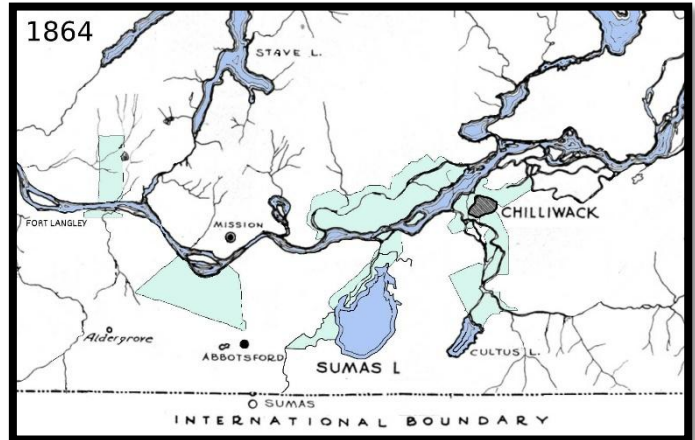


Stó:lō

Name: _____

The Stó:lō people, Mission's first inhabitants, have lived in what we now call the Fraser Valley for at least 10,000 years, and are the ancestral residents of Mission's Xa:ytem Rock and Pit House, one of Canada's oldest archaeological findings.

The **Stó:lō**, also historically known and commonly referred to in ethnographic literature as the **Fraser River Indians** or **Lower Fraser Salish**, are a group of First Nations peoples inhabiting the Fraser Valley and lower Fraser Canyon of British Columbia, Canada, part of the loose grouping of Coast Salish nations. *Stó:lō* is the Halqemeylem word for "river", so the Stó:lō are *the river people*.



The early inhabitants of the area were highly mobile hunter-gatherers. Archaeologists have found signs that people once lived in the lower Fraser Canyon at a place called the **Milliken site**. They also found a **seasonal camp** near the mouth of the Fraser River called the **Glenrose Cannery site**.

The remains from this second camp show that in the **spring and early summer**, people came there to hunt animals like **deer, elk, and seals**. They also caught fish such as **salmon, stickleback, eulachon, and sturgeon**, and gathered **shellfish** from the shore.

These people survived by using the resources around them. They relied on **fishing, hunting, and gathering** to get the food they needed.

Course	Topic
Social Studies	Stó:lō Community Structure 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)
English Writing	Freedom Village Curricular Competency: <i>Create and Communicate:</i> Transform ideas and information to create original texts
Art	Freedom Village Curricular Competency: Exploring and Creating - Create artistic works collaboratively and as an individual using ideas inspired by imagination, inquiry, experimentation, and purposeful play
Science	Salmon, Fishing Curricular Competencies Communicating: Express and reflect on personal, shared, or others' experiences of place
Art	Salish Art Curricular Competency: Exploring and Creating - Create artistic works collaboratively and as an individual using ideas inspired by imagination, inquiry, experimentation, and purposeful play
Math	Flora and Fauna of the Fraser River, Lower Mainland Curricular Competencies: Reasoning and Analyzing: Model mathematics in contextualized experiences.
Science	Eulachon Curricular Competencies Communicating: Express and reflect on personal, shared, or others' experiences of place
Core Competency	Creative Thinking – Eulachon fish vs Salmon fish
Core Competency	Creative Thinking – Design an Activity

Social Studies – Freedom Village

Stó:lō society was organized into three classes: 1) the *sí:yá:m* (or upper classes), 2) the ordinary people, and 3) the slaves, who were usually captives taken from enemy tribes in raids or warfare. A person's family status was important in determining their role within Stó:lō society, and within Longhouse ceremonies, though this has faded over time. The *Síyá:m* (leader) were the most influential members of each family. Expert hunters were referred to as *Tewit* and led during the hunting season. Leaders with influence over entire villages or tribal groups were sometimes known as the *Yewal Síyá:m* (high leaders). Slaves may have been treated relatively well, but they were not permitted to eat with others at the Longhouse fire. They were primarily responsible for daily tasks such as gathering nuts, fruits and other foods, or firewood. The use of slaves died out in the nineteenth century. In some bands, the memory of which families descend from slaves may persist.

Greenwood Island (Halkomelem: Welqdmex), near the town of Hope in British Columbia, was a slave village to the Chawathil First Nation peoples who lived near what is now Hope. For generations, the Chawathil had raided surrounding First Nation communities and taken slaves. The slaves on the island more than offset this loss and increased their population through natural childbirth. There were so many slaves that the slaveholders, fearing a revolt, forced them all out of their longhouses and onto the island, where the slaves created their own community. This in turn slowly slipped out of the slaveholders' control until a decision by the Chawathil elders was made to abandon the village. Once the slaves became aware that they were "free" they decided they didn't want to live so close to their former masters, and so they created large catamarans by dismantling their longhouses and using the planks to connect their canoes.

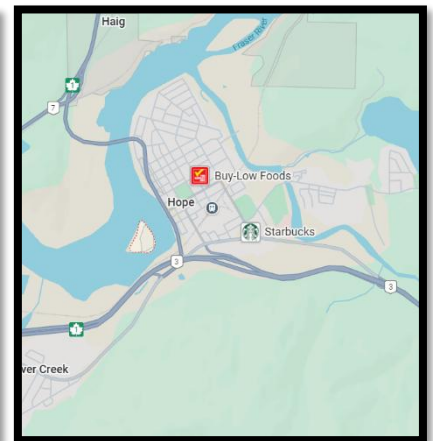


When they were finished they floated down the Fraser River and founded Freedom Village (Halkomelem: Chi'ckem) in present-day Agassiz. The area was previously the site of a First Nation village of the *Steaten* people that had been wiped out by disease years earlier. Over time, the former slaves that made up the Chi'ckem village intermarried into the surrounding communities and became absorbed into the local First Nations populations.



