", so then they went back to the shore and young and in love, and and difficult teenagers, or young people I'll say, they um, they they were upset, and they were mad. That young man he looked down and he he looked around and he found a nice little perfect little white rock. Picked up a little white rock and he said "I'm gonna throw this little White Rock and wherever it lands that's where we're going to make our home wherever this little pebble lands that's where we're going to move to", and they say as he threw it it grew it began to grow and grow and grow so they could follow it.

And she jumped on his back and they crossed the street from the Cowichan area, and and that rock landed here just just up the hill from right up here, where the train tracks are, and it landed here and this is where they came to to begin their their their their new life together. It, it, to me it it reminds us of this era, but it also reminds us of the beauty, of, of our people and the relationship that we had with with our territory, with with this mythical time, this this time and era our elders would say "before the world was right" before the world was the way it is now where that humans are separated from, from nature, from Spirit, and then we're once removed from that, so we call this place 'P'Quals', because is a it's the "white place" it's a white rock under all this paint, there is a white rock under there, it's, it, it's similar to this, but it um it's a reminder, it's a marker, it's a marker of one of those places that, that it was, because of the place that it comes down to in, that it sits here on the beach, it becomes a spiritually important place it becomes a reminder of our relationship to this era before the world was right, and and it sits here on our beach and municipality's named after it now, to um to Forever keep that teaching in in history in our minds.

¹ <https://www.youtube.com/watch?v=1LH9PvPweX4>

Art - Drawing of P'Quals

Your task is to draw a picture from the story that you just read. What are you imagining? Sketch your idea below, and then do your good copy on a separate piece of paper. If you are not too sure what you draw, look at the image below for ideas.



English Writing - Creative Writing Prompts

Choose one of the writing prompts below, and write out your response:

- **"The Day the White Rock Arrived"** Write the story from the point of view of the white rock. What did it see? How did it feel about becoming important to the people?
- **The Rock's Secret Message** The white rock has a message hidden inside it that only you can hear. What does it tell you about the history of the land?
- **A Lesson From P'Quals** What lesson did you learn from the story? Write about how you can use this lesson in your own life.
- **The Importance of Place** Describe why the white rock is such an important symbol for the community. Include details from the story.
- **Love Letter** Write a letter between the two main characters in the story. What would they have said to each other? What would they have expressed, that wasn't in the story?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Science - Glacial Erratics

A glacial erratic is a rock or boulder transported by a glacier and deposited elsewhere, often differing in composition from the bedrock of the area where it rests. These rocks are carried over long distances by glacial ice, sometimes over hundreds of kilometers, and are left behind when the glacier melts. They can range in size from small pebbles to massive boulders and provide clues to a glacier's history and movement. Often, the glacier scrapes everything (trees, dirt, rocks, etc) off the surface of the earth, as it gradually moves across the landscape.

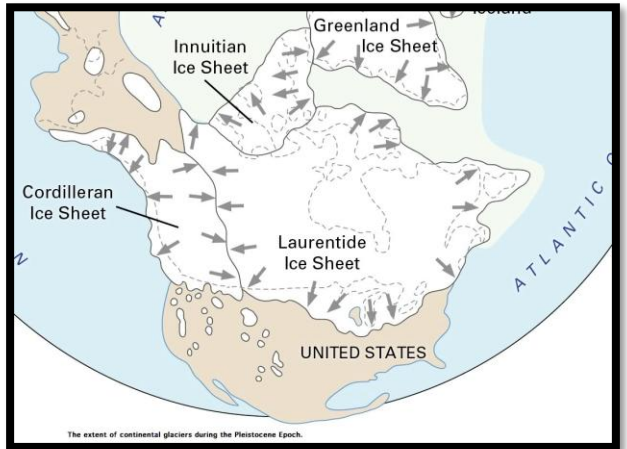
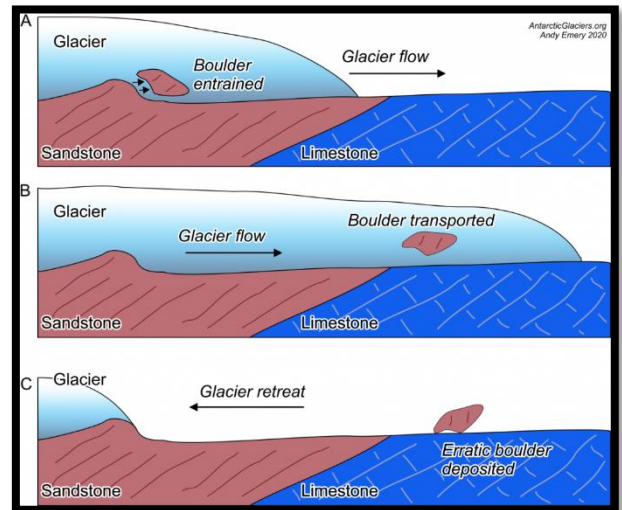
Glacial erratics are fascinating because they are rocks that were carried long distances by ancient glaciers and left behind in places where they don't match the local landscape, making them look like mysterious visitors from another region. They act as important clues, helping scientists understand where glaciers once moved during the Ice Age and how Earth's climate has changed over time. Some erratics are enormous, even larger than houses, which adds to their sense of wonder. They also hold cultural significance—such as the white rock at P'Quals—showing how communities have connected with these stones through stories and history. Altogether, glacial erratics are interesting because they combine science, history, and imagination in one surprising natural feature.

