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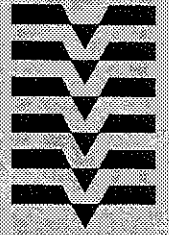
This resource was developed by the Siyá:ye Yoyes Society to support educators in meeting provincial and locally developed aboriginal curriculum. It was developed help ensure that teaching and learning with respect to First Peoples in British Columbia is based on authentic knowledge and understanding,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

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

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- involve local Elders and educators in the presentation of included material
- ensure connections are developed and maintained between the classroom and local First Peoples communities or organizations

Recognize that local cultural protocols and ownership exist, and permission for use of cultural materials or practices such as legends, stories, songs, designs, crests, photographs, audio visual materials, and dances should be obtained through consultation with local individuals, families, Elders, hereditary chiefs, First Nation Councils, or Tribal Councils.



Unit 2

Module 2

- Social Structure -

FROM TIME IMMEMORIAL

UNIT 2 • Family and Community

Learning Outcomes and Purpose of Module 2

To help students

- demonstrate an understanding of the roles and responsibilities of all community members in relation to basic needs
- explain the economic and social significance of the gathering/give away
- explain the impact of family tradition on the social and economic structure of the Stó:lō community



Teacher Information

For additional information see Teacher Information/Reference Package p. 508

In Sto:lo society the extended family is the basic social group. It is the focus of many social, political, economic and spiritual activities.

“Family” gives the Stó:lō a sense of who they are, their history, their connection to the land and what their relation to other people in the community should be.

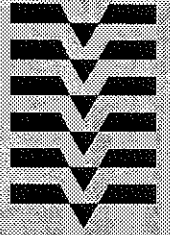
Different families have separate histories, rights and privileges.

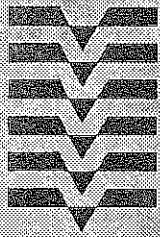
Examples of these rights include:

- the right to tell family stories
- the right to fish in certain areas
- the right to gather food from particular places
- the right to receive particular names

Marriage

The Sto:lo usually married someone from outside of their own village in order to facilitate better and more varied trading between corporate kin groups. “Families” became spread out throughout a number of villages in the region, each village being “wealthy” in difference resources.





Concept Outline

A. Welcome song (cassette)

Whenever the Stó:lō would have a gathering they would traditionally welcome their guests by singing a welcome or greeting song. These songs would vary slightly from village to village but everyone would recognize them as greeting songs. Greeting songs are still sung today in most Stó:lō gatherings.

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



B. Teacher Directed Activity

Name Giving Story (Return of the Potlatch by Frank Malloway) Appendix p. 150

Teacher reads the story "Return of the Potlatch" to the students to introduce the module on social structure. Discuss with the students the parts of the potlatch and the work required to host one.



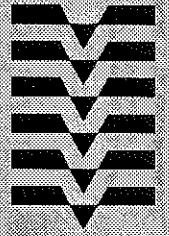
C. Student Activity

Primary: Teachers discuss with their class only those research cards they deem appropriate. Following class discussion students could illustrate and/or record by points using Appendix B p. 163

Intermediate: In cooperative pairs, students record on chart paper the main points of information gathered from studying and discussing their research card. Each pair works from one of the following list of research cards.

(BLM 2a) p. 131	Social Status
(BLM 2b) p. 132	Family Leadership
(BLM 2c) p. 133	Marriage
(BLM 2d) p. 134	Family and Inherited Privileges: Fishing Spots
(BLM 2e) p. 135	Family and Inherited Rights to Non-Material Things
(BLM 2f) p. 136	Villages and Corporate Kin Groups
(BLM 2g) p. 137	Economy: Fishing
(BLM 2h) p. 138	Economy: Food Gathering
(BLM 2i) p. 139	Economy: Hunting (Also see p. 440 Teacher Information - Hunting Story told by Sam Kelly)
(BLM 2j) p. 140	Social Expertise
(BLM 2k) p. 141	Feasting
(BLM 2l) p. 142	Potlatch
(BLM 2m) p. 143	Names and Naming
(BLM 2n) p. 144	Name Giving Ceremony
(BLM 2o) p. 145	Recreation

Their information is then presented to the rest of the class. Following their presentation each cooperative pair will make a good copy using Appendix C p. 165 to be compiled into a class research booklet.



D. Assessment and Evaluation



Co-operative pair presentations.

Each cooperative pair could be assessed on their presentation of the information they have learned from their research cards. See **(BLM 2p)** p. 146 Co-operative Pair Presentation Criteria.

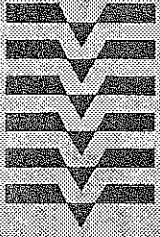


E. Family Ties

The home assignment consists of a parent letter **(BLM 2s)** p. 149, background information for parents **(BLM 2r)** p. 148 and a name giving interview sheet **(BLM 2q)** p. 147. With parental assistance the students complete the name giving interview sheet regarding their given name and family names.

When assignments are completed and returned to school, many follow up activities could be engaged in. The following short list includes a few possible ideas.

- a) discuss (whole group, small group, pairs)
- b) compare (Venn diagram) similarities and differences
- c) graph
 - countries of origin of surnames
 - number of letters in given names, surnames
 - number of vowels and consonants
- d) research history of surnames
- e) complete family trees
- f) interview grandparents for more family history



Vocabulary

A. Co-residential

Members of a corporate kin group who do not live in the same community.

B. Corporate Kin Group

The members of a related or extended family that live in different communities. Anyone who marries into the family is part of the corporate kin group.

C. Exogamy

Marrying outside of one's corporate kin group or band.

D. Family leadership

The member of an extended family or longhouse who was recognized as the leader. A family could have one person as a spiritual leader, another person as an economic leader. Leadership could change with ability as well. Traditionally each extended family or longhouse also had one person recognized as a political leader.

E. Feasting

The tradition of having a gathering and a large meal to go along with some special occasion. Feasting was part of any special celebration such as potlatches, naming ceremonies, birth celebrations, death recognition.

F. Gathering

The coming together of the members, usually, of the corporate kin group and/or invited guests to recognize an individual, an event or an activity. * Note: gathering and feasting are/were frequently used in the same way. Every gathering will involve feasting and every feasting will involve a gathering. Traditionally a gathering is for a specific purpose whereas feasting is always included in any large group activity.

G. Naming

A special ceremony given when an individual received a name. An individual would receive a name shortly after birth (within the first two years). A second name at puberty and then one or more names at adulthood depending on their abilities and the extent of their corporate kin group.

H. Potlatch (give away)

A special activity where an individual of high status or a family of high status would give away many of their possessions. This ceremony increased their prestige and status within their community and was an extremely important structure in Stó:lō economic society.

I. Rights and Privileges

The privileges that result from being part of the nuclear family, the extended family, or the corporate kin group. These rights and privileges are different for each of these three. Most rights coming with nuclear family and least rights with corporate kin group.

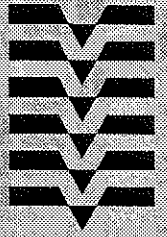
J. Social Status

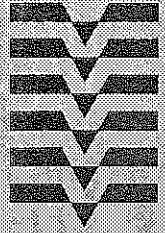
Your position in the community. You are born into your social status. Stó:lō communities traditionally have four levels: high status, this level had two groupings a) upper class, b) middle class - this was the largest group; low status - for people who have lost their history; slaves - you are either captured and become a slave or you are born into a slave family.