Freedom Village (Halkomelem: Chi'ckem) was a historic village founded by the former slaves (Halkomelem: skw'iyeth) of the Stó:lō, Chawathil First Nation who lived near present-day Hope, British Columbia.

Over time, the people of Chi'ckim intermarried with neighboring Stó:lō groups and their distinct village gradually became absorbed into other communities. But the memory of Freedom Village lives on as a testament to survival and adaptation in the face of disaster and social change.



Why did the slaves end up living on **Greenwood Island**?

Why do you think family status was important in Stó:lō society?

Why might slaveholders have been **afraid of a revolt**?

How do you think life changed for the slaves when they moved to Freedom Village?

How might the slaves have felt when they learned they were **free**?

Why do you think the former slaves wanted to **move away** from the Chawathil people after being freed?

Freedom Village eventually blended into nearby communities. Do you think it is important to **remember** places like Freedom Village? Why or why not?

If you were living in Stó:lō society, which class or role would you want to have, and why?

Compare Stó:lō social structure to another society you know (medieval Europe, ancient Egypt, or modern Canada). What is similar or different?

English - Writing – Freedom Village

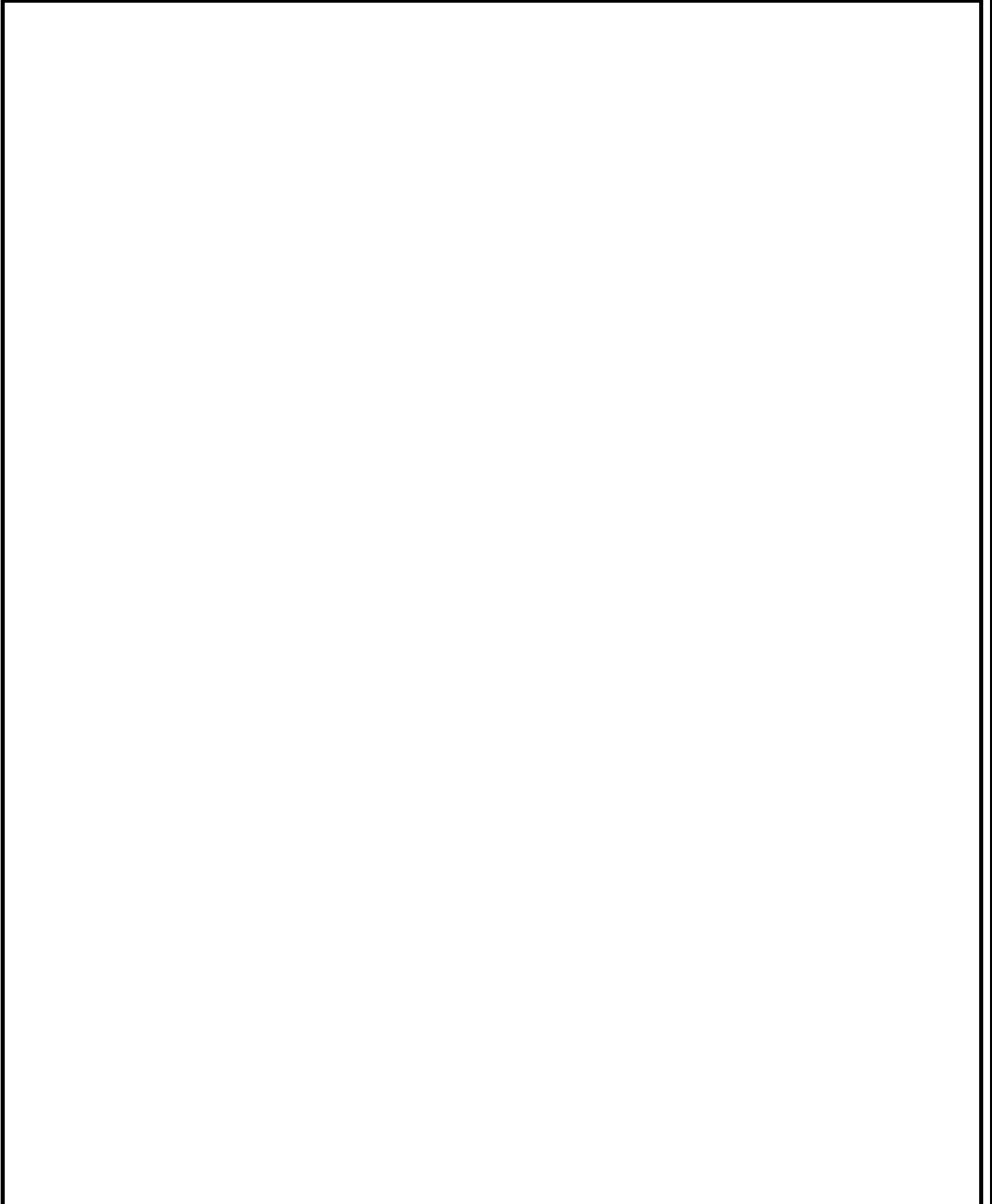
Choose a creative writing prompt, and write your ideas below:

- **"A Day in Freedom Village"** Write a story about a child living in Freedom Village after the former slaves escaped. What is life like in the new village? What do they see, hear, and do each day?
- **"The Journey Down the Fraser River"** Imagine you are on one of the catamarans built from longhouse planks. Describe the trip down the Fraser River—what challenges do you face, and how do you feel?
- **"A Secret Plan to Escape"** Write a story about how the slaves on Greenwood Island worked together in secret to prepare for their escape. Who leads the plan? How do they build trust?
- **"Voices of the Catamaran"** Tell the story from the point of view of one of the canoes or planks used to build the catamaran. What has it seen? How does it feel as the people float toward their new home?
- **"The Night of the Escape"** Write a dramatic story about the night all the slaves left Greenwood Island. Does something unexpected happen? Who helps make the escape possible?
- **"A Child of Two Worlds"** Write about a child whose parents come from two different Stó:lō communities, such as Ch'ickem and Chawathil. How do they learn about their mixed heritage?
- **"The Forgotten Longhouse"** Tell a story about discovering an old longhouse that once belonged to the slaves before they escaped. What clues do you find inside?
- **"A Message from the Elders"** Imagine the Chawathil elders send you to deliver an important message to another village. What is the message, and what do you learn on your journey?
- **"Becoming Free"** Write from the perspective of someone who wakes up one day and discovers they are no longer a slave. What emotions do you feel? What do you do first?
- **"Two Friends, Two Classes"** Write a story about two children—one from the upper class (sí:yá:m family) and one from the ordinary people—who become friends. What challenges do they face?
- **"A Legend of the Fraser River"** Create your own legend explaining why Freedom Village was built in that exact place. Include nature, spirits, or animals as helpers or guides.
- **"The Last Day on Greenwood Island"** Describe what people might have been thinking, packing, and feeling during their final hours before leaving the island forever.

This image shows a full page of blank, lined paper. It features approximately 20 evenly spaced horizontal black lines across its entire width, typical of notebook or primary writing paper. The background is a solid off-white color, and there are no margins, text, or other markings present.

Art – Freedom Village

Think of the story of Freedom village. Sketch out a drawing idea below. Then, do your good copy on a separate piece of paper:

A large, empty rectangular box with a black border, intended for a student to sketch a drawing idea. The box occupies the majority of the page below the title and instructions.

Science – Salmon

The **Coast Salish people** built their towns and villages near rivers and waterways. They needed water for drinking and cooking, and these places were also important for **catching salmon**. Salmon was so important to their lives that they held special **ceremonies** to honour it. Many tribes fished in the **Fraser River** and its smaller rivers, such as the **Chilliwack** and **Harrison Rivers**. A lot of their community traditions were connected to the **salmon life cycle**. One important tradition was the **First Salmon Ceremony**, which was held when the first salmon of the year was caught.

During the **First Salmon Ceremony**, the first fish brought back from the river was shared with the community or with a family. After the salmon was eaten, the bones were gently placed back into the river. This showed **respect for the salmon people**. People believed that if the ceremony was not done properly, the fisher would have **bad luck** and there would be **fewer salmon** that year.

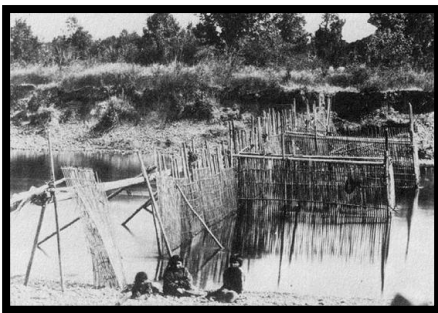


Salmon was the most loved and respected food of the Stó:lō people. They believed salmon gave people **energy**, while other meats made people feel **heavy** or **lazy**. To make salmon last through the whole year, they preserved it in different ways. In the **summer**, they dried salmon in the wind with salt. In the **fall**, they smoked the salmon for one or two weeks. Today, with refrigerators, smoking takes less time. Dried salmon was usually boiled or steamed before being eaten.

Salmon was also important for **trading**. When the Hudson's Bay Company built trading posts in Stó:lō territory, they first tried to get the Stó:lō to hunt beavers. But the Stó:lō were not interested in hunting beavers, so the company asked for **salmon** instead. In August of 1829, the Stó:lō traded **7,000 salmon** to Fort Langley. Since Europeans arrived in Stó:lō territory, the number of salmon has been **going down**. Building railways, farming, and cutting down forests have all caused problems for salmon. More recently, **fish farms** have become a big issue. Farmed salmon can spread **lice and disease** to wild salmon, making their numbers drop even more.

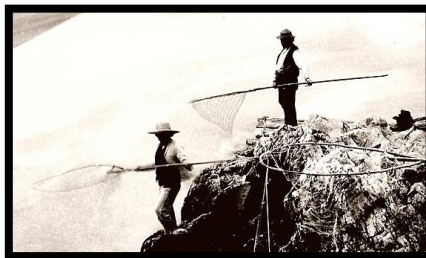
Stó:lō fishers have traditionally used handmade fishing tools. Traditional tools include harpoons, nets, hooks, and sinkers made out of processed cedar and carved stone. Some techniques used to trap fish include weirs (a passage constructed in water to direct or trap fish), bag nets (large open-mouth nets operated by four people in two boats), and dip nets (a handheld net on a long pole). Timing is also crucial: many of the months in the Stó:lō calendar are named in Halq'emeylem language to reflect important points in the fishing season. *Tempokw* the first month is time for Chehalis spring salmon (Oct 23-Nov 21), *Temkwikwexel* the seventh month is time for baby sockeye salmon (Apr 19-May 17), *Temtheqi* the eleventh month is sockeye salmon time, and *Temkw'olexw* the twelfth month is dog salmon time (Sept 14-Oct 12).