How does the White Rock (or another glacial erratic) change the way you think about the land you live on?

What does the presence of a glacial erratic tell us about what this place used to look like thousands of years ago?

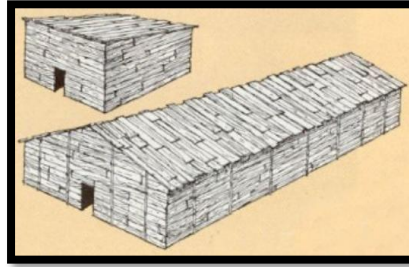
Are there any similarities between the Western explanation (glacial erratic) of the White Rock, compared to the Indigenous one (P'Quals).

Looking at the map, of the ice sheet movement, thousands of years ago, where else in Canada might you expect to find a glacial erratic? Why is that?



Social Studies - The Longhouse / Cedar Plank House

The story we read mentioned a 'longhouse'. Traditional Longhouses (ones that were made by First Nations people, and not by museums), had many beautiful features. Historically, longhouses were built using sturdy, shed-roofed cedar plank designs. Massive posts and beams created the frame, and horizontal cedar planks made up the walls. These were **communal dwellings** for extended families and served as centers for community and ceremonial life.



Longhouses housed extended families, sometimes creating an "apartment building" under one roof where related families lived together.

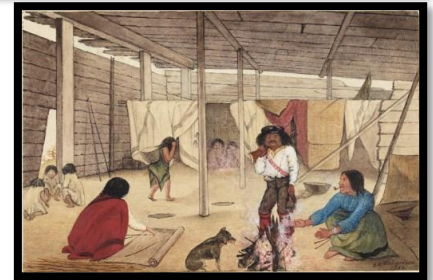
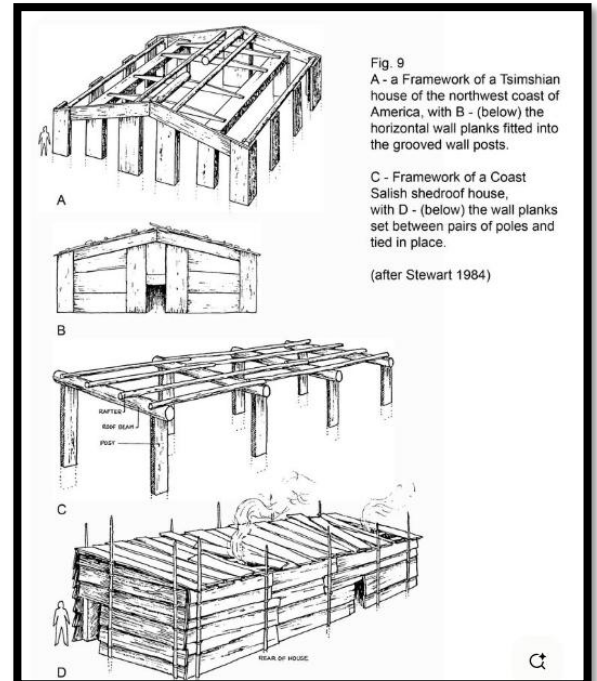
Each family had its own space, often marked by a hearth and defined by structural posts, but there was no permanent separation. A central hallway or open space connected the different family areas. The interior could be adapted to accommodate gatherings, ceremonies, and storage. Fires were built in the center of the longhouse, with planks above the hearth being shifted to create a smoke hole for ventilation. A large platform ran along the interior walls, used for sleeping at night and for tasks during the day. Exposed rafters and posts were used to hang storage shelves, and large wooden containers also served for storage.