Note: it was possible to move out of your status, either up or down, except for slaves.

K. Sxwoiyxwey

Special dance and ceremony that has spiritual significance to the Stó:lō. It is still considered a privilege in Stó:lō society to be selected as a Sxwoiyxwey dancer.





Materials

A. Audio Visual Equipment

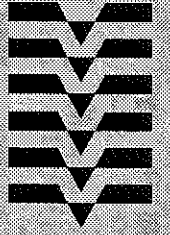
- cassette player

B. Supplies

- video or cassette (Xá:ytem welcome song)
- Appendix A: Return of the Potlatch
- Appendix B: Social Structure research workshop Primary
- Appendix C: Social Structure research workshop Intermediate

C. Blackline Masters

- Research Cards
 - Social Status (**BLM 2a**) p. 131
 - Family Leadership (**BLM 2b**) p. 132
 - Marriage (**BLM 2c**) p. 133
 - Family and Inherited Privileges: Fishing Spots (**BLM 2d**) p. 134
 - Family and Inherited Rights to Non-Material Things (**BLM 2e**) p. 135
 - Villages and Corporate Kin Groups (**BLM 2f**) p. 136
 - Economy: Fishing (**BLM 2g**) p. 137
 - Economy: Food Gathering (**BLM 2h**) p. 138
 - Economy: Hunting (**BLM 2i**) p. 139
 - Social Expertise (**BLM 2j**) p. 140
 - Feasting (**BLM 2k**) p. 141
 - Potlatch (**BLM 2l**) p. 142
 - Names and Naming (**BLM 2m**) p. 143
 - Name Giving Ceremony (**BLM 2n**) p. 144
 - Recreation (**BLM 2o**) p. 145
 - Co-operative Pair Presentation Criteria (**BLM 2p**) p. 146
 - “Name Giving” Interview Sheet (**BLM 2q**) p. 147
 - Background Information for Parents (**BLM 2r**) p. 148
 - Family Ties: parent letter (**BLM 2s**) p. 149



BlackLine Masters

Unit 2

Module 2

- Social Structure -

FROM TIME IMMEMORIAL

UNIT 2 • Family and Community

1. Social Status

Not everyone was in the same social class. The Stó:lō society had four social classes or groups (upper-class, middle-class, lower-class, and slaves) The class a person was in was decided by the family they were born into. There were even differences within the upper class as to who was more important

Upper-class and middle-class people had a family to teach them right from wrong as well as their family history. If they knew their family history they could take on special names, songs and dances which were owned by the family. The upper-class were the leaders and their families. The middle-class was the largest group in Stó:lō Society.

The lower-class families had forgotten the long ago stories of their families. They had no history to help them become better people. It was hard for them to become part of the upper-class.

Slaves helped the upper and middle classes do tasks. They had become slaves when they had been captured or caught in raids or were born into a family of slaves. Generally the slaves were well treated by their owners.



2. Family Leadership

The family is important in the area of politics. Community leaders are now voted into position of Chief and Council of the Indian Band through majority vote. Only registered members who live on the reserve may vote for a leader. Often, members of large families are able to stay in office for several terms because they have the most members to vote. This plan was given by the Federal Government to the Stó:lō people, towards the end of the 19th century. It does not always follow the traditional means of family based leadership, especially when many families live off the reserve.

The traditional leadership plan is family based. Each extended family would have a “head” or leader who looked after most family affairs. This head person was almost always the most respected member of the family. Such an admired person is called a Siya:m. Siya:m is not a title like “chief” but rather describes the qualities of respect and leadership an individual has.

Some Stó:lō Bands now run on a system of leadership modeled after the traditional family-based system. In this system, a leader or yuwal Siya:m is chosen by agreement of all the family leaders. This person speaks for the families in all Band matters. If the family leaders can not come to an agreement then there is no overall leader (yuwal Siya:m) selected.





3. Marriage

The Stó:lō were a unit of a much larger group of First Nation people who lived throughout the lower region of British Columbia. Marriage ties were looked for with people from villages both within and beyond the traditional Stó:lō territory. These marriage ties, in neighbouring communities, were important as they provided a broad joining of family members. Having relatives in other communities gave family members, through marriage, an opportunity to get resources that were not within each locality. These non-local goods were often considered prestige items and increased the rank and wealth of people who, through a family union, were able to obtain them.

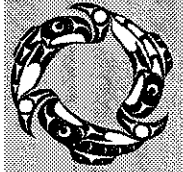
The family would decide on a resource they wanted when their son and/or daughter was old enough to be married. The elders of the two families would bargain. The son of the family would be left outside the longhouse of a daughter of another family. Both male and female from different families would have to agree to the marriage, and if the daughter's family accepted the young man, that would mean that both families agreed to take on all of the family ties of each family as well as share the resources of each family. Both families prospered economically from the marriage.

Aside from the food and objects that were traded through inter-village marriage ties, more formal trading also happened. Archaeological evidence has shown that goods such as obsidian were traded from southeastern Oregon, dentalia and abalone shells from the west coast of Vancouver Island and native copper from other parts of Western Canada. Trading parties sometimes handled this more formal trade, but family ties were almost always necessary. The Fraser River and its many tributaries were, of course, the major highway of trade. However, trails were built through mountain passes giving overland ways to neighbouring river valleys. The wide-spread trading networks were part of the reason that the first epidemic of smallpox struck Stó:lō communities before they met the people from Europe.

4. Family Inherited Privileges: Fishing Spots

Traditionally every Stó:lō person has the right to fish on the Fraser river. However, not everybody can fish anywhere at anytime. Particular fishing spots - both gill netting and dip netting - are controlled by the family and access to them is regulated by the family head. There are, of course, a limited number of excellent fishing spots along the Fraser Canyon and lower Fraser River, several fairly decent locations, and a great number of poor places to fish. Each year during fishing season, people who have access to one of these fishing spots through their hereditary family rights, go there to catch fish.

Since the family network described above is so large, there are frequently disputes about who has the right to fish in that spot. These disputes are not about ownership of property, but rather about rights to access a family controlled fishing location. Detailed information about one's genealogy is needed to justify a claim to a traditional fishing location.



5. Family And Inherited Rights To Non-Material Things

Like the rights that families have to use particular names or fishing spots, so to, families have particular rights to use sacred masks and regalia (costumes), and to perform certain rituals, to sing particular songs, as well as the rights to tell some of the stories, particularly the story of the origin of the *sxwo:yxwey*. These rights are usually given by the mother's side of the family. The *sxwo:yxwey* ceremony is the most sacred of ceremonies in *Stó:lō* culture and these practices continue to be strictly held on to by the people. Finally, the family also decides where people can sit in the longhouse during a gathering. Higher ranked families will often have better seats in the longhouse than those families who are not of higher status.



STUDENT ACTIVITY • Research Card: Non-Material Things • BLM 2c

UNIT 2 • Family and Community



6. Villages - Corporate Kin Groups

Village

The village is formed by a number of houses and local groups who are living together because of close family ties. The village does not function together as a major unit in many economic activities, but does so for sacred activities. Villages were different sizes and had from 100 to 1,000 people. Villages were often found at the joining of two bodies of water - which were valuable places to find some of the food that the people needed in order to live. People could move freely from one village to another if they had family living in that village or if they had married into a family living in another village.