Fishing Weir



Weirs were built in shallow estuaries, rivers and streams, either to block the upstream passage of salmon or to guide the fish into a trap—or towards the fisherman with waiting spear. Some fence weirs consisted of convenient-sized latticework sections lashed to the upstream side of a sturdy framework in the river. The lattice was put up for the fishing season and removed afterwards. The framework remained in the river all year and was repaired as necessary. Fir branches, vine maple saplings or other material could also form the fence. The fence blocked the salmon – the weir acted like a massive net wall

Dip Net



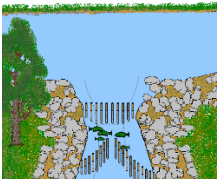


There are two main ways to dip net for fish: **stationary** and **sweeping**. **Stationary dip netting** means keeping the net still. One method is **kick netting**, where you place the net on the river bottom and gently kick the rocks to scare fish into the net. This can damage the net, though. Another method is **body rushing**, where you move your body side to side in the water to scare fish so they swim into the net. **Sweeping dip netting** means moving the net through the water. One type is **sight dipping**, where you look for fish and try to scoop them up. Another is **scooping**, where you dip the net into weeds or between rocks to catch hidden fish. The last type is **dredging**, where you drag the net along the river bottom to pick up mud, plants, and sometimes fish.

Harpoon

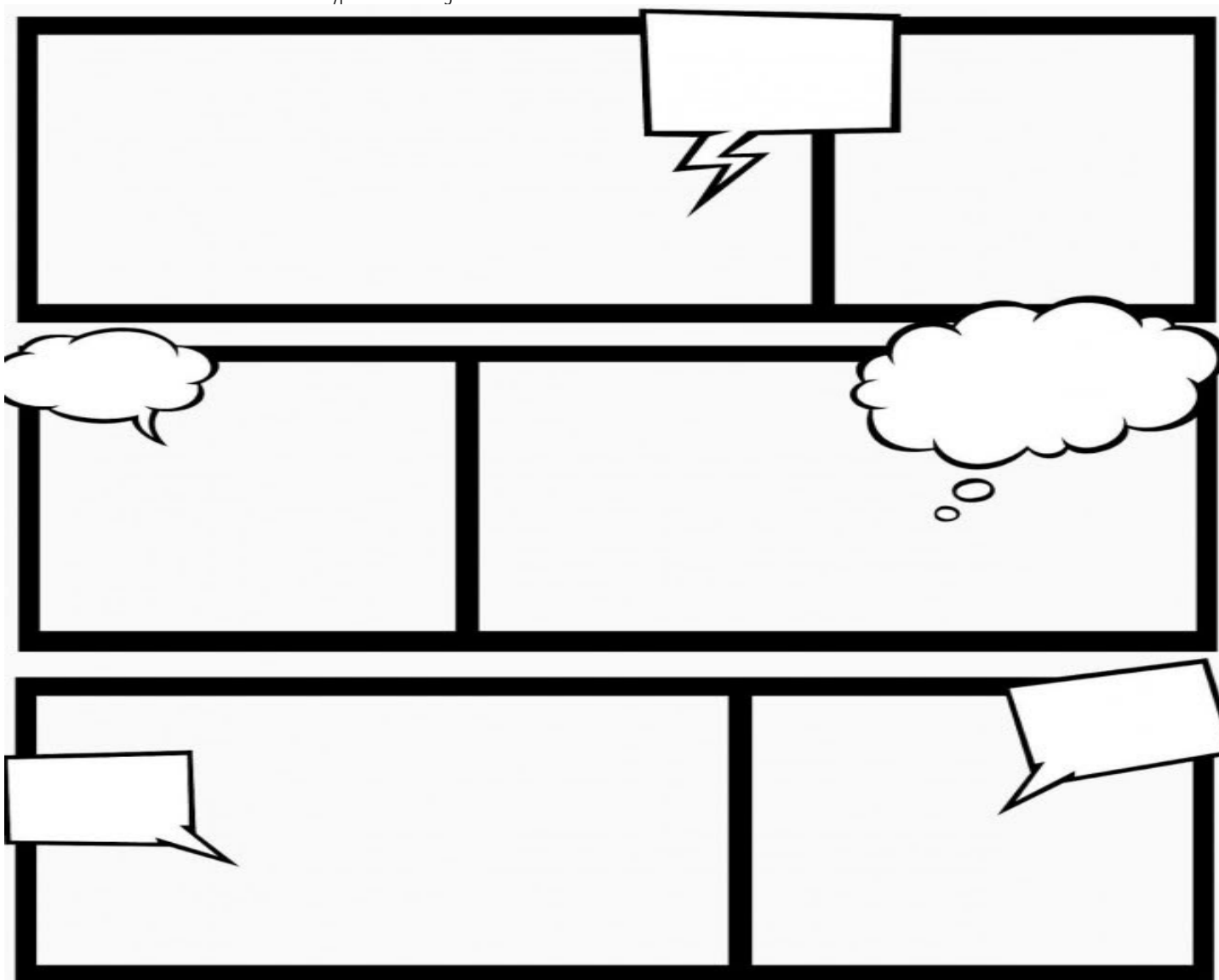


When a harpooner spots a fish, he or she lunges or shoots a long aluminum or wooden harpoon into the animal and hauls it aboard. A **harpoon** is a long, spear-like tool used for hunting big sea animals like fish, seals, and whales. When the harpoon is thrown, it sticks into the animal with sharp hooks. These hooks help keep the animal attached to a rope so the hunters can pull it in.