Squamish Lil'wat Cultural Centre in Whistler wrote: "The longhouses were known as the Squamish Nations winter housing. We would use logs of trees to create our houses. There were a few longhouses that could be up to two football fields long. Our longhouses were built in a shed style. Meaning one side of the house was higher than the other. We built them this way so all the snow, rain, and ice would slide right off and we didn't have to worry about cave-ins. How we made our planks was by having our men climb to the tops of the trees and hammer a wedge into the top. The wind would rock that tree slowly moving the wedge down the tree. Many of our longhouses had more than one fire pit going so they could stay warm. One could also be used for cooking some of our food inside. In many longhouses you could have 7 generations in a household, from your great grandparents to your great grandchildren. Our elders and high status people would usually sleep in the middle of the longhouse and the men and the warriors sleeping closer to the doors."

How did the structure of the longhouse support community life and gatherings?

What does the inside layout of a longhouse tell us about how First Nations families worked and lived together?

Why might a longhouse be considered more than just a home?



How do longhouses reflect the values of cooperation and community in First Nations cultures?

Why do you think ceremonies and gatherings were held inside longhouses instead of outdoors?

How is a longhouse similar to or different from the homes we live in today?

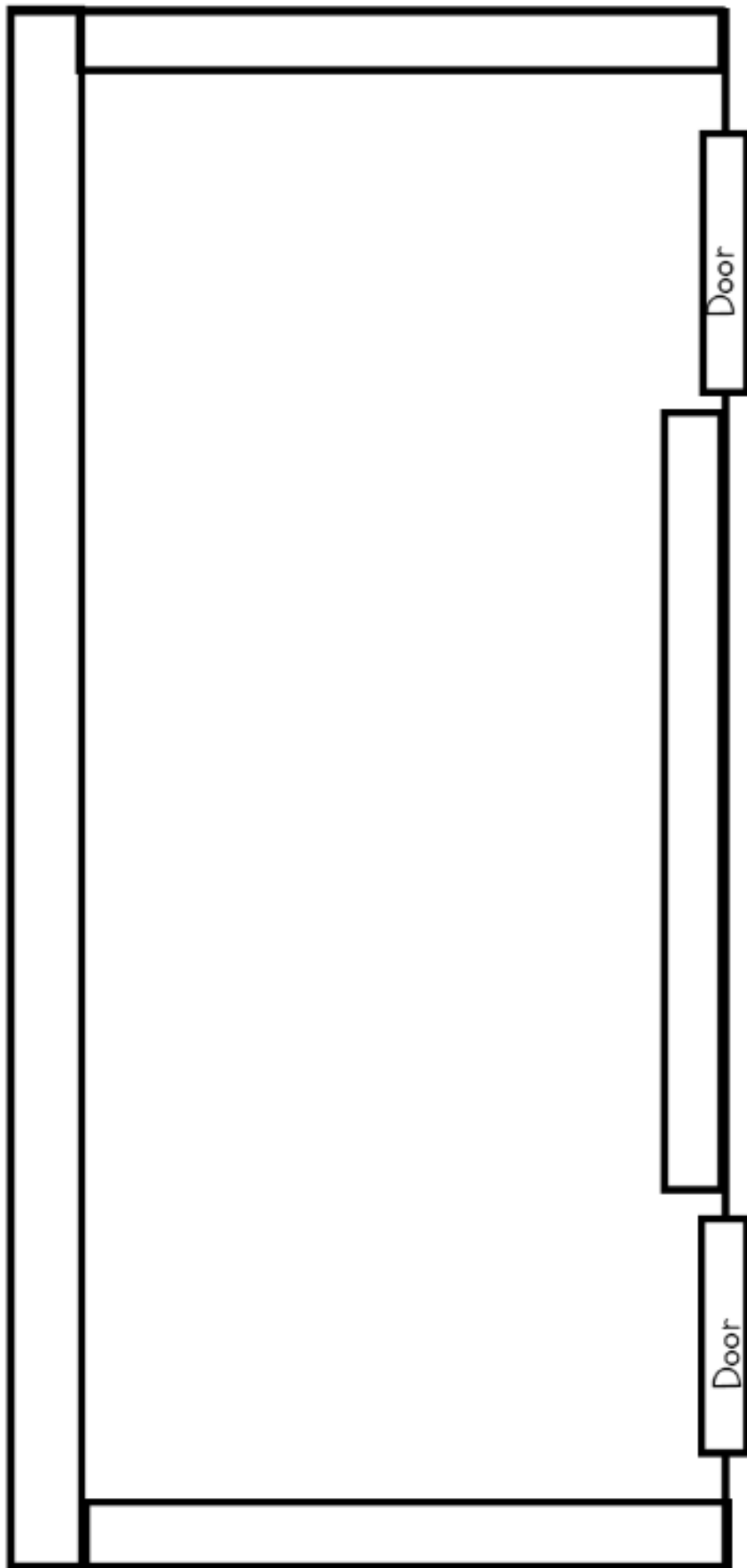
What parts of longhouse life do you think would be challenging? What parts might be enjoyable?