Corporate Kin Group

The corporate kin group is the family connections or ties that are traced within and between different villages and provide the basis for connections of the family which includes the sharing of resource rights, names, ritual activities, and other rights. Corporate kin groups are not necessarily groups of people who live together, rather these groups are often formed across households, local groups, and village boundaries.



7. Economy- Fishing

Salmon is the most important of all food for the Stó:lō. Several types of salmon are taken from the river. The most important types were the spring and sockeye salmon. Each year, when the first salmon was caught, a “First Salmon Ceremony” was held. This ceremony held the belief that the salmon had a soul, just like the soul that people have. The Salmon People must be appreciated and thanked for returning each year. In the ceremony, the bones of the fish caught were put back into the water. The meat of the fish was shared with all the family members. This ceremony still continues to take place.

The first salmon which came up the lower Fraser River, were caught by people in canoes mainly using drag nets (trawl nets). Drag nets are nets that were strung between two canoes with floats on the top edge of the nets and sinker stones on the bottom. This would hold the net open against the current of the river and the fish would then swim into the net. (See Hillary Stewart: Indian Fishing, page 92 for an example).

Further up the river, in the Fraser Canyon, salmon were caught by dip-nets and harpoons. Fishermen stood on a platform or rock above the river. Fish were pulled out of their thick school in this way. (See Hillary Stewart: Indian Fishing, pages 88-91 for example). Nets were very important things. They took days of work to make. Most people could have a dip-net but only the rich could afford to make and keep the large drag (trawl) nets.

The salmon which spawned in the tributaries of the Fraser River were caught in many different ways. People used harpoons, leister spears, gaff-hooks, four pronged spears, and dip nets to catch the fish in these smaller streams. (Stewart: p. 65-67; p. 75; p. 91)

The sturgeon was also a very important fish to the Stó:lō. It is the type of fish that has been here for a long time. It is very large. It can weigh up to 1,800 lbs (810 kg). It is only found in fresh water. The sturgeon was caught in the winter while they were dormant or still. They were caught using very long spears. In the summer, these fish moved to shallower water and were either speared or caught in nets or weirs. Sumas Lake was a very important place for sturgeon. (Stewart: p. 69)

Eulachons were also important fish food. They were caught as the Fraser River was at its highest flood, in late March or early April. These fish seldom swam beyond Laidlaw (just west of Hope) but were fished by all the villages of the Stó:lō. The Eulachons runs were so big that the river seemed to boil alive when they ran. Men and women in canoes would take these fish with very small dip-nets and save them by drying and smoking them. (See Hillary Stewart: Indian Fishing pages 95 - 97 and page 149).

Some families, who lived on or near the salt -water of the Fraser River, had an opening to important beaches where valuable inter-tidal resources, such as clams and mussels, would be gained. Clams were a major food item for the Sto:lo, particularly in the winter. They would, however, seldom be the only source of animal protein. Stored dried salmon and fresh deer meat were also important foods throughout the winter months.

8. Economy - Food Gathering

Plant foods are also very important in the Stó:lō diet. Camas (bulbs), bracken ferns, wapato (wild potatoes), and wild carrots were the main vegetables gathered. Many growing places were owned by the women of certain families. The plants were very important for trading as they were often only grown in that particular area.

Berries, such as huckleberries, blueberries, salmon berries, blackberries, salal berries, june berries, elderberries, cranberries, and saskatoon berries were all collected, usually in the late summer. Fires were set to parts of the forest where berries were grown to help them regrow in that place. The person who set the fires in those places also had to know that it would rain heavily so the fire would not get out of control.

The berries were usually dried or mixed with fish eggs and made into cakes. These preserved berries would let the people eat fruit throughout the winter months.

Many plants were used for medicine. Much of the thinking about plant use and how to prepare it is carefully kept in the family as part of the family's "private knowledge". Elders continue to be asked today for their knowledge of medicinal plants.





9. Economy- Hunting

Land mammals, birds, and sea mammals were caught by hunting. The Stó:lō hunter liked the meat of the black bear, mountain goat, deer, and elk. Other animals were hunted but in less amounts. These included groundhogs, beaver, raccoon, wildcat, squirrel, and martin. The way of hunting each animal was somewhat different.

Domesticated hunting dogs, which looked somewhat like a small wolf, were used to hunt deer and bear. These and other game animals, including elk and mountain goat, were hunted with bow and arrow. Deadfalls, which are traps set up to make a log fall on the animal when it took the bait, were used for smaller fur-bearing animals and bear. Many other methods were used in hunting, which, like the knowledge of the medicinal plants, were kept secret by families that had specially trained hunters.

The animals, which were hunted, were not only hunted for their meat but for their hides (used for clothing), antlers (used for making tools), horn (used for making rattles and other ceremonial items), mountain goat wool (used for weaving), and beaver teeth (used for making sharp carving tools).

Birds were caught in nets hung from tall poles set in the birds' migration paths. They were also shot with a bow and arrow while in the water. Another way to catch the birds was to join two canoes with plank. The joined canoes were paddled out into the water at night. A small fire was set on the planks and the light interested the birds. As the birds flew up to the canoe, the hunters would net them. Important birds caught for food included ducks, geese, and grouse.

Seals, which came into the Fraser River, were hunted from a canoe or on shore with a harpoon, leister spear, or a club.

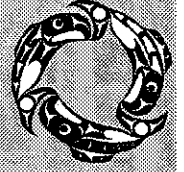
See also p. 440 Teacher Information/Reference Package - Hunting Story told by Sam Kelly.

10. Social Expertise

All the people in Sto:lo society were involved in the day-to-day economic life of fishing, hunting, and gathering. Social and ritual roles were also, to a large degree, participated in by every member of the society regardless of their age or gender. Each person was expected to learn the knowledge and skills which made them a useful person in the community. Elderly people spent most of their time teaching the young people.

Although almost every member of society shared in nearly every part of the social life, some people became “experts” in certain things. Upper-class people often received the training needed to gain this knowledge. Whether through training or the receiving of spiritual powers, certain people were more capable in one or more skills. Among these “experts” were hunters, fishermen, basket-makers, artists, ritualists, shaman, healers, undertakers, weavers, canoe-makers, house-builders, story tellers, leaders, and others. A well respected person might be considered as having skill in a number of areas. Age also could play a role in gaining the training or social expertise. An example of this, was an older person who is a story teller and a younger person is the listener. This would let the younger person learn from the older person. Particular expertise was also related to whether you were a male or female. Women were most likely to be basket weavers while men were most likely to be hunters or carvers.





11 . Feasting

Feasting has long been an important part of Stó:lō culture. It lets people get together and visit. It also lets them build and support friendships with family and friends. Before the early 20th century, feasting was an important part of the life of the Stó:lō people. Feasts would be held throughout the winter by different families for different reasons. Families would travel from their winter villages to go to feasts as far away as Vancouver Island and Puget Sound. In some cases, this played an important economic role, as extra food could be given and traded at this time. Much of the winter months was spent going to or giving many feasts. Many of these traditions remain today.