What would be the pros and cons of each type of fishing?

	What is really good about it?	What would be not so great about it?
<p>Weir fishing</p> 		
<p>Dip netting</p> 		
<p>Harpooning</p> 		

Create a comic that shows one of the types of fishing:



The comic strip template consists of six panels arranged in three rows. The top row has a single wide panel with a speech bubble and a lightning bolt. The middle row has two panels, each with a thought bubble. The bottom row has two panels, each with a speech bubble.

Art – Traditional Designs

Read the following excerpt from Stan Green:

Stan Green on Traditional Stólo Design and Form

Stan Green is a contemporary artist who uses the traditional forms and designs of his people – the Stólo people – in his work. He studied at the Northwest Coast art school at K'san where he learned from such masters as Robert Davidson. The Salish style of art has become his speciality. The following discussions come from an interview recorded with Stan Green regarding Stólo artistic traditions.

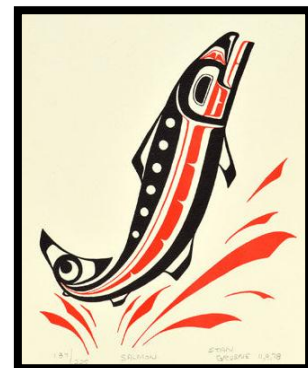
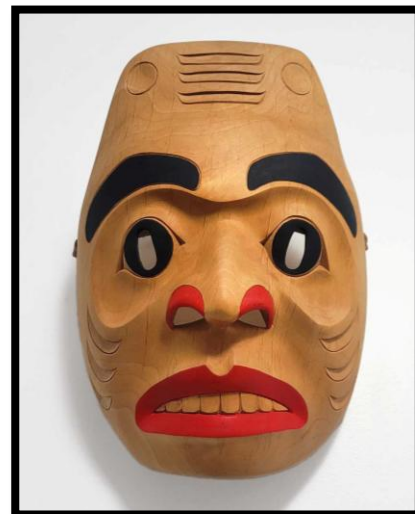
Formal Elements of Salish Design

Well, I went to the carving school up at Hazelton and before I went there I only carved a few pieces where I'd look at them in pictures and figured out the carving. When I went to the K'san school they taught me there was a set way. Robert Davidson said that it was like the ABC's of carving. You follow your rules and out pops a piece. And it was the same way when I came home. I tried to learn about the Salish. And there was nobody I could really talk to. I talked to a number of the Elders. There wasn't anybody reliable that could tell me what were these elements on this old carving, or the spindle whorl or such. I went to the libraries and museums and I studied the pieces. There seemed to be a set pattern down, the same way as the northern pieces. If you study the northern pieces, they have the ovoid, the u-shapes and the s-shapes. That's what they teach you.

When you look at the Salish pieces and repeatedly, you see the oval, for the main source taking place of the ovoid. They have a split-u shape, a softer-u shape. West Coast people have a similar idea of a soft split-u shape. Not the same as the Salish, but their own different style. Another thing that distinguishes it, parallel lines, the splits, the crescents. They all add up and make the Salish design. So, if you study the old pieces you can see all these down on the old carvings where they show the designs, the rattles, the masks, the spindle whorls. You can see that in the style of carving the faces. How the faces are carved, the strong brow, the slender nose, the small mouth, the head.

A lot of carvings... I'm not even sure what the word is... The proportion of the carving are almost natural. Natural where, the body is split in six different sizes to measure everything. In the Haida the carving is split into two, the head is half of the size, the rest of the body is the other half. Tsimshian is split into thirds. There is a third for the head, a third for the top, and a third for the bottom. But the Salish design is pretty well proportioned, almost natural, how its split in six different parts. The design isn't as abstract as the northern pieces.