What does having up to seven generations living in one longhouse tell us about family and community life?

Why do you think elders and high-status people slept in the middle of the longhouse?

What might the placement of warriors and men near the doors tell us about their responsibilities?

Core Competencies - Creative Thinking - Design a Longhouse / Cedar Plank House



Your task is to design the layout of longhouse that you and your close friends/family could live in. Imagine all of your friends and family live in the longhouse. Where would everybody sleep? Where would they store their belongings, and food?

Remember to include the following: fire places, dividers, storage, and labels for where everybody would sleep.

Who did you place, and why?

[illegible]

How did you design the space? Explain how you decided how to organize the longhouse:

[illegible]

Math - Distance

From the Semiahmoo's website: "The Semiahmoo are a proud and determined trans-boundary nation located in both Canada and the United States. While our traditional territories are now divided between the two countries, we remain closely connected to the Lummi & Nooksack who live in the United States. Our people have inhabited extensive territory across Washington state, the Strait of Georgia (now known as the Salish Sea) and the Lower Mainland of British Columbia for thousands of years. We are primarily tied through the common language of North Straits Salish, as well as our traditional fishing methods and the use of common lands.

Before the arrival of European settlers, our peaceful way of life was oriented to the sea. While other Nations focused more on land hunting and trapping, we were dominantly focused on fishing for sustenance.