A family and their friends from one community may pay a visit to their in-laws in another village. In the Halq'emeylem language, this is called t'l'e'axel or t'l'etl'axel which literally means "to feast". The visiting families take food to their in-laws' house and the in-laws invite other community members together to hold a feast. At this feast, the in-laws call speakers and witnesses to "thank" their visiting guests for bringing food. This thanks is shown by giving the visitors gifts. Going to visit ones' in-laws gives extended families (families joined by blood or by marriage) a chance to join and share their riches. It is also a position improving affair, as a good or rich family is expected to give good gifts in "thanks" for the food. Such items traditionally include blankets, canoes, amounts of preserved or fresh foods not available to the visiting relatives. Today, these gifts are more symbolic than economic, however, the trading of extra food remains important.

Thus, family feasts act as a sort of banking system. If some family members bring their in-laws to share at one feast and the in-laws do not "thank" them at the time of the feast, the in-laws are expected to show kindness at some time in the future. This society safety net makes sure the families are never short of the needs of life. These family feasts should not be mixed-up with the "potlatch", which is very different kind of feast.

12. Potlatch

Potlatching is called *tl'eaxet* in Halq'emeylem. The meaning "to give" is understood in this word. At a potlatch, the host families invited people from many different communities to be their guests. This was often a big event which took place over several days. Food and gifts were gathered. The host family gave out large amounts of wealth items such as blankets, canoes, china, flour and sugar to the guests. These potlatches were held at major periods in a person's life such as a naming ceremony or marriage. These kinds of feasts were public events in which rights to inherit and other privileges would be made or supported. For instance, when a person received their "Indian name", they were claiming the right to use inherited activities that go with that name eg. food resources, storyteller or other specialties. Names were owned by families and could not be used without being able to show publicly - at a potlatch - the ancestral right to use the name.

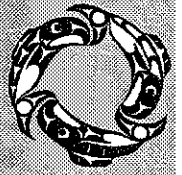
Present day potlatches are held in a similar way and for similar reasons. In the past, potlatches were also held to solve differences. Disputing parties would give out gifts and feed their guest in a "competitive" manner. So much food and wealth would be given away that the competitors would need the help of their extended families (families joined by blood or by marriage) and friends to provide them with food and wealth for the giveaway. If they did not have the support or help of their families on the matter being contested, they would not be able to support their claim. Having the support of family and friends, however, would support their side of the quarrel.

The Purpose of a Potlatch as described by Grand Chief Richard Malloway (Yakwekwroose) to his son Chief Frank Malloway.

There were different kind of gatherings or celebrations that people referred to as potlatches. The main reason behind give away potlatches was like putting money in the bank. Whatever you gave away was usually returned to you with interest. eg: If you were a guest at a potlatch and were given five blankets and a canoe, the witnesses would record this in their minds. Whenever you held your potlatch you were obligated to return these gifts with interest. Maybe you would give ten blankets and two canoes to the person who honoured you at his potlatch.

The early missionaries and Indian Agents could not understand the potlatch or didn't witness the return of the investments made. They often described a potlatch as a party where the host gave away everything he owned. They lobbied the federal government to ban potlatches.

Funerals among the Stó:lō were not considered potlatches. Actually the opposite occurs. Instead of giving away a family receives. When a family has to put away a loved one, other families come and offer financial assistance. They will give money to help with the funeral expenses plus money for the grave stone.

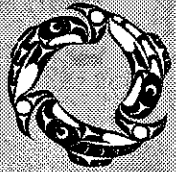


13. Family & Inherited Privileges: Names and Naming

In Stó:lō culture, names are given to a person when they have almost grown up. These “Indian names” are single names, which are held in one family and passed on with respect, through the generations. The women are the keepers of the names. Many of these names are connected with a respected and an honourable ancestor. For example, the name Th’elachiyatel was the name of one of the four brothers who were the first members of the Chilliwack people. Chief Richard Malloway received the name from his grandfather. His grandfather was a family leader during the early and mid 19th century. A few years after Richard Malloway died, the name was given to his grandson. The grandson still has the name today. Names do not always follow every second generation, like the example given here. But this is not uncommon because traditionally the same name can not be held by two people at the same time. However, many names have been lost and today the same name is sometimes held by two people at the same time.

A name is also connected with a place. A well-respected person who is given a name in one community may often receive a different name in another community. Having these names in different communities ties people to the rights of the resources that the community has in their area. A person, who is well respected in many communities, will have several names.

When a person receives a name, their family will host a ceremony to present the name publicly. Family members and friends are invited to these ceremonies to witness the event.





14. Name Giving Ceremony

As told by Frank Malloway

Long ago our people gave the young people Halq'emeylem names in a special way.

A spokesman for the name-giving ceremony welcomes all the guests who have come to witness this tradition.

The spokesman is hired by the family whose member is getting the name. A blanket is draped over one shoulder of the spokesman and pinned on the other side. Money is pinned on this blanket to show he is being paid for his work.

The spokesman makes sure that he has all the names of the people who will be called as special witnesses. The witnesses must remember the history of the Halq'emeylem names.

The person receiving the name is covered over both shoulders with a blanket. Two women are asked to spread at least four blankets on the floor in the middle of the longhouse. The person receiving the name is escorted into the longhouse by two people. He/she stands on the spread blankets. As soon as the escorts are thanked and receive their "gifts" they leave.

The spokesperson will announce the name to be given and the spokesman also gives a history of the name.

The elders tell the story that long ago very special blankets called swoqw'elh were made from mountain goat wool and were worn only on special occasions such as the naming ceremony.

The blanket is the sign of protection. They may be put on the ground because it also means that a new life is beginning for the people who are getting the name.

When the spokesman is finished speaking some of the witnesses get up and speak to the person getting the name. They tell them to be proud of their name and to honour their name and do not do anything wrong to bring shame to themselves or their extended family. If they do something to dishonour the name the family leader can take the name away from the person who was given the name. To thank the speakers for their good advice the family members give them a gift. (Now, usually money)

After the speeches, the spokesman calls up selected people to take the blankets and scarves off of the people receiving the names. These are given away as gifts to the guests, then all the other gifts are given away.

Witnesses now-a-days are given scarves and money. Long ago canoes, mountain goat blankets, baskets, and valuable tools were given away as gifts. It took a long time to make these gifts. Because of the time spent in making these gifts they were much more valued and valuable.

Everyone who is invited to the ceremony is fed a big dinner. They feel it is important to share food with their friends. Before the dinner a prayer song is sung to bless the food. After the meal one of the Elders sings a dinner song. The dinner song is a way of thanking the cooks for preparing the food.

15. Recreation

Stó:lō people have a long tradition of taking part in community sports and games. These recreational activities are an important part of social gatherings held in Stó:lō communities. These activities help maintain the physical, mental, and spiritual well being of the people who take part. Playing games and taking part in sporting events is a means through which people from different families and communities can get together to increase their standing in the community.

Traditionally, sports and games have been a part of potlatch activities where either the hosts or guests would challenge members of the other groups to contests. Those people who were successful at the events would have their status raised in front of the community at large. In addition, as many people from the various Coast Salish communities were wealthy in food and material items, the stakes wagered on the games were common means of “redistributing” this wealth.

The traditional activities of fishing, canoeing, woodworking, gathering, and hunting required many Stó:lō people to spend a great deal of their time outdoors doing physical activities. The physical and mental skills used in many of these sports and games sharpened those used in day-to-day activities. Many of the skills used in these games were also strengthened by spiritual guidance. These traditional sports and games often created a balance between physical, mental, and spiritual powers.

