THE FISHERS AND THEIR FAMILIES

Overview
In Episode 2, students bring their village to life by becoming part of a family living in or near Celilo and creating a personal identity for an individual character. They will create a First Salmon Ceremony for their village. Through each episode, students will become more invested in their village.

• Each student will create a character out of construction paper that he or she will play for the duration of the Storypath.
• Students will complete a worksheet that provides personal details about their character.
• Students will enlist the help of local tribes to hold a Salmon or First Foods Ceremony, which celebrates the return of the spring Chinook to the Columbia River.

Materials

Texts:
• Article: “Honoring the Food” (from Trail Tribes Organization)
• Article: “First Salmon Feast” (from Columbia River Intertribal Fish Commission)
• Protocol Considerations (from WSSDA)

Video:
• “Always Celilo—Rituals” (from The Oregonian)

Reproducibles:
• Discussion Worksheet (1 per student)
• Answers for Discussion Worksheet (for teacher)
• Character Biography Worksheet (1 per student)
• Character Template (1 per student)

Art Materials:
• Construction paper, card stock, and skin-toned paper
• Scissors
• Fabric and fabric glue

Episode 2 Lesson Plan

Make the Characters: Day 1
1. Group students into small families of about three to four members so they can create their characters. Each group is one family in the community. Students will need to decide how they are related to one another. It will help to write a list of family members on the board before having the students make this decision, for example, grandparent, uncle, aunt, cousin, step-sister, half-brother. In addition, some students will also need to create non-tribal characters, such as commercial fishers and farmers.

2. Give each student a copy of the Character Template for making their characters. Have them use scrap material or construction paper to trace around the body to make clothing. Students then add hair and facial features.

Create a Character Biography: Day 2
3. Once students have completed their character, they will create a character biography. Distribute a copy of the Character Biography Worksheet to each student to use as a guide as they add life to their characters. They will make up a first and last name, making sure that the last name is agreed upon by everyone in their family. They will choose an age that is over eighteen years old. You will want students to take on adult roles for the critical incident. They will also decide on an occupation for their character, describe their character’s personality, tell who their family members are, and create a family anecdote. Encourage students to fill out the biography sheets slowly, discussing each section with members of their family to get ideas.

With younger students, you may want to simplify the biography worksheet by only having a few descriptors of the character. Have students look at the frieze and brainstorm what jobs people living here might have. Write a list of their ideas on the board before having them decide. Do the same with personality traits, while drawing upon characters from stories or people they know.

4. When the biography worksheets are completed, have students glue or tape their biography along with their character on a large piece of construction paper. Each day, have families introduce themselves to the community (class). Students should tell the class three facts about their characters. Allow time for questions and answers.
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Honoring the Foods: Berries, Salmon, Deer, and Roots

By Sally Thompson

The worlds of the Warm Springs, Wasco and Paiute are much more than simply the sum of their physical objects—the rocks, water, plants, fish and animals. As our people need more than the nutritional value of the foods alone to live, so too do the plants, animals and fish. For all these things are given their very nature and each is sustained within a web of spiritual potency derived from the Creator. It is with this understanding in mind that the various foods upon which our people depend are honored and prayers of thanks offered to the Creator. During the seasonal round and just before each new food is about to be dug, picked, or fished, a community-wide ceremony is held. The three feasts—the Wild Celery Feast (in February), the Salmon and Root Feast (in the spring), and the Huckleberry Feast (in the mid- to late-summer)—mark the yearly calendar and the rhythm of life.

Until each feast is held, no one can begin to gather the roots, pick the berries, or fish the salmon. And until the feast is held, no one can eat of the roots, the berries, or the salmon. With all assembled in one of the community longhouses, the particular food to be honored (root, salmon, or berry) is prepared and served. “Everything is put in its place, in a row” on the meal tables. A limited quantity of the roots, the huckleberries, or the salmon has been ritually dug, picked, or fished by ceremonial fishermen, hunters, and root gatherers for these special occasions. After the “pouring of a little water in a glass and drinking it,” always remembering the importance of water, the meal begins. During the meal, “everything is served to the right.” It is on the right side that one enters the longhouse, moving to the right and shaking the right hands of your relatives and friends as you greet them. Following the feast, the root digging, the berry picking or the salmon fishing can commence. These feasts also remind the members of the family of each person's particular role and responsibility toward protecting and preserving the roots, salmon and berries for the future generations. The women's role as “providers” of the roots and berries, and the men's role as “providers” of the salmon and deer, are thus reiterated for the entire community.
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First Salmon Ceremony: Days 3–4

5. Show students the following video to build background for the ceremony:

6. Read aloud the articles “Honoring the Foods” and “First Salmon Feast” to provide background for students as they prepare for the ceremony, or have students read and discuss the articles in groups. Give students a copy of the Discussion Worksheet and have them respond to the information in small groups or in pairs.