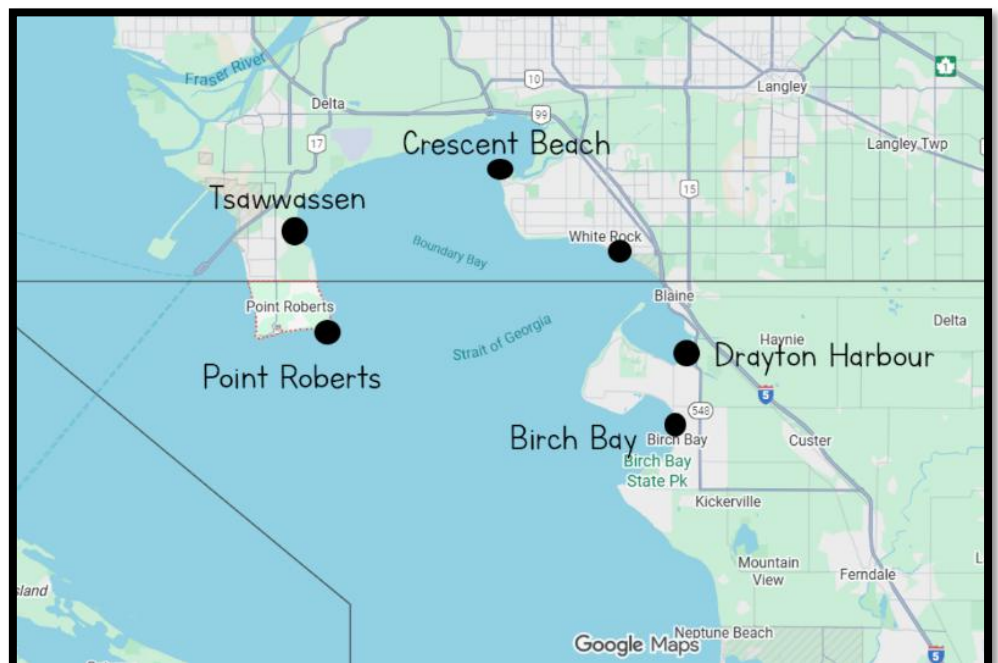
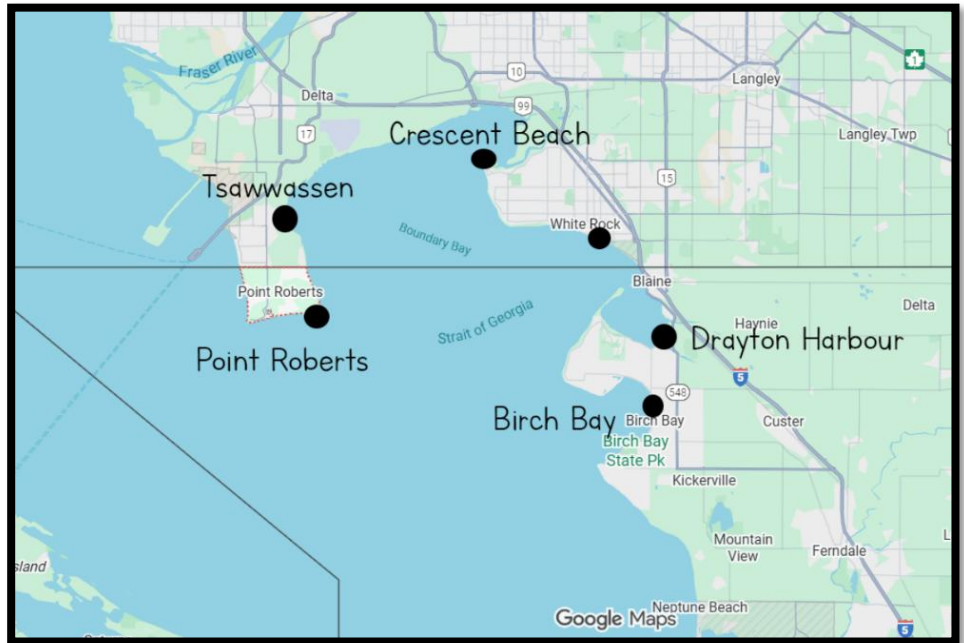
The Spanish were the first Europeans to visit our ancestors in 1791, when two ships arrived to examine the Strait of Juan de Fuca. The next year, Captain George Vancouver explored our ancestral waters and reported finding ruins of a fishing camp on Point Roberts that were capable of containing 400 or 500 inhabitants. We became a trans-boundary nation in 1846, when the Oregon Treaty was signed to define the border between the United States and British North America at the 49th parallel. The waters in the **Strait of Juan de Fuca**, remained open to navigation by both parties. All of Vancouver Island was placed in Canada, but **Point Roberts** was claimed by the United States, a decision which isolated us from traditional village and fishing sites. After the division, many Semiahmoo members were forced to choose one membership between the Semiahmoo in Canada, and the **Nooksack** and **Lummi** in the United States.

The Point Elliot Treaty was signed between the United States government and the Native American tribes of the greater **Puget Sound** area. The treaty established, amongst others, the Lummi Reservation, and guaranteed fishing rights. The Semiahmoo were not a signatory, and while we existed as an entity prior to the treaty, our name was excluded from the maps after the treaty was signed. It was expected that Semiahmoo and Nooksack would ultimately join the Lummi on their reservation, which some did. Others moved to the Little Campbell River on the Semiahmoo Indian Reserve in British Columbia."

On the Canadian side of the border we reside in what is referred to as **South Surrey** on our Semiahmoo Reserve. Before 1850, we primarily spent our winters at **Drayton Harbour**

(south of Blaine, USA), Birch Bay (USA), Crescent Beach (Canada) and Semiahmoo Bay (just south of White Rock, in Canada).

Summers were spent in what is now known as **Tsawwassen (Canada) and Point Roberts (USA)."**



1. On the first map on the previous page, highlight or circle all of the traditional summer locations of the Semiahmoo.

2. On the second map on the previous page, highlight or circle all of the traditional winter locations of the Semiahmoo.

Use a ruler to calculate the distance between the various locations:

Point A	Point B	Distance in mm or cm (using a ruler)
Tsawwassen	White Rock	
Point Roberts	White Rock	
Birch Bay	White Rock	
Drayton Harbour	White Rock	
Crescent Beach	White Rock	
Tsawwassen	Point Roberts	
Birch Bay	Point Roberts	
Drayton Harbour	Point Roberts	
Crescent Beach	Point Roberts	
White Rock	Point Roberts	
Tsawwassen	Drayton Harbour	
Birch Bay	Drayton Harbour	
Point Roberts	Drayton Harbour	
Crescent Beach	Drayton Harbour	
White Rock	Drayton Harbour	
Tsawwassen	Crescent Beach	
Birch Bay	Crescent Beach	
Point Roberts	Crescent Beach	
Drayton Harbour	Crescent Beach	
White Rock	Crescent Beach	
	Tsawwassen	
Birch Bay	Tsawwassen	
Point Roberts	Tsawwassen	
Drayton Harbour	Tsawwassen	
White Rock	Tsawwassen	

Which two destinations are the closest to each other? _____

Which two destinations are the furthest from each other? _____

How would creating an international border between Canada and the US, have affected the Semiahmoo?

Why do you think the Semiahmoo had winter locations and summer locations?

Social Studies - Reef Netting

According to Chief James "Jimmy" Charles (1867–1952), chief of the Semiahmoo from 1909 to 1952, the word Semiahmoo means "half-moon," and describes the shape of Semiahmoo Bay.

Fishing was a very important part of life for the Semiahmoo First Nation.

They fished with reef nets, catching thousands of salmon yearly this way off Point Roberts and Birch Point.

The Semiahmoo passed reef net sites from generation to generation. Many of the reef net sites had specific names. The goal was to catch salmon. Everyone in the village played some role in the harvest or preparation of salmon. Even the children and elders participated by praying in the salmon ceremonies.

This ultra-selective and small-batch harvesting method has been described as the most sustainable commercial salmon fishing practice. But for the First Nations of the Salish Sea, a diverse group of independent Nations with territories on both sides of the US-Canadian border who created and perfected reef netting, the practice was more than a way to make money or even to put food on the table. For millennia, the reef net played a central role in their spirituality and community structure.

On the reef net rig, any nontarget fish are tossed back into the water, resulting in almost no bycatch. In the old ways, the net had a circular opening built in to allow some salmon to pass through and continue their genetic line.

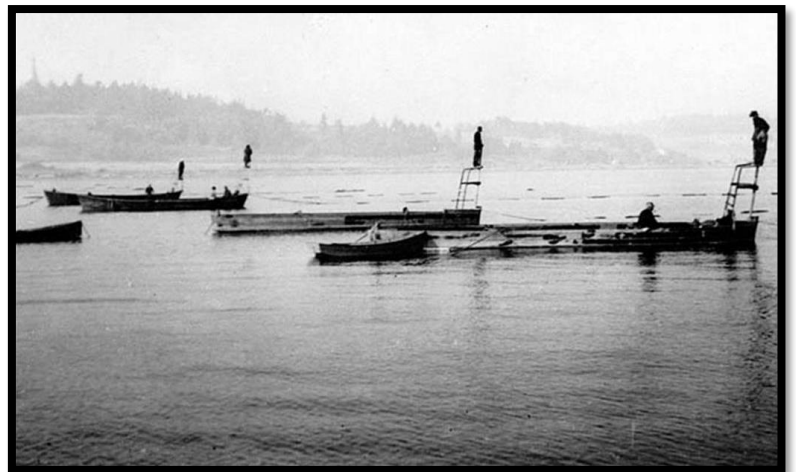
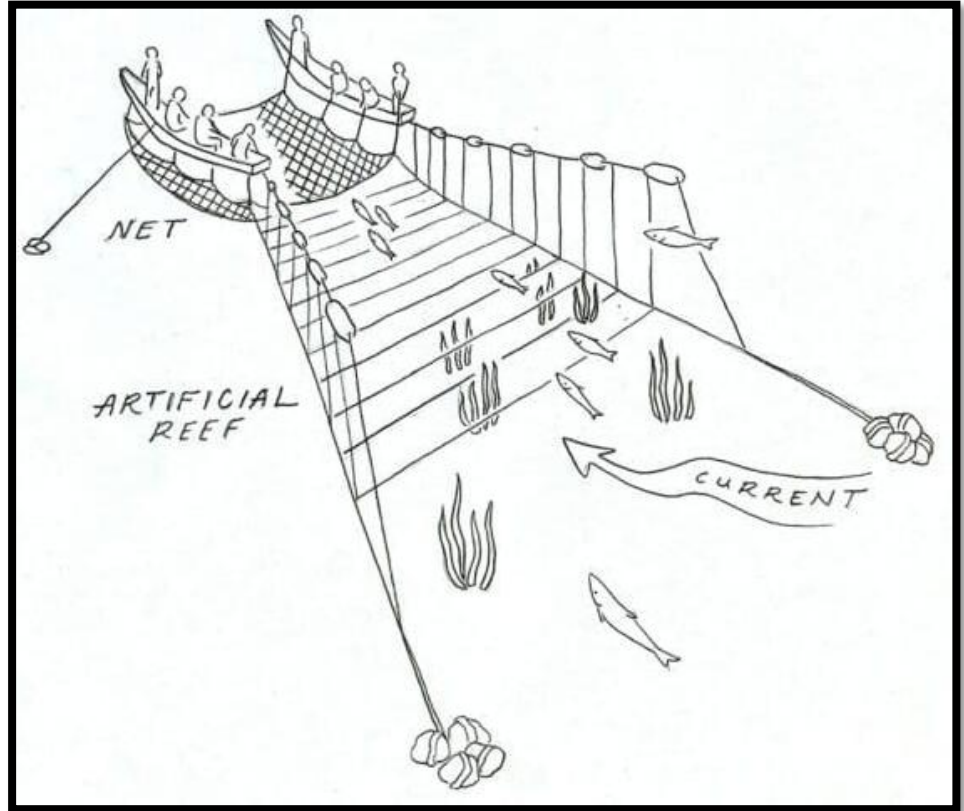
For centuries, Indigenous people of the Salish Sea relied on reef netting as a sustainable salmon-fishing technique. However, colonialism has left the First Nations disconnected from a practice that once defined their cultural identity. Now, many find themselves balancing day-to-day economic realities with a strong desire to revive reef net fishing and restore this vital link to what they say is their sacred heritage.