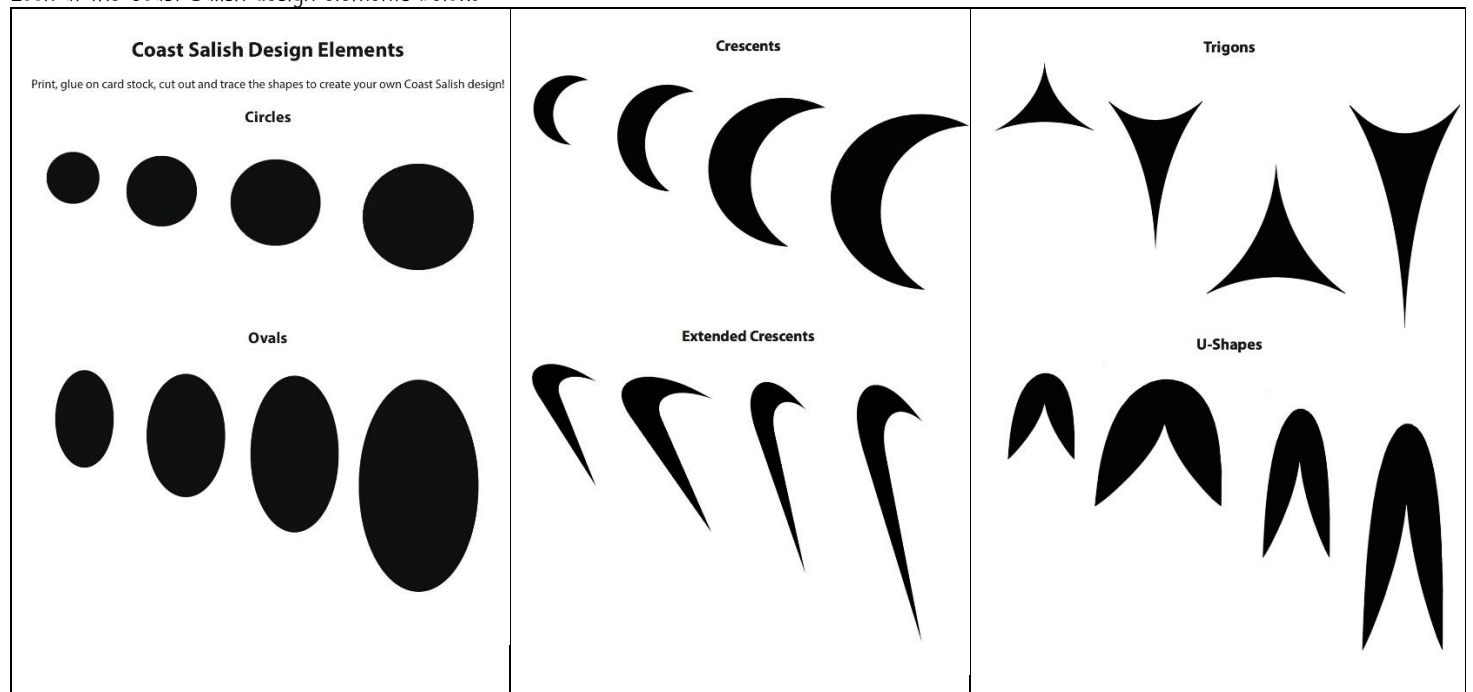
The northern pieces, to me, you have to be able to understand the design. They are all very close, the birds, the owl, the hawk, the eagle. There's only very subtle differences in the break, and sometimes the claws, or the ears, that distinguish the birds. The animals, the bear, the beaver, the wolf, they are all very similar in style and design. Again, it is only the snout, the ears and the claws which distinguish the animals. The Salish, to me, they are a little bit more natural in form. If you got an animal with a long tail, you can see it climbing down, the otter, or a beaver, or a wolf, that is very simple in form, yet very distinctive with what they were trying to portray.



Stan Greene (b. 1953, Mission, British Columbia) is a Salish artist from Stólo, Semiahmoo and Niimípu (Nez Perce, from the Columbia River Plateau). He works in different media, including printmaking, wood carving, and painting. Greene has been connected to the Coast Salish art community over the past four decades and has been recognized for numerous significant public art works. Greene carved two Salish house posts that were exhibited at the 1986 World Expo in Vancouver, BC. and in 1987 he carved a pole that was raised in the Kanazawa Park of Yokohama City, Japan. He also exhibited his work at the 1994 Commonwealth Games in Victoria, BC. His work was part of the exhibition, *Changing Hands: Art Without Reservation 2* at the Museum of Art and Design in New York, 2005. Greene's printed and carved artworks have been collected by the Chilliwack Museum and Archives, UBC's Museum of Anthropology (Vancouver), SFU Galleries (Burnaby), and the National Gallery of Canada (Ottawa). Greene currently lives in Chilliwack, British Columbia.



Look at the Coast Salish design elements below.



Look at the following piece of Art entitled 'Weegyet and Tide Woman', by Stan Greene. In the space around the image, identify and label as many individual design elements as possible, and use arrows to point to where they are in the picture:



The river is very important to the Stó:lō people. The Great Blue Heron is often found near creeks, streams, and rivers. Use the space below, to create your best interpretation of what a heron would look like, using traditional Coast Salish design elements:



Math – Bar Graphs

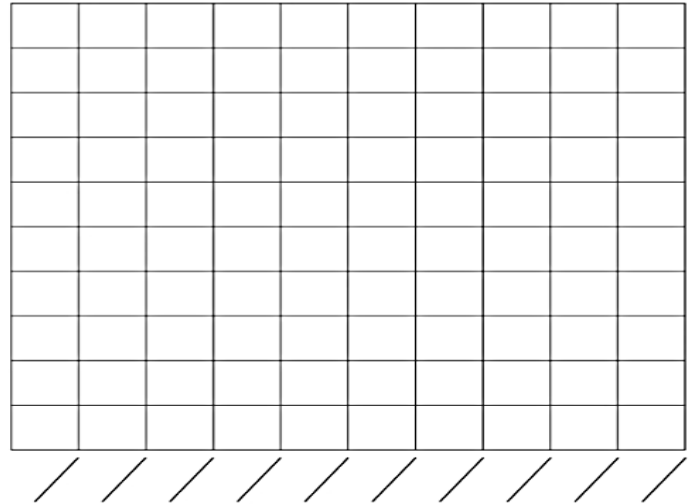
The Stó:lō traditional territory was built around the Fraser River, in the lower mainland. Wildlife around the river, and in the river, were very important to the Stó:lō. Turn the data from the graph, into a bar graph. Choose a logical scale:



Approximate Percentage Breakdown of Major Fish in the Fraser River (Lower Mainland)

(These are simplified estimates for teaching.)