Stó:lō people visited neighbouring communities to take part in these events. Many games were played over a wide region. They were played not only by people living on the Fraser River, but in communities in Puget Sound on Vancouver Island and further north on the mainland coast. Games had familiar rules and provided a common objective for activity and social interaction among people who traditionally spoke different languages and who lived in distantly located villages. Competing in sports and games gave the communities a healthy activity which supported social bonds over a wide region.

Sports and games remain important for the Stó:lō today. Events such as the “Cultus Lake Indian Festival and Canoe Races” bring people from communities in northwest Washington, Vancouver Island, and the Fraser Valley to participate in “traditional” events.

In general, these games can be divided into two groups. The first one is sports or physical contests. The second is games or activities involving chance and skill.





	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

STUDENT ACTIVITY • Cooperative Pair Presentation Criteria • BLM 2p

UNIT 2 • Family and Community



Family Ties



Name: _____ Date: _____

1. My full name is: _____

2. My pet or nickname is: _____

3. My mother's full maiden name is: _____

4. My father's full name is: _____

5. The nationality of my mother's family name is: _____

6. The nationality of my father's family name is: _____

7. My given name was chosen by: _____

8. The way in which my first name was chosen was: _____

9. The way in which my second name was chosen was: _____

10. The way in which my 'pet' or 'nick' name was chosen was: _____

11. The meaning of my first name is: _____

12. Other names considered for me were: _____

13. Names that are common in my family include: _____

14. If I could choose a new name for myself it would be: _____

15. Was there a ceremony or celebration associated with your "name giving"? If so, tell about it and compare it to the Stó:lō name giving ceremonies. If not, how does your own "Name Giving" compare to the Stó:lō culture's way of giving names.

FAMILY TIES • Name Giving Interview Sheet • BLM 2q

UNIT 2 • Family and Community



BACKGROUND INFORMATION FOR PARENTS

Family & Inherited Privileges: Names & Naming

In Stó:lō culture formal names are given to a person when they approach adulthood. These “Indian names” are single names which are held in one family and passed on through the generations. The women were the keepers of the names. Many of these names are often connected with a respected and honourable ancestor. For example, the name Th’elachiyatel was the name of one of the four brothers who were the first members of the Chilliwack people. Chief Richard Malloway received that name from his grandfather, who was a family leader during the early and mid 19th century. A few years after Richard Malloway died, the name was given to his grandson, who continues to carry that name today. Names do not always follow every second generation like the example given here, but this is not uncommon because traditionally the same name can not be held by two people at the same time. However, today, due to the names being lost and the scarcity of names, father and son may have the same name.

A name is also connected with a place. A well-respected person who is given a name in one community may also often receive a different name in another community. Having these names in different communities ties people to the rights to the resources they have in any given area. A person who is well respected in many communities will have several names.

When a person receives a name, their family will host a ceremony to present the name publically. Family members, friends and acquaintances are invited to witness the event.



Family Ties



Dear Parents:

Students have recently been studying the significance of 'Name Giving' in the Stó:lō culture. Single names were held in one family and passed on through generations. Many of these names were often connected to a respected ancestor.

As part of our 'Family Ties' please help your child complete the attached 'Name Giving Interview Sheet'. The completed form should be returned to school by

Please read the "Background Information For Parents" on the reverse side of the interview sheet.

Thank you for your support.

Sincerely,



Appendix A

Return of the Potlatch

Written by
Chief Frank Malloway

Yakwekwioose First Nation
(Chilliwack, B.C.)

Edited by:

Brenda Kearns, Coordinator - Aboriginal Education, Coquitlam School District

and

Norm Poggemoeller, Curriculum Support Teacher, Mission School District

APPENDIX A • Return of the Potlatch
UNIT 2 • Family and Community

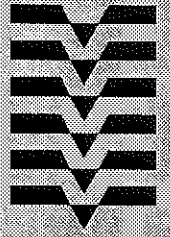
INTRODUCTION

This story came about as a result of a meeting the editors had with the author, Frank Malloway, concerning a curriculum project that we were having Frank (Mr. Malloway) check for cultural accuracy. The particular topic that day was a lesson plan that suggested the teachers using the curriculum prepare a class potlatch with their students. In preparing the background material for the curriculum the editors could not find any material on Stó:lō tradition and potlatching that gave in depth cultural information. While we were discussing the lesson plan with Frank one of the editors mentioned the difficulty in locating stories or information on Stó:lō tradition and potlatching. No more was said about this as we went over the information in the lesson plan and Frank made his suggestions about changes to make it more culturally accurate. Not thinking any more about the comment, we made an additional appointment with Frank to go over the next section of the curriculum and returned to our respective school districts.

When we returned for our next meeting with Frank he said to us, "I have something I would like you to look at and see what you think of it." As we were expecting one or two other people at this particular meeting and they had not arrived we decided to look at what Frank had for us. To our complete surprise Frank handed us a hand written copy of the first half of "Return of the Potlatch". He had taken our brief comment and decided to follow what he says his father taught him to do, that is share his knowledge with the children. And what knowledge it is. We had everyone at the meeting read his "story". Some people had tears in their eyes after they had read this story because it tells so easily and beautifully the story of a traditional Stó:lō potlatch. Frank explains all the steps of the potlatch and attaches it to a naming for a child (teenager), from the child's point of view, that captivates the readers attention.

Frank suggested that perhaps we could add it as an appendix to the curriculum we were working on, but everyone at the meeting agreed that it should be published as a separate booklet for the use of all children, not just those who had teachers that would be using the curriculum that was being developed. The end result is what you are about to read. Enjoy it, and we are sure that you will learn a great deal.

Brenda Kearns & Norm Poggemoeller, editors.



RETURN OF THE POTLATCH

Don was a Native boy who lived in a small village along the Coquitlam River. His people belonged to the Coast Salish Nation. Because his village was along the river, he was known as a Stó:lō person; "People of the River".

Don did a lot of reading about his people as there were no Elders left in his village to tell him the history of his people. This made Don seem odd to his peers as all they wanted to do was to play road hockey and go trout fishing.

Don scoured the library looking for books about his people. Don learned from reading history books that his people had a large village in the area of today's New Westminster. When Hudson Bay traders built Fort Langley his people moved the main village up river. Only a few remained at the old site and Don's great-grandparents stayed behind. Don's grandfather died when Don was very young, so he didn't get to learn very much from him.

As Don grew older he yearned to learn more about his people. The neighbouring villages still kept up some of their traditions and ceremonies. Don attended these so he could learn about himself. At one function, a family put a traditional Native name on their oldest son. The name had belonged to the young man's grandfather and this family had chosen their oldest son to carry the name.

The witnesses who spoke to the young man told him that his family had placed a great honour upon him by giving him his grandfather's name. That he had to carry this name with respect and not to do anything bad to disgrace the name. "You are the only person known by this name so carry it with dignity. If you bring shame to this name you bring shame to your whole family".

Don listened and watched what went on with great interest. When he returned home Don asked his mother, "Mom, did PaPa (grandpa) have an Indian name?"

"Yes!" replied his mother. "All the old people were known by their traditional names."

"Why doesn't dad or you carry a traditional name?"