Reef net fishing intercepts chinook, coho, sockeye, chum, and pink salmon, as they travel from the Pacific Ocean to spawn in Fraser River near present-day Washington state and British Columbia.

Rather than chasing the fish, this technique relies on a net stretched between two anchored boats. Long lines of rope run from the boats, creating an artificial reef that corrals the fish into the net (hence the name reef net). Once the salmon reach the net, the lookouts sound the alarm, and the crew quickly pulls the catch into the boat. Traditionally, they built these rigs from cedarwood and fiber ropes and anchored the rigs along the salmon's path using large boulders.

"Reef net sites were vital to connecting with nearby communities and growing families. During the summer fishing season, thousands of people would come together from Semiahmoo, Lummi, and Saanich to participate in the activities of the seasonal village. This was a time of relationship building and interconnectedness between villages. Before the qwenalien "skipper" of the fish canoes would begin the work, there were several important ceremonies that they would perform to ensure an abundant catch. The gathering of so many people also provided a chance to scout out potential arranged marriages. Marriages between families from different village sites were an opportunity to provide both sides access to resources. If one family owned a reef net site and another family had access to a large trapping or hunting area, and the children got married, both families had access to the resources."

Using a unique technology called reef nets, Semiahmoo members were able to take full advantage of the large sockeye runs late each summer. The technology allowed crews to catch 1000-3000 fish on a good day. Fishing happened in the bay, so the sockeye had not yet migrated to the river and used up their fat stores. The sockeye was fat and nutritious. This made them a highly sought-after food source and trade item. Reef net sites were strategically placed, with locations owned and inherited. Owners would hire extended family from other communities to work the nets during the sockeye run. The hired crew would consist of physically fit men and a captain, who was typically the owner of the site. During a poor year, the fish were split equally between the crew and owner. If there was abundance, the crew were given a set amount and the owner would retain the surplus.



Why was fishing important to the Semiahmoo First Nation?

What tool or method did the Semiahmoo use to catch salmon?

Why was reef net fishing more than just a way to get food?

Why is the reef net method considered sustainable?

Why might it be important to allow some salmon to escape through the net?

How did colonialism affect the First Nations' ability to continue reef net fishing?

Why are some First Nations working today to revive reef net fishing?

Why do you think traditions like reef net fishing should be preserved?

What might happen to a community if an important cultural practice is lost?

How is the Semiahmoo's way of fishing different from modern commercial fishing?

[illegible]

Art - Reef Netting

Your task is to create an image / drawing of what you picture, when you think of reef netting. Use the space below to sketch out your ideas, before you make your good copy on a separate piece of paper.