Fish	Approx. % of Total Fish Presence in Fraser River*
Pink Salmon	30%
Sockeye Salmon	25%
Chum Salmon	15%
Chinook Salmon	10%
Coho Salmon	5%
White Sturgeon	5%
Steelhead Trout	3%
Cutthroat Trout	3%
Bull Trout / Char	2%
Mountain Whitefish	2%

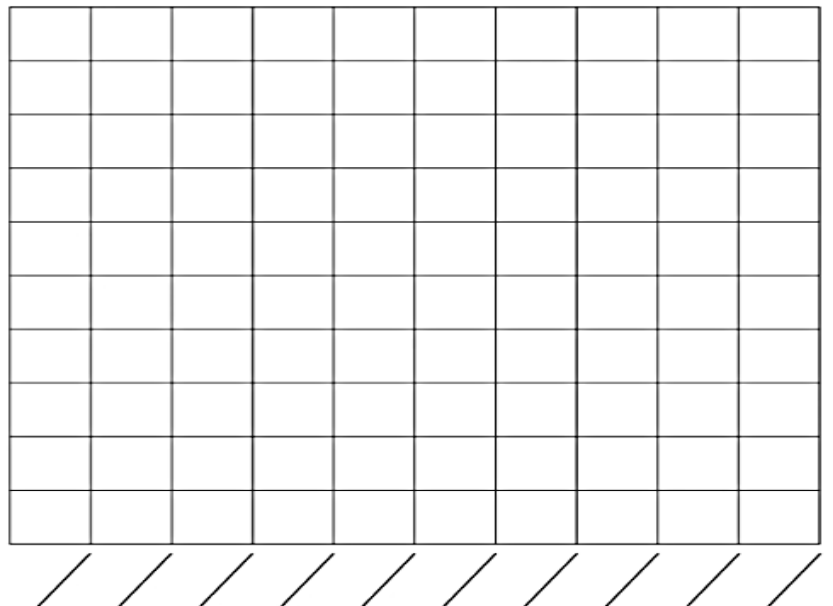


Approximate Percentages of Mammals Near the Fraser River (Lower Mainland)

(For a bar graph or wildlife lesson)

Estimated Percentage Breakdown

Mammal	Approx. % in the Area
Raccoon	25%
Beaver	15%
River Otter	10%
Black-tailed Deer	10%
Coyote	10%
Muskrat	8%
Black Bear	5%
Skunk	5%
Bobcat	4%
Rabbit/Hare	8%



Approximate Percentage Breakdown

A blank 10x10 grid with diagonal lines below the bottom row.

Fern (common name)	Approx. % / Relative Frequency (teaching-estimate)
Western Sword Fern (<i>Polystichum munitum</i>)	35% – very common in moist coastal/wooded areas
Lady Fern (<i>Athyrium filix-femina</i>)	25% – common in shady, moist forest & stream-edge zones
Licorice Fern (<i>Polypodium glycyrrhiza</i>)	15% – often on mossy logs/rocks or tree trunks in damp forest areas
Bracken Fern (<i>Pteridium aquilinum</i>)	10% – appears in open or disturbed areas, forest edges or meadows near forest/river margins
Maidenhair Fern (or similar small ferns)	8% – may appear in wetter, shaded micro-habitats near streams or shaded slopes
Other / Less common native ferns & fern-allies (various small species)	7% – includes rarer or patchily-distributed ferns, or individuals in less-common micro-habitats

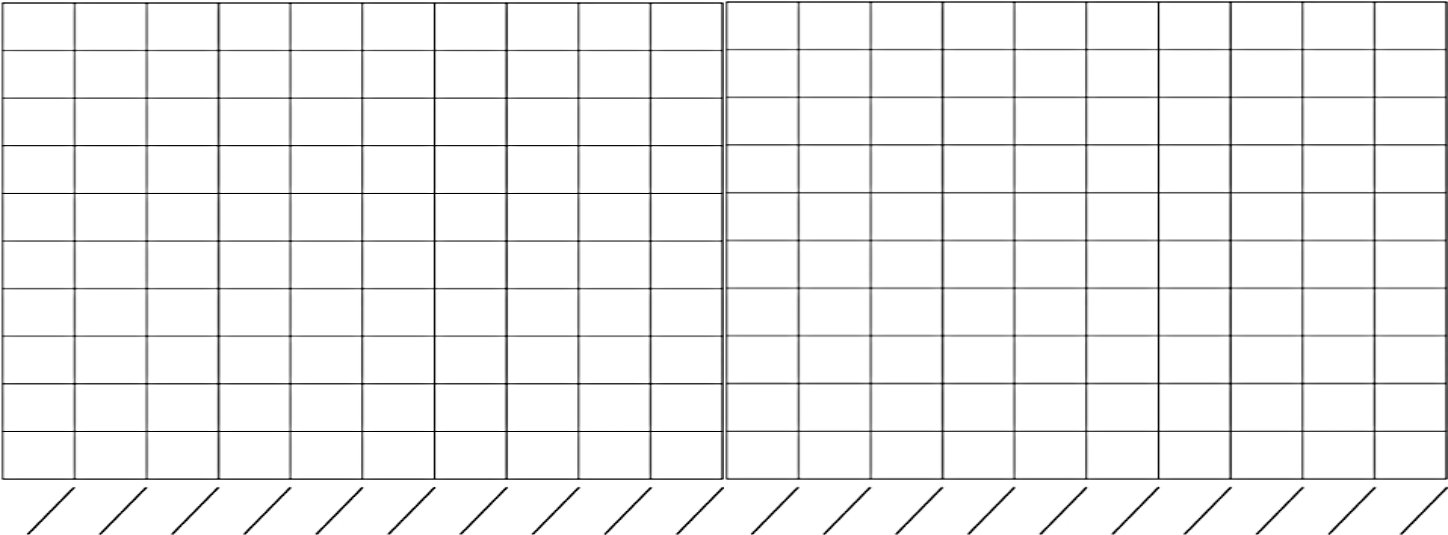
A blank 10x10 grid. The bottom row is shaded gray. The grid is composed of 10 columns and 10 rows. The bottom row is filled with a solid gray color, while the other rows are white with black grid lines.