"Well, the old ways don't seem important anymore. When I was sent away to school my parents didn't keep up the old traditions. They never gave me a traditional name and when I was baptized the priest said, 'Give her a good Catholic name'; so that's how I got the name Mary."

Don went into deep thought about traditional names, his PaPa's name, his Nannie's (grandma's) name.

At the supper table Don asked his dad, "Did PaPa have a traditional name?"

"Yes, your PaPa had a traditional name, but he very seldom used it. There were not very

many people around that knew his Native name so he was called by his English name, John.”

“What does a traditional name mean and how would I get a name?” Don asked his dad.

“Traditional native names are owned by your family and can only be used by your family. Your cousins, aunts and uncles would all have the right to carry our family names.”

“Can I use PaPa’s name?” Don asked.

“Well, we have to talk to the other members of our family, the older ones like your Uncle Ray. We have to consult with them to get permission to pass PaPa’s name on to someone in the family.”

Don started to get excited as his dad started telling him about their family history, about names and how they were passed on to the young people.

“Don, don’t you be disappointed if our family doesn’t give permission for me to give you PaPa’s name. You have many first cousins that also have the right to inherit my dad’s name and there can only be one of you that can carry it. You have to be well behaved, be a hard worker, help others when help is needed”, explained Don’s father. “Don’t worry too much Don, your aunts and uncles know you very well and I think you would carry my dad’s name with pride.”

Don’s dad started calling his sister and brother to set a date and time for a family meeting. Everyone was excited because they had not had a naming ceremony in Coquitlam for many years.

Don’s uncle and aunt and all his cousins arrived for dinner on the day set for the meeting. After dinner Don’s dad announced, “We would like everyone to go outside, play ball or whatever you want but my brother and sister and I would like to be left alone for awhile. We have very important things to talk about”.

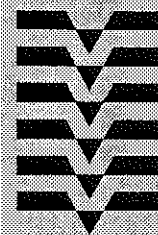
Don and his cousins all went outside to play flag football. Don couldn’t concentrate on the game because he knew his dad was asking his aunt and uncle if he could place their father’s name on him. It seemed like hours before Don’s dad called them back into the house.

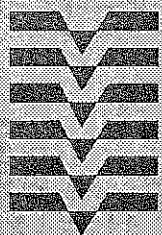
Don was so nervous he could hardly breathe. Don looked at his aunt to try and get a hint of what they decided. Aunt Min had a very serious look on her face, a look that Don wasn’t used to seeing.

“Come in and sit down, all of you,” said Don’s dad.

Don and his cousins quietly walked in and took a seat. “I’ve never seen my aunts and uncles look so serious since Nannie died,” thought Don.

Aunt Min stood up to talk. “I want to thank my brother John for calling us together like





this so we can talk over family matters. While you children were out playing, we talked over many things that our grandparents did in the past. Our grandparents gave traditional names to our mom and dad and they tried to leave a lot of other teachings with them. But, I guess, because both mom and dad were taken away and put in residential schools they either forgot or were told not to practice the old ways. So my brothers and I don't have traditional names to carry."

"I want to thank my nephew Don for bringing this subject up about names that our people carry. It's time we all get back some of our grandparents teachings and bring these names back to life. If we don't, these names will be lost forever. I feel sad because we talked about our parents and how they lost part of our ways and didn't teach us the ways of our grandparents. They carried traditional names but didn't feel it was important to pass these names down to us."

"My brothers have asked me to talk to you children because I'm the oldest of the three of us. That's the way of our grandparents. To Don, I feel very proud of you, that you brought up the subject of family names. I've talked it over with my two brothers and we agreed to let you carry our father's traditional Native name. This name could have been lost if you didn't start asking your dad about PaPa's name."

"We have been lost. We don't practice our old ways anymore. We are going to have a potlatch to revive these names that belong to our family. Your dad, uncle and myself will also be getting names that belonged to our grandparents. Come children we have to plan a potlatch and we don't know the first thing about it. Where do we start?"

Uncle Ray spoke up; "I've been visiting relatives in Musqueam and I've watched and witnessed their potlatches. Maybe Uncle Vince and Aunt Edna will help us to plan this event."

Everyone started talking at once because of the excitement that a potlatch was going to happen in Coquitlam. "When was the last time a potlatch took place in Coquitlam?" asked Don.

"Well," Uncle Ray said, "I was just a young boy when my grandfather took me to Chief Coquitlam Tommy's potlatch. That was many years ago. I can't remember how long that would be."

"Hurry, phone Uncle Vince," said Don. "We want to help to. What can we do?"

"Well, let's wait till Uncle Vince gets here, replied Uncle Ray. "He will tell you what you have to do."

It seemed like months till Uncle Vince and Aunt Edna finally came to visit. Don's uncle and his aunt and their families were there as well. It was a real family gathering.

Uncle Vince was almost eighty years old but he was really spry. Aunt Edna was very quiet but always had a smile on her face when you spoke to her.

Everyone sat down to enjoy the big meal that Don's mother cooked. "First we must thank the Creator and Mother Earth for providing us with all this food Mary has cooked for us," said Uncle Vince. Then he started talking in a language Don didn't understand. After he finished he said, "Everyone dig in and enjoy. Save some of that lemon pie for me, it's my favourite".

All during the meal Uncle Vince was telling stories that had everyone laughing. He was such a joyful old man.

After the meal and when the table was cleared Uncle Vince got serious.

"I've been asked to come here to give you advice on a naming ceremony. First of all, I want to thank you for thinking of me and honouring me with this request. I apologize for not coming when you first phoned me but I've been very busy. There are only a few Elders left and some of them can't travel so they contact me."

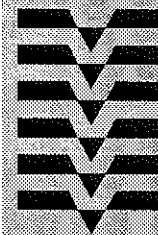
"The naming ceremony that you are planning is a great thing for your family. Everyone has to work together, be happy, don't be jealous of your cousin who is getting a name. Your day will come when you will be putting a name on also. All the help you offer at this celebration will be returned to you when you get your name."

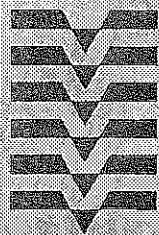
"First of all, who are you inviting to witness this event? We all have relatives spread throughout the Coast Salish Nation and even beyond our boundaries. For your first Potlatch we will keep it within the Fraser Valley. So you send someone up river and invite the Chehalis, Tait, Scowlitz, Chilliwack and Sumas. Your people are the Kwantlen so they will be here. Down river invite the Musqueam, Semihamoo, Tswassen and Squamish. Not all will come but they will send their leaders to witness this event. For your first Potlatch this will be a good start."

Uncle Vince went on, "Now how do you want to be escorted in? Your family belongs to the *sxwo:yxwey* mask but I don't believe anyone in your family wears one today. That's another thing for you to plan for in the future. The return of your mask." Don got very excited. He had seen a mask dance once and he didn't know his family belonged to the Mask. "We belong to the Mask?", asked Don.

"Yes," said Uncle Vince, "Your great grand uncle, Chief Coquitlam Tommy had a beaver mask. Someday you can put one on".

"Well, we better get back to planning your potlach, we got side tracked for awhile. The main item you will need are blankets. Two women will be asked to spread blankets on the floor for you to stand on. Four blankets each. There are four of you so sixteen blankets for the floor. One blanket for your speaker, one for each receiver, that's another four, ten mask dancers, that's another ten."





Uncle Vince went on and on and when he was finished they needed almost fifty blankets.

“Wow,” said Don, “that’s a lot of blankets. Do we have to make all these blankets?”

Uncle Vince laughed, “You are lucky today Don. In the old days the women had to weave these blankets on a loom. It was like our money in those days. You could buy a good fishing canoe for ten blankets. Today we’ve lost those skills. The weaving they make today they hang on the wall to look at. Expensive! Holy smokes! They’re expensive! Maybe you can still buy a canoe with ten weavings. But you don’t have to make the blankets you need, you go to WalMart or Zellers for your blankets.”

“Now for the food. You should plan to feed five hundred people, maybe more. You always prepare more than you think you need. What’s left over you give to the people to eat on their trip home.”

“Now that we have discussed the main items, you girls can start making give-aways. Crocheted bags, shawls or anything that people like.”

“And finally what date are you planning this for?”, asked Uncle Vince.

“Well”, said Don’s dad, “how about June 21st, that’s Indian Solidarity Day. It’s a national holiday for all Aboriginal organizations.”

“Good”, said Uncle Vince. “I’m available that day if you need me.” After everyone said their goodbyes to Aunt Edna and Uncle Vince, they all returned to the house and tried to relax. Everyone seemed to be still on an emotional high and they talked a lot about what Uncle Vince had said.

Soon the others left as well and Don started to picture in his mind their big day coming in June. “In June! Hey, Dad! June is ten months away! Why do we have to wait so long? Why did you set the date so far away?” Don asked in an excited voice.

“Don, you heard Uncle Vince say to expect five hundred people,” replied Don’s dad. “We have ten months to prepare for this potlatch. The fishing season is just starting. We should start canning and freezing fish right away. This Fall we could smoke-cure some Chums and your Uncle and I can do some deer or moose hunting for meat. We need all this time for preparation.”

“Well, I guess you’re right,” replied Don, “but it’s going to be a long ten months.”

For the rest of the summer Don’s mother and sisters kept busy with the canning of salmon, picking wild berries for freezing and canning and in the evening they would work on knitting sweaters and getting blankets for the give away.

As Fall started, the Chum salmon entered the river. “We should smoke-cure around two hundred fish,” said Don’s dad. “We could use some in the give away. A lot of people don’t get a chance to smoke salmon and they would really enjoy taking some home.”

"Well, we will need some wood for smoke, green Alder or Cherry are the best. I'll phone your Uncle Ray and borrow his pick-up truck and power saw. We have to get all this ready before we get the fish."

It didn't seem to take long before Don and his dad hauled three loads of wood to the smokehouse.

"Well, we have enough wood, lets go set the net. Well keep the net in overnight and see what kind of luck we will have."

Don's dad had taught him how to set a net two summers ago so Don didn't ask too many questions as they rowed out to their setting spot. "The tide is coming in," said Don's dad, "we may not have much luck. We should use a drift net instead. Well, we're out here so we will set the net."

The next morning it was cold and raining really hard. Don's dad rowed them out to the net and they started picking it up. "It's good weather for smoking salmon. The weather should be cool like today. That way our fish won't spoil."

As they pulled the net in, the fish started struggling to get away. "Chum salmon are a strong fish," said Don's dad, "and heavy. Hand me the fish club. One bop on the head will stun them so I can untangle them and take them out of the net."

As Don and his dad pulled the fish in he told Don, "the Creator has blessed us with luck, he knows what we are going to use the fish for and he has provided. It's a good sign that everything is going to be all right."

Don felt relieved because they didn't expect so many salmon on this set. Don was really tired when they finally got to the smokehouse with the salmon. "Well, the hardest part is complete," said dad. "Sharpen the knives and we will fillet them! A sharp knife will make the job easier."

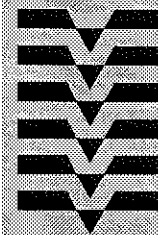
Don watched as his dad skilfully sliced the salmon down the back on each side of the spine. Zip, zip and out came the spine, the head and tail. "You're like a doctor," said Don. "Did your dad teach you that?"

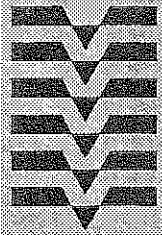
"No, I worked in a cannery at New West, you had to be good or you would loose your job," said dad. As Don's dad spread out the salmon, he sprinkled a handful of pickling salt on the flesh.

"What's the salt for?" asked Don.

"It's to keep the meat from spoiling and it tastes good too," said Don's dad. "We'll let them sit overnight and hang them up in the morning."

As Don lay awake that night he started to think about the past day. "That was a lot of





work and we only did twenty fish. Dad said we are going to do two hundred; that's going to take forever."

Early next morning Don's dad started banging on the bedroom door. "Up and at em, we have fish to hang. Get some spreader sticks and I'll bring the cross pieces to hang the fish."

Don got out of bed and went down stairs. Mom wasn't in the kitchen. "No breakfast?" he asked.

"Not till we finish our work," replied dad. "Here, I'll put on the spreader sticks and you can thread the cross pieces so we can hang them."

Don's stomach started growling with hunger.

"Have some orange juice, it will keep you going till we finish," suggested dad.

Once the sticks were all in place they started to hang them up high near the roof of the smokehouse. Don's dad explained, "This is how you hang them for cold smoking. It doesn't cook the flesh but the smoke goes into the meat just like a smoked ham or bacon. We'll let it hang for a few hours before we put the smoke on them. As soon as the moisture drips off and the flesh looks shiny from the salt, then we will build the smoke fire."

"Well," said Don's dad, "this is one thing I learned from Granny, how to smoke salmon. She would smoke the fish for a week or ten days, till they were really hard, then she would place them in boxes and put them in the attic. They were so dry they wouldn't need to be refrigerated. But today we will just smoke them for two or three days and then put them in the freezer. Lazy man's way!"

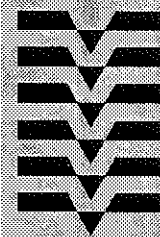
"Lazy," thought Don, "that was a lot of work!"

As the months flew by Don started to get nervous. "What if we don't have enough blankets, do we have enough food put away, did mom do enough canning?" All these questions went through Don's mind and dad could see the change in his behaviour.

"Don't worry son, ever since we started planning this potlatch, it seems that we have been blessed by the Creator. Every task we started we finished. Mom has plenty of preserves, all kinds of fruit and Uncle Ray even got a moose. I think we are all set now. I hope you understand now what Uncle Vince meant when he said, 'It takes a lot of work to prepare for a Potlatch', a lot of work."

"We don't have a longhouse or big house to hold all the people so we will rent a Community Hall," said Uncle Ray. And that's what he did. No one really minded where it was going to be held, as long as the work they planned took place.

The day finally arrived. People started arriving at noon to get a good seat in the hall.



Uncle Vince arrived to be the head speaker for the family. Uncle Ray wrapped a blanket over Uncle Vince; over one shoulder and over his heart and pinned it on the side. A kerchief was wrapped around his head. After this was done the family lined up and pinned money on Uncle Vince's blanket. This was to show the people that the family were paying Uncle Vince for the work he was doing for them. It would be shameful to ask someone to do work for you and not give them something in return.

Uncle Vince started to welcome the visitors and thank them for answering the invitation they received. He then started to call witnesses and two members of the family went to each witness and shook their hand, placing fifty cents in the palm of each witness's hand. Most of the witnesses called were leaders of other tribes and all had traditional names.

When all the witnesses were called Uncle Vince told them that four traditional names were going to be returned to the people. He also told them that these names were almost lost because the community lost the importance of these names.

"But one young man started asking questions about his grandfather: If he had a name? Can I use his name? How do I get his name?" said Uncle Vince.

"That's why we are here today and we can thank this young man here." Uncle Vince placed his hand on Don's shoulder. "This is the young man that started the ball rolling for this naming ceremony. To the witnesses, that's how this began."

Uncle Vince then called four ladies out to spread blankets on the floor for Don, his dad, aunt and uncle to stand on when they were escorted out. When the ladies finished spreading the blankets, Don's family all lined up and shook the ladies hands and each family member gave them fifty cents each for their work.

"We are going to use the masks today to do this work, said Uncle Vince, "so we will call one man to be the doorman and one to help remove the mask off each dancer when the dance is complete". These men were also wrapped with blankets and money pinned to them.

"Four people to receive the one's getting named!" Again these people were called out and wrapped and pinned.

Then Uncle Vince said, "Well, we are ready for you four to come out. Mom will help you get wrapped with a blanket also. Only you cover both shoulders and pin the blanket in front. Also, put a kerchief around your head."

Aunt Edna hurried with her work and had them covered in a flash. Then she stood them by the door where the mask dancers were coming out.

"When the second dancer comes out, you grab the kerchief tied to his wrist," said Aunt Edna. "He will bring you around the hall once and then your receiver will take you and

put you on the blankets. Don't be afraid, the masks are here to bless you and to clean the hall of all negative feelings," assured Aunt Edna.

When they were ready the floor manager banged the drum and the doorman slid open the blanket covered door. Out came the lead dancer. His job was to clear the path of any bad feelings for the ones getting named.

Don waited for the second dancer and when he came out, Don reached over and grasped the kerchief around his wrist. Aunt Min was behind him and his dad and uncle followed them, each holding the kerchief around their mask dancers wrist.

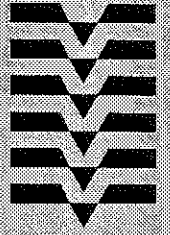
Because there were four of them receiving names the family asked ten masks to dance and bless them. Around the hall they were led and everyone stood up to honour them as they passed by. Don didn't recognise anyone in the crowd till he came to the mask room. There, all his cousins were standing, each holding a basket full of quarters. They were all smiling and happy. Don started to cry. "Hey! I can't cry," thought Don, "I'm sixteen years old." But the tears wouldn't stop.

When they made the complete circle someone grabbed Don by the arm and led him to the blankets spread on the floor. They stood him facing East, representing a new day or a new beginning is going to happen. When they were all standing facing East the Floor Manager, using his drum, signalled the mask dancers to brush them off with cedar boughs. They shuffled towards them, brushing them, backing away and shuffling toward them again.

This was done four times and then the Floor Manager signalled the ten lady singers to start the song. The song was sung in the Indian language and Aunt Edna said it tells a story. Four verses were sung, then a pause for the dancers to brush the hall, then another four verses. When everything was done four times, the mask dancers started returning to the mask room, one at a time. There they did the same thing, rushing the door, backing up, rushing the door. On the fourth time the doorman slid the door open and on entering the room, the man, called the Mask Remover, removed the mask from each dancer.

After all the dancers were in the mask room, the singers for the mask dancers walked around the hall thanking the people for their patience and witnessing the event.

Then Uncle Vince and all four of those that were getting named started to walk around the hall and shake the hands of the special guests and placing fifty cents in their hands. This was a token gesture representing a request to listen to the names that were to be announced. They then returned and stood on the blankets. Uncle Vince then went on to explain that Don was to receive his grandfather's name and that it was also carried by his late great-great grandfather. The name is Slay'ek'wel KAW. "That's the name this young man will be known by from now on." Then Uncle Vince explained Don's father's name, Uncle Ray's name and Aunt Min's name. A history of each name and who carried the name before.



When that was completed Don had to give the blanket and head scarf away to someone that was invited to witness the naming.

Then they gave away the blankets they were standing on and then passed around all the things they had made during the past ten months. When everything was brought into the hall the pile was hummungous.

"I didn't know everyone worked so hard," thought Don. "I thought just dad and I were doing all the work."

Beautiful woven blankets were handed out to the women as a memento of the occasion, little dolls and candy to the children. As Don helped pass out the gifts a great feeling overcame him. "I never thought giving things away would make a person feel this way," he said to himself.

When everything was given away, Uncle Vince asked a few of the Elders to speak to the ones who just received their traditional names.

"What I've witnessed here today is a very historical occasion for the Coquitlam people," responded a chief from Sumas. "The spirits of your ancestors are very happy today. Take care of those names because they also belong to your extended family. Use them at all times so they won't be forgotten. Im very happy for all of you and thank you for asking me to be here on your most important day."

One by one the Chiefs and Elders spoke to Don and his family. After the last speaker Uncle Vince thanked them all for their words of wisdom.

"Set up the tables," said Uncle Vince, "it's time to eat. Everyone give a hand and we'll eat sooner."

In no time the tables were set up and the food spread out. Uncle Vince blessed the food and everyone sat down to eat.

Don was so excited by all that happened he didn't feel very hungry.

"You better have something to eat," said Don's mom, "you might collapse."

Don served himself some smoked salmon and potatoes. "Boy, this food is great! Dad, the food tastes great!"

Dad laughed. "When people prepare food with a good and happy mind, the food always tastes better."

All during the dinner people were talking and laughing, enjoying themselves.

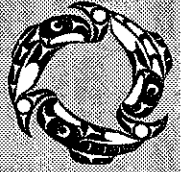
"My drearn has come true," thought Don. "Thank you, Grandfather. I now feel like a complete person."

Appendix B

Return of the Potlatch

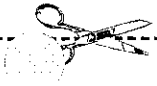
Student Activity Research Cards

Response Form
Primary



STUDENT ACTIVITY • Research Cards • Response form (Primary)

UNIT 2 • Family and Community • Appendix B



A large, empty rectangular box with a solid black border, intended for students to draw or create a picture related to their writing.

A second large, empty rectangular box with a solid black border, identical to the one above, for drawing or illustration.

A central writing area consisting of multiple horizontal rows. Each row is defined by a solid top line, a dashed midline, and a solid bottom line, providing a guide for letter height and placement.

STUDENT ACTIVITY • Research Cards • Response form (Primary)

UNIT 2 • Family and Community • Appendix B



Appendix C

Return of the Potlatch

Student Activity Research Cards

Response Form
Intermediate



STUDENT ACTIVITY • Research Cards • Response form (Intermediate)

UNIT 2 • Family and Community • Appendix C



STUDENT ACTIVITY • Research Cards • Response form (Intermediate)

UNIT 2 • Family and Community • Appendix C

A large, empty rectangular box with a solid black border, intended for a student's response.

A series of ten horizontal lines for writing, positioned to the right of the first large empty box.

A second large, empty rectangular box with a solid black border, identical to the first one, intended for a student's response.

A second series of ten horizontal lines for writing, identical to the first set, positioned to the right of the second large empty box.