7. Enlist the help of local tribes to hold a First Salmon Ceremony. Contact your own district’s Title Program or Indian Education Office, which will be able to contact the right people. Individual tribal members may not be able to help without direct permission from their tribal councils. The “Protocol Considerations” section from the WSSDA website has been provided as a reference article.

Word Bank: Day 4

8. Remind students to add new words they learned in this Episode to their Word Banks.
The Wash‘ut service, the longhouse, and the seven drums are all part of the traditional religion of the Columbia River tribes. Before tribal celebrations, commemorative or memorial services, Wash‘ut prayers are offered. Water is the most essential part of all longhouse rituals and has a deep symbolic significance for tribal people.

In the longhouse, the songs and ceremonies celebrating the first foods are held each year, timed to the appropriate time of its harvest. One of the most important services is the First Food Feast. This ceremony must occur before hunting, fishing, root digging, or gathering can take place. The following is a description of a First Food Feast held to celebrate the return of the salmon on May 1, 1994, at Willamette Falls, Oregon.

Standing shoulder to shoulder in two circles—women on the south and men on the north—tribal and non-tribal participants gathered inside the longhouse-style tent to witness the religious service. Drummers, in line at the front of the longhouse, began a series of prayer-songs. To their right, Tony Washines, Yakama longhouse leader, held a brass bell, ringing it and using it to count the song sequences. During the service, Wash‘ut members sang, while some danced, moving with small dignified steps. Some of the songs thanked the salmon for giving its life to feed the people, while others reminded the Indian people of the traditional laws that must be observed.

“When the Creator created our Mother Earth, He gave it life,” explained Washines. “When the dawn comes on this sacred day, the light of our Father is here. This life is a sacred inherent right of our people. These songs speak of this life from the time that life began. We’ve always been alongside the animals, the trees, the grass, and all the roots that make the medicines and foods.”

He said that tribal people hold all these in great reverence “because they too have a purpose—to nourish and strengthen our hearts, our minds and our bodies.” The solemn occasion of the service gives way to a festive occasion to enjoy the company of those seated together.

While the songs were still being sung, food servers, both young women and men, gradually brought out the food and set it in front of all those assembled inside and outside the longhouse. Before the meal was eaten, Washines rang the bell as a signal for everyone to stand and join in prayer-song. The bell rang again, and participants picked up their cups of water and drank. After the traditional meal of salmon, deer or elk, roots, and berries, everyone again took a drink of water.
First Salmon Feast

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Reproduced with permission from the Columbia River Intertribal Fish Commission (http://www.critfc.org/text/ceremony.html).
Tribal History and Culture Project

Protocol Considerations
An essential ingredient for successful relations with other cultures is understanding and observing the protocols of those cultures. It is equally important to understand that each culture or nation will have its own characteristics that require a unique approach to protocol. As school district leaders seek to establish government-to-government relations with neighboring Tribal nations, it is important that they do their homework on the Tribe’s governing structure and protocols. In many instances, the rules will vary from Tribe to Tribe.

Sovereignty
Building relations with Tribal governments starts by comprehending and acknowledging Tribal sovereignty. Under the U.S. Constitution, treaties and federal law, federally recognized Tribes are sovereign. While there are limits to Tribal sovereignty, the fundamental concept is that Tribes are recognized as legal and political entities who have authority to govern themselves. Tribes have their own unique form of government, which may or may not seem familiar or easy to identify by someone looking in from the outside. Some Tribes have long-standing, well established governments, while other Tribes are less formal with recently developing governmental structures. There is no “one size fits all” protocol for working with the Tribes in Washington state. As with any culture, there can be differences of opinion and expectations within the same Tribe.

Protocol and Cultural Considerations
When working with Native Americans, everything hinges on relationships and trust. Given the history of Tribal relations in America, it can be difficult to make progress quickly. The process of building relationships requires patience, tolerance and respect for cultural differences. Each Tribe and Tribal interaction should be approached with care and respect, keeping in mind that once someone is offended, it can be difficult to repair relationships. It can be valuable to make a preliminary contact to introduce yourself and ask about customs and expectations. The following are some general observations and suggestions regarding protocol with Tribal nations. Again, these are general in nature and should be verified with the expectations of your neighboring Tribe or Tribes.

- **Salutations and titles.** In meetings and correspondence, it is important that Tribal leaders and representatives be treated with respect and addressed with proper titles. Take the time to learn and use their official titles, such as Chairman, President, Secretary, Treasurer, or Representative. Remember that Tribal council members are elected officials of another government.
- **Prayers/Blessings.** It is often customary for Tribes to offer a prayer or blessing at the beginning or conclusion of a meeting. While the practice will vary from Tribe to Tribe, the blessing will be offered by an elder or spiritual leader, sometimes in song, and usually in the Tribe’s language. As with all such observances, it is important to show respect for the blessing through appropriate behavior.
- **Time.** The concept of time can be an important cultural difference—although this can vary widely among and within Tribes. In some circumstances, you may find that meetings or events start only when everyone has arrived and don’t finish until everyone has had a chance to participate. Again, be sure you understand the protocol and customs of your Tribal neighbors.
- **Silence.** Some Indian cultures emphasize a demeanor that is quiet and reserved, which means Tribal representatives may speak very little at meetings. Do not interpret silence or detachment as a negative response; always assume that Indian participants are listening, even if they are not outwardly participating in the conversation.
- **Language.** Be respectful of Tribal languages and the fact that English may be a second language for some members, especially elders. Also, be aware that differences in language and speaking abilities can lead to communication problems, misunderstandings and differing expectations.
- **Anger/Frustration.** As you seek to establish relationships and collaborate with Tribal nations, do not be surprised by an occasional expression of anger or resentment from participants over the historical mistreatment of Native Americans. It is important to be sensitive to their concerns, to listen without being defensive, and to demonstrate a sincere interest in establishing a positive relationship.
- **Gifts.** Many Tribes have a longstanding custom of giving or exchanging gifts as a means of encouraging and confirming relationships, especially at ceremonial and cultural events. Protocols will vary from Tribe to Tribe, so check first to determine the appropriate occasions and customs for gift exchanges. Understanding protocol and culture will go a long way toward establishing and strengthening government-to-government relationships with neighboring Tribal nations. It is worth the time and effort to learn about these customs as you work to collaborate on implementing Tribal curricula and closing the achievement gap for Native American students.

From WSSDA (http://www.wsida.org/Resources/TrainingMaterials/TribalHistory andCulture.aspx)
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Answers for Discussion Worksheet

1. What are the first food ceremonies? When are they held?
(The Wild Celery Feast is in February, the Salmon and Root Feast is in the spring, and the Huckleberry Feast is in the mid- to late-summer. The ceremonies are held when the food comes into season.)

2. What are the customs associated with the ceremonies?
(No one can gather the foods until after the ceremony is held. People sing prayer-songs before they eat. They drink a little water before the meal begins to remember the importance of water. Everything is served from the right. Water is also drunk at the end of the meal.)

3. What does the author mean by saying, “As our people need more than the nutritional value of the foods alone to live, so too do the plants, animals and fish.”?
(There is a spiritual connection between the foods and the people. The people need to honor the foods in a special ceremony.)

4. What is the importance of the feasts?
(Feasts remind the members of a family of each person’s particular role and responsibility toward protecting and preserving the foods. The various foods—which the people depend on—are honored and prayers of thanks are offered to the Creator. The feasts mark the start of the harvesting of the foods and tell people they can now eat these foods.)

First Foods Ceremonies Discussion Worksheet

Name: ___________________________ Date: _______________________

Directions: After listening to your teacher read the articles about the ceremonies honoring the foods, discuss the following questions in your group. Write notes about your ideas on the discussion sheet. The discussion will help you get ready to plan your own first foods ceremony.

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2. What are the customs associated with the ceremonies?

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# Character Templates

![Character Templates Diagram]