Here's a graph showing climate data for Mission, British Columbia (near the Fraser River, Lower Mainland) – monthly temperature and precipitation by approximate long-term averages.

 Key climate data for Mission, BC

Month	Avg. Temp (°C)	Typical High (°C)	Typical Low (°C)	Precipitation (mm)
January	~ 13°C	~ 51°C	~ -12°C	~ 337 mm
February	~ 19°C	~ 66°C	~ -13°C	~ 218 mm
March	~ 41°C	~ 93°C	~ 04°C	~ 268 mm
April	~ 76°C	~ 134°C	~ 28°C	~ 183 mm
May	~ 118°C	~ 175°C	~ 65°C	~ 124 mm
June	~ 147°C	~ 199°C	~ 100°C	~ 105 mm
July	~ 181°C	~ 238°C	~ 128°C	~ 60 mm
August	~ 183°C	~ 242°C	~ 131°C	~ 79 mm
September	~ 147°C	~ 201°C	~ 101°C	~ 127 mm
October	~ 105°C	~ 140°C–142°C	~ 68°C	~ 205 mm
November	~ 6–7°C (varies)	~ ~ 9–11 °C	~ ~ 3–4 °C	often highest-rainfall (~ ~ 270–380 mm depending on source)
December	~ ~ 1–2°C (coldest month)	~ ~ 4–5 °C	~ ~ -1 to 0°C	~ ~ 324–337 mm

Create a climograph. Choose a scale that best fits the numbers:



Science – Eulachon Fish

There are many names for eulachon amongst the First Nations of the Lower Fraser River. A common term referring to eulachon by many Stolo people using the Halq'emeylem language is "Swi:we".

During historical times, people looking out at the river from points along lower Fraser River mountain ridges during eulachon migration periods said that the river edges were shinning silver, but today, in some years, people search in vain for signs of the fish in the river. Eulachon Swi:we are an anadromous fish, meaning that adults migrate from the ocean to spawn in freshwater creeks and rivers where their offspring hatch and migrate back to the ocean to until they reach maturity.

Eulachon are eaten fresh, or often smoked, dried, salted, or made into grease. Eulachon grease is an important food source for Indigenous groups. Eulachon were once an important source of food, and an item shared in longhouses, during celebrations, during dinners with friends and families, and traded with relatives and other First Nations from Interior BC. and to the South. The preparation of eulachon in the lower Fraser River has been known to include dry-smoking, cold-smoking, salting, frying and the making of eulachon oil/grease. Although eulachon oil was made in this area, they did not use the same techniques as did the First Nations from the North. Instead of fermenting the eulachon, the most common method of obtaining the oil was to catch the oil dripping out of the fish that were hanging in the smokehouses. The people then used the oil in much the same way people use butter today, providing flavour to "Indian bread" or dried fish or other food sources. One understanding of Swi:we is how the grease was utilized with dried foods to help with digestion. After long winters, Swi:we were often used to assist the human body to help regain nutritional values that may have slowed during winter months. Swi:we helps the body get prepared to absorb plant nutrients and plants source energy (vitamins). Eulachon are a small, schooling fish that have an extremely high oil content in their bodies. This oil content has led to the nickname "candlefish" because they can be dried, fitted with a wick and used as a candle.



Compare eulachon grease to something you might use in cooking today. How is it similar or different?

Eulachon were traded widely and used in celebrations. What does this tell you about how valuable it was?

Based on what you know, which fish do you think had more importance – Eulachon, or Semiahmoo?

Core Competency – Creativity

Write a skit. Choose one idea:

- Write a skit between a Salmon fish, and a Eulachon fish. What are they saying? What are they feeling? What is happening?
- Write a skit from the point of view of someone who discovers that Eulachon fish can be used as candles
- Write a skit from the point of view of someone who is fishing, and was hoping for Salmon, and caught Eulachon, or vice-versa.

[illegible]

Core Competency – Designing a Hands-On Activity

Imagine that you work for the Surrey School District. They want to teach children in greater depth about salmon, and eulachon. Imagine that money is not an issue. Design an activity, that could take place anywhere along the Fraser River. What does the activity look like? What does it teach? What is involved in the activity? Draw a picture of the activity below, and then explain how it works:

Image:

Description:
