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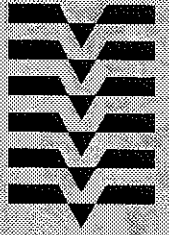
This resource was developed by the Siyá:ye Yoyes Society to support educators in meeting provincial and locally developed aboriginal curriculum. It was developed help ensure that teaching and learning with respect to First Peoples in British Columbia is based on authentic knowledge and understanding, 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 3

Module 3

- Potlatch -

FROM TIME IMMEMORIAL

UNIT 3 • Resources and Technology

Learning Outcomes and Purpose of Module 3

It is expected that students will:

- demonstrate an appreciation of the values and the sophistication of traditional Stó:lō technology
- demonstrate an awareness of resource management through continual adaptation of Stó:lō technology
- explain the cultural and spiritual dimensions of Stó:lō resource management
- identify the technology required in food preparation and gathering
- understand the importance and significance of feasting
- learn about the organization of family labour for hosting a large feast
- be able to plan a meal for a number of people
- gain the leadership and organizational skills to host a feast



Teacher Information Traditional Coastal First Nations Foods

The Stó:lō had a plentiful diet that kept their people healthy. Their food consisted mainly of fish (salmon, sturgeon, shellfish), game animals, berries, greens, roots, tree food and tea plants.

The Stó:lō have always eaten a great deal of fish and were careful not to waste any part of the fish.

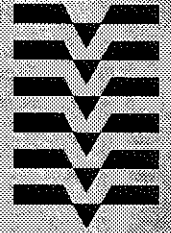
The Stó:lō often dried the berries to preserve them. These berries included: wild raspberries, thimble berries, red huckleberries, blueberries, saskatoons, salal berries, bunch berries, salmon berries, soap berries, red elderberries, blackcaps and mountain blueberries.

Berries were cooked in cedar baskets, using hot rocks to bring them to a boil. The cooked berries were mashed, and then spread on stacked drying racks. The drying racks were covered with thimble berry leaves and the berry pulp was spread on top of the leaves.

The berries were either dried in the sun or in a smokehouse. They were turned after 1-2 days and formed into berry cakes. These cakes were then stored, wrapped in thimble berry leaves or covered in ooligan grease to help preserve them.

The Stó:lō sometimes carefully burned sections of the mountain side to clear trees and underbrush so that the berry bushes could grow better.

The green plants that the Stó:lō ate were: young steamed - stinging nettles, cow-parsnips, sheep sorrel and lambs quarters. The shoots they ate were: thimble berry, salmon berry and fireweed. Dried seaweed was boiled with fish, clams or ripened salmon eggs. They also ate roots which included wild clover, silverweed, indian rice, licorice fern and regular fern. They made tea from the labrador tea plant and salmon berry bark. Also, they chewed the black cottonwood and western hemlock tree's inner bark.



Unlike many aboriginal societies, the Stó:lō (and other groups living on the Northwest Coast of North America), owned the rights to access food at specific locations. Therefore, although everyone had access to food, not everyone had access to abundant food production locations - such as the prime salmon fishing spots in the Fraser Canyon. These locations are traced through family ties.

The relationship of Stó:lō people to their food resources goes beyond subsistence and ownership. The Stó:lō people have a spiritual connection to the foods and resources provided by the land. The oral traditions of the elders (the stories which record the history, culture and beliefs of the Stó:lō people) tell of their ancestors who were transformed into food resources by Xa:als (the powerful beings).

A potlatch is a ceremony that publicly records First Nations history.

Potlatches are a gathering of people, held mainly on the Pacific Northwest coast. Potlatching, called tl'e'axet in Halq'emeylem, means "to give". They are also a forum for establishing rules and conventions of government for the people. The rules are also taught and enforced here as family, tribal and inter-tribal disputes are settled. Protocol is also taught and re-enforced.

There is a great deal of time spent planning a potlatch. The extended family is involved in both the preparation and the holding of the potlatch. People are usually invited, in person, to attend and witness the event and to remember what happened in order to tell about it later.

Potlatching has always been an important part of Stó:lō culture. The host family invites guests from many different communities. Preparations for many people means that enough food needs to be gathered and prepared prior to the event. This combined with preparations for the give-a-way and the type of ceremony, including the dances, masks and regalia, may take the host family as much as a year in advance of the event.

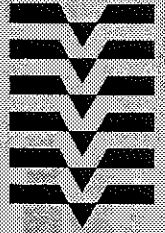
In some communities it was a sign of great wealth and prestige for the host family to give away most of its possessions. Traditionally this would include jewelry, masks, blankets, canoes, fish and other preserved food. Present day give-a-ways include household goods, blankets, staples (rice & flour), money and art works.

The host family usually hires a master of ceremonies who runs the entire event. However, senior women of the host family would be at the M.C.'s side telling him who to recognize, where people would be seated and the sequence of events. The songs sung at the ceremony also often come from the women's side of the family. After the main activities or ceremonies of the potlatch are completed the guests are invited to the feast. Elders are seated at a separate table or area and are served by the younger members of the host family. All other guests are invited to serve themselves after the elders are served.

Prior to a meal a prayer is usually offered or sung by an elder and at the completion of the meal another elder will normally sing a thank-you song to the people who prepared the meal.

The last activity of the potlatch in the give-a-way when the host family gives all of the guests the gifts prepared for the potlatch.

Today the potlatch is being used by many Northwest Coast First Nations Societies to celebrate major community events such as births, naming, weddings, memorials and dedications (canoes, houses, totem poles) and other special occasions.



Concept Outline

A. Welcome Song

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 Discussion

Students gather in village groups. See page 44 for village group names. Teacher poses the questions for village groups.

1. "What do you think potlatch means?"
2. "What activities are part of potlatch?"

Students in their village groups brainstorm and discuss responses to the above two questions. Teacher then pulls the whole class together and holds a discussion on their ideas. This information is used to generate a class definition for potlatch. (Class should have a common understanding of what a feast is and its importance socially to the Stó:lō.)



C. Student Activity

1. Students are to think of a time they were involved in a family feast
 - i.e. birthdays
 - Christmas
 - Thanksgiving
 - New Years Eve, etc.
2. Students then list traditions on (BLM 3a1 & 3a2) p. 336 & 337 (Family Feast Traditions) that are associated with their chosen family feast. *Students may need to take this sheet home to be completed.
3. Students then prepare a story map including all of the information about their chosen family feast. A suggestion would be to provide 11 x 18 bristol board for each student. Students do a cut and paste (illustrations and/or writing) of each event or part described on (BLM 3a1 & 3a2) p. 336 & 337 (Family Feast Traditions) and glue it onto bristol paper. This could make an interesting artistic display.



D. Teacher Directed Discussion

Students need to understand the concept of potlatch in Stó:lō culture and the types of feasts that occurred. Feasts in Stó:lō society are generally held for three different kinds of occasions - family feasts, giving feasts and ceremonial feasts. (ceremonial feasts include marriages, births, deaths, the giving of names and privileges) (See Appendix A - Return of the Potlatch included in this module for more information on potlatches.)



E. Student Activity

(Check school library or reference kit)

Teacher then reads “Cheryl’s Potlatch” by Sheila Thompson or “Return of the Potlatch” by Frank Malloway - Appendix A to the class.

The story should be read once for pleasure only. On the second reading the students should listen carefully and complete the questions on **(BLM 3b1 & 3b2)** p. 338 & 339, Reader Response sheet. (The story could be read a final time to pick up any information missed by the students if the teacher feels it may be helpful.) It may be appropriate to adjust the BLM for the specific story.



F. Student Activity

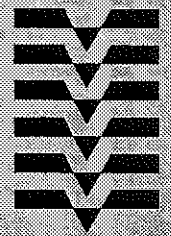
Students meet in their village groups to discuss and plan a feast that could be given by their village. Students complete individual Potlatch Planning Booklets as a means of recording their ideas. Appendix B - Primary p. 362, Appendix C - Intermediate p. 363.

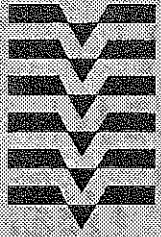


G. Student Activity

Students then proceed to make a gift of their choice. Traditional and contemporary gifts included:

- jewelry
- masks
- blankets
- cards
- money
- rice
- china
- flour
- sugar
- household goods
- paintings
- artwork
- beads





The teacher should provide the students with a variety of supplies so they can choose to make an original gift. (Each village group should choose 1 gift and each individual in the group 2 or 3 copies of that gift.)

Note: teachers may prefer to have 2 or 3 specific gift choices that could be part of their art programme. e.g., weaving, carving, painting, needlework, mask making, beading.



H. Student Activity - Earth Oven or Cooking Pit

The teacher hands out **(BLM 3c)** p. 340 (cooking pit illustration) or displays it on the overhead to start a discussion of the traditional method of cooking for a feast. The steps outlined on **(BLM 3d)** p. 341 (cooking pit directions) should be discussed while viewing the picture of the Earth oven.

Students in their village group will then collect all items needed to build their own cooking pits. (The teacher could take the class out on the school grounds to collect the items if the school is located in an appropriate setting.)

If not, students should decide in their village groups who will be responsible for bringing each item to school. A cooking pit planning sheet **(BLM 3e)** p. 342 has been included for this purpose.

Students will build their cooking pits (1 per village group) in class.



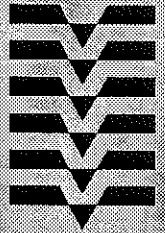
I. Student Activity - Village Group Presentations

Each village group will choose one person as the speaker to outline the plans their village made for their potlatch (orally to the class) following the questions in the Potlatch Planning Booklet. (Primary p. 362; Intermediate p. 363)

Two other students from the village group will display the gifts that their village decided to make. They will explain why these gifts were chosen, how they were made and what materials they used.

The remaining two or three students from each village group will display their Earth Oven/Cooking Pit model. They will explain who did the collecting, what was collected and how the pit was constructed.

At the conclusion of all of the village group presentations, each student will present a gift they have made to one other student in the class.



Note: Each student in the class should write their name on a piece of paper and put it in a draw box before beginning this module. Each student will then draw a name out of the box. This is the student who will receive their gift at the end of the village group presentations. Although not a traditional practice each student could prepare a short speech (either at home or school) about the positive qualities of the person who is to receive the gift to be delivered at the gift presentation.

The speech should honour the receiver of the gift in some way.

For example:

- something kind they have done;
- physical attributes the giver admires;
- something helpful they have done;
- academic strengths;
- unique personal traits.



J. Assessment and Evaluation - Village Group Self Evaluation

* Each village group should evaluate themselves using the **(BLM 3f)** p. 343 for their Village Group Presentations.

As this is a cooperative group assessment teachers may wish to also have some means of evaluating individual work. The individual Potlatch Planning Booklets could be used for this purpose. Appendix B (primary) p. 362 and Appendix C (intermediate) p. 363.



K. Family Ties - Cooking Assignment

If your class has completed the First Salmon Ceremony in Unit 3 - Module 2 and you have a class salmon recipe book it could be used for this assignment. If you have not done a class cookbook the students will need to find a salmon recipe from another source.

The students will choose and prepare a salmon recipe at home with their parent(s) help. Send home **(BLM 3g)** p. 344 (Cooking Assignment Family Ties letter) to explain the project to the parent(s). The students will complete a copy of **(BLM 3h)** p. 345 & 346 (Home Cooking Lab Report) to accompany their recipe. The dish will be brought to school for all classmates to sample and the student chef will give a short oral or video presentation on their cooking experience.

The home effort could be assessed by the parents using the **(BLM 3i)** p. 347, Home Cooking Parent Evaluation sheet.



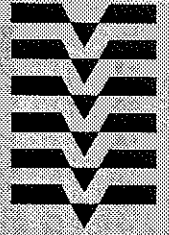
L. Student Activity • Optional Extension Activity

1. Planning a classroom Potlatch. Please reread p. 325 & 326, also reread Return of the Potlatch Appendix A p. 351.

- a) Decide what event will be celebrated. This becomes the theme for the Potlatch. (sharing, dedication, etc.)
- b) Decide who to invite.
- c) Make invitations (could have village group designs on them).
- d) Regroup class into village groups (see page 64 for village groupings). Each student could have a name tag with a village group design on it.
- e) Select someone from each village group to be the village spokes person.
- f) Each village group is responsible for the following:
 - i. Create and practice a friendship dance
 - ii. Create and practice a welcome song
 - iii. Create and have spokesperson practice a theme speech that incorporates the theme and village characteristics.
 - iv. Making costumes for village members (blanket, head band, capes, aprons)
 - v. Decorating a portion of the class or gym to reflect the attributes of their village
 - vi. Bringing food (**BLM 3j**) p. 348
 - vii. Making gifts for the give-a-way (bracelets, medallions, jewelry, paddles, drums, head bands etc.)

See Potlatch Planning Booklet: Primary - Appendix B p. 362; Intermediate - Appendix C p. 363.

2. Making Bannock. This is a fun activity that could be done with the entire class. A recipe is included on (**BLM 3k**) p. 349



Vocabulary

A. Cooking Basket

A special water tight basket made from cedar root that was used for cooking. Hot rocks were placed in the water in the basket. Food would be poached or boiled in the water.

B. Gatherings

Any event where a special occasion is recognized. Gatherings are held for naming ceremonies, marriages, funerals, recognition of special circumstances, opening special buildings, etc. Feasting is traditional at all gatherings.

C. Indian Name

The traditional name given to First Nations people. The name is usually given at a Naming Ceremony and is frequently based on some special ability or characteristic the person has. In many situations the name also carries some privileges with it.

D. Potlatch

Potlatches were a special gathering and/or ceremony that was held by West Coast First Nations People primarily as a method of redistributing wealth. Give-a-ways of possessions and food were central to a potlatch. Potlatching was a major part of Stó:lō economic structure.

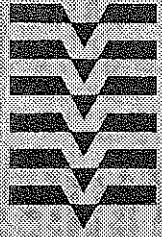
Potlatching was made illegal in 1884 by the Canadian government. This “anti potlatching” law made it illegal for First Nations to gather together in any ceremonial tradition where “gifts” were given out.

E. Privileges

Traditionally rank held certain privileges that allowed people to do things that others could not do. Usually the higher the rank the more the privileges. Privileges frequently were associated with better food gathering locations and with increased prestige during ceremonies.

F. Rank

The position one has in society. Stó:lō society traditionally had four levels or ranks.



G. Smokehouse

This term has two meanings:

- a) The building where fish are smoked and cured.
- b) The building where winter dance ceremonies are held.

Both buildings are still in use.

H. Speakers

People, usually of high rank, that were, and still are, asked to speak at special ceremonies. They act as master of ceremonies or as givers of information.

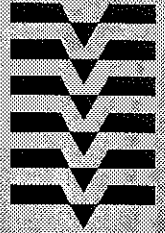
I. Stink Box

The box where oolichan fish are “cured” and rendered into oil. The term is used because of the smell associated with processing oolichan fish.

Not all Stó:lō groups made oolichon oil because the oolichan fish only migrates part way up the Fraser River.

J. Witnesses

People who would be asked at ceremonies “to witness” and accurately remember (the event). Calling witnesses was a way of recording history in the oral tradition. Witnesses are still called at most Stó:lō ceremonies.



Materials

A. Audio Visual Equipment

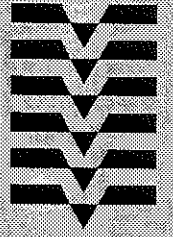
- TV
- VCR
- overhead projector/screen
- cassette player

B. Supplies

- cassette (Xa:ytem Welcome Song)
- book: "Cheryl's Potlatch" by Sheila Thompson
- craft supplies for gift making
- Return of the Potlatch: Appendix A
- Appendix Potlatch Planning Booklet: Primary Appendix B
Intermediate Appendix C

C. Blackline Masters

- Family Feast Traditions (**BLM 3a1 & 3a2**) p. 336 & 337
- Readers Response to Cheryl's Potlatch (**BLM 3b1 & 3b2**) p. 338 & 339
- Earth Oven or Cooking Pit (**BLM 3c**) p. 340
- Traditional Cooking Pit Directions (**BLM 3d**) p. 341
- Cooking Pit Planning Sheet (**BLM 3e**) p. 342
- Village Group Self Evaluation (**BLM 3f**) p. 343
- Family Ties: Cooking Assignment (**BLM 3g**) p. 344
- Home Cooking Lab Report (**BLM 3h1 & 3h2**) p. 345 & 346
- Home Cooking Parent Evaluation (**BLM 3i**) p. 347
- Family Ties: Parent Letter - Potlatch (**BLM 3j**) p. 348
- Extension - Student Activity - Bannock Recipe (**BLM 3k**) p. 349
- Potlatch Planning Booklet - Appendix B (primary)
- Potlatch Planning Booklet - Appendix C (intermediate)



BlackLine Masters

Unit 3

Module 3

• *Potlatch* •

FROM TIME IMMEMORIAL • Who Are the Sto:lo?

UNIT 3 • Resources and Technology

Name: _____

Date: _____



Family Feast Traditions

A. Name of the family feast: _____

List the traditions associated with this Family Feast.

a) What special preparations were part of planning for your feast?

b) What did you do to help prepare for the feast?

c) What was your favourite preparation activity?

d) Who prepared the meal?

e) What food was prepared? (menu)

f) Choose your favourite dish and tell how it was prepared?

g) How was the food served?



h) What time did you eat?

i) Who was invited?

j) How were they invited?

k) Did the guests help? How?

l) Did you do any special activities? Describe. (speeches, dances, songs, stories)

m) Did anyone exchange gifts? Who?

n) What kind of gifts? (e.g., clothes, homemade vs. store bought)

o) Make a list of the costs involved in preparing this feast?

Name: _____

Date: _____

Reader Response to Cheryl's Potlatch or Return of the Potlatch



1. What was the main purpose of the potlatch in this story?

2. What preparations did the family make for the potlatch?

3. What gifts were made or purchased to be distributed at the potlatch?

4. What activities occurred at the potlatch before the naming ceremony?

5. How did the potlatch begin?

6. Who was invited to the potlatch and how were they invited?

7. What food was served at the potlatch?

8. What occurred, after the gifts were distributed, to end the potlatch?

STUDENT ACTIVITY • Reader Response to Cheryl's Potlatch • BLM 3b1

UNIT 3 • Resources and Technology



9. Sketch Cheryl or Don receiving her/his name

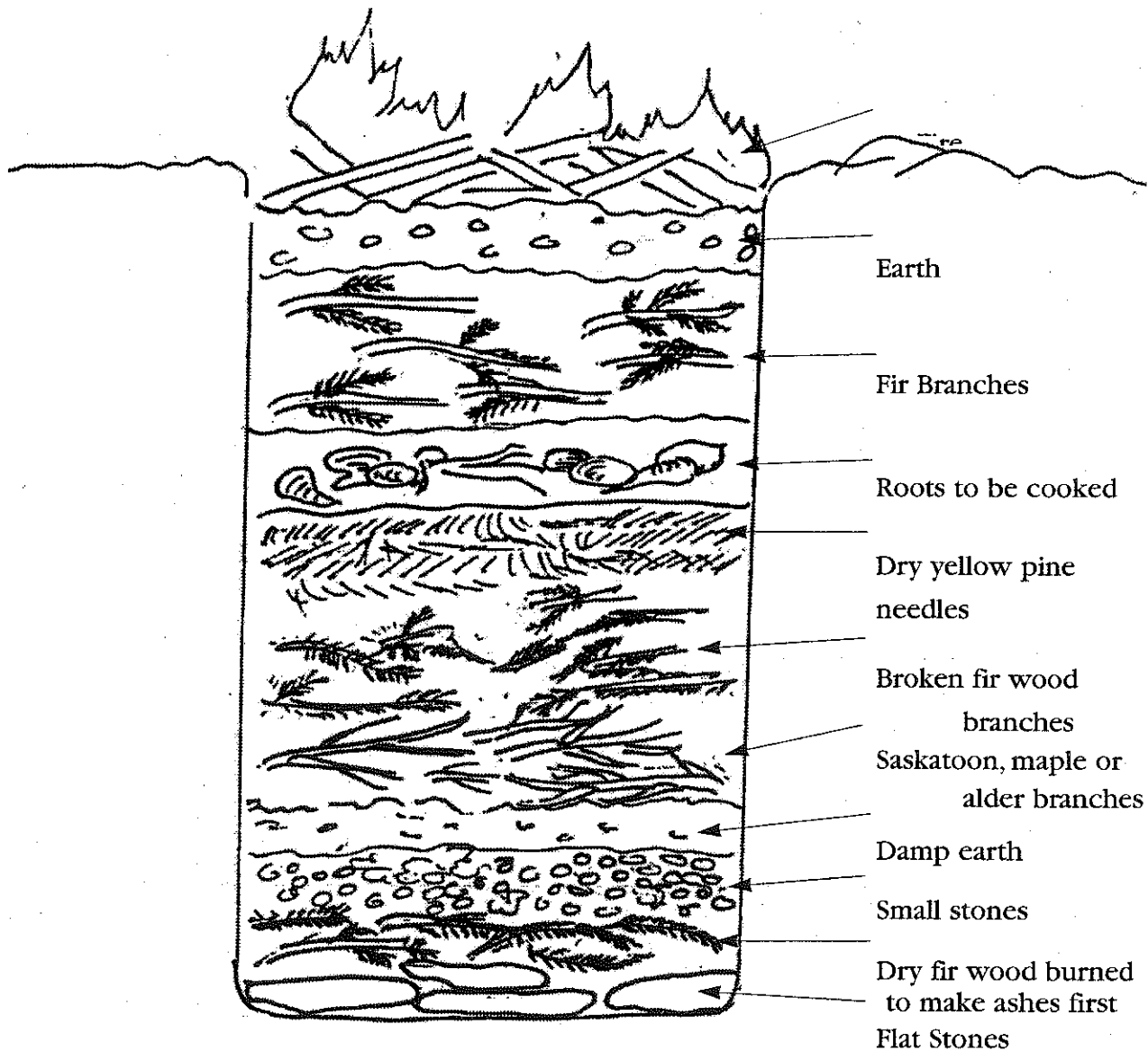
10. How did the potlatch make Cheryl/Don feel?

Potlatch
Planning Booklet

Village Group Name: _____



Earth Oven or Cooking Pit



STUDENT ACTIVITY • Traditional Earth Oven or Cooking pit • BLM 3c

UNIT 3 • Resources and Technology



Traditional Cooking Pit Directions

Cooking Pit

1. Dig a circular hole in the ground about 1 meter deep and far enough across to put all the roots or food to be cooked.
2. Put four or five large flat stones on the bottom, one in the middle and the others around the outside.
3. Pile a heap of dry fir-wood on top of the stones.
4. Put small stones on top of the fir-wood.
5. Shovel in enough damp earth to just cover the stones.
6. Spread saskatoon, maple, or alder branches 15 cm deep over the earth.
7. Put on a layer of broken fir-wood branches, then a layer of dry yellow-pine needles, then another layer of fir branches. The hole should be nearly full.
8. Put the roots to be cooked on top, and cover them with a thick layer of fir branches.

Student Made Cooking Pit Directions

1. students use a cardboard box
2. put 4-5 large flat stones in the bottom of the box
3. lay sticks over stones
4. put 20 small stones on top of the firewood or sticks
5. sprinkle soil on next
6. put a few branches on top
7. cover with branches and pine needles
8. put the roots to pretend to cook on top and cover with fir branches

Village group _____



The Earth Oven or Cooking Pit Planning Sheet

Items Needed	Person or Persons Responsible
1. A large cardboard box with one side removed and covered in clear cellophane.	
2. Five flat large stones.	
3. Collect dry sticks.	
4. Collect 20 small stones.	
5. A bag of soil (bought or dug)	
6. 4 branches (alder)	
7. Collect a small bag of pine needles	
8. Collect a few plant roots.	
9. 4 branches (fir)	

STUDENT ACTIVITY • Cooking Pit Planning Sheet • BLM 3e

UNIT 3 • Resources and Technology

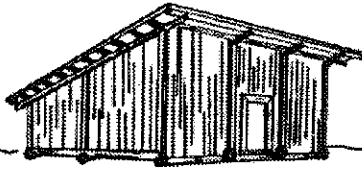
Village Group Self Evaluation Form

Village Group Name: _____

To be completed as a group.	Poor	Fair	Satisfactory	Good	Excellent
We worked well as a group to make our village plans for our potlatch					
We all took turns giving ideas and and listening to each other					
We all wrote in our own booklets					
We chose our speaker carefully					
We all enthusiastically made our gift crafts					
We all enthusiastically helped to make the cooking pit					
We all carefully planned our part in the presentation					
We enjoyed this group work					

Group comments about this activity





Family Ties



Dear Parents:

We are studying about the Potlatch and the importance of the salmon to the Stó:lō diet.

Your child should choose and prepare a salmon recipe.

The recipe should be prepared at home with your assistance following the criteria from **(BLM 3i)** p. 285 (Home Cooking Parent Evaluation). Your child also needs to complete **(BLM 3h1 & 3h2)** p. 283 & 284 (Home Cooking Lab Report).

Please send your child's salmon recipe taste treat along with the Home Cooking Parent Evaluation and the completed Home Cooking Lab Report to school on

_____.

If you have any questions please call me at _____.

Sincerely,

P.S. If you wish to video tape your child's cooking experience this could be used in lieu of an oral report. The child should discuss each step while he/she is cooking so the audience watching the video understands the steps involved in making this recipe.



Home Cooking Lab Report

Student's Name: _____

Recipe Name: _____

List ingredients and quantities needed for your recipe.

Discuss and list (with your parents help) what ingredients will need to be purchased.
(Plan a shopping trip to buy these items in advance of your cooking day.)

Shopping List	Shopping Date



After completing the recipe complete the following:

List the names of the tools you used to make your recipe.

List the steps you followed to complete your recipe.

List the steps you followed to clean up after your cooking activity.

Describe the appearance of your final product.

Describe the taste and texture of your final product.



Home Cooking Parent Evaluation

Student's Name: _____

Recipe Name: _____

Date Due: _____

Please rate your child's effort according to the following scale:

1 = poor; 2 = fair; 3 = satisfactory; 4 = good; 5 = excellent

Please place your evaluation in the circle provided.

1. Did your child ensure that all ingredients were available prior to the cooking day?
(e.g., discussed ingredient list with you;
made grocery list of items not presently available;
helped to shop for ingredients (if necessary).
2. Did your child assemble all tools and ingredients prior to starting the cooking activity?
3. Was your child able to follow the recipe on his/her own?
4. Was your child able to measure the ingredients on his/her own?
5. Did your child clean up properly after the cooking activity?
6. How did the recipe turn out?
7. How enthusiastically did your child approach this assignment?



Family Ties

Dear Parents:

On _____, _____ we have planned a special event for our students. We will be having a Potlatch with the theme “_____”. The students have been preparing for this occasion by writing their thoughts about our topic as well as their own stories to read to the audience. They have learned songs to perform. They have also made gifts to give to the people at the Potlatch.

We are asking for your help by providing the following food for the Potlatch. If possible please allow your child to bring _____

Your child may bring the food _____ morning.

Thank you for your help.

Sincerely,



Bannock Recipe

1 cup flour

1-1/2 tbsp. baking powder

pinch salt

water or milk

2 tbsp. sugar (optional)

Mix dough. Pinch off piece and dip in flour. Fry in 1/2" vegetable oil. Flip when brown.

Recipe given to us by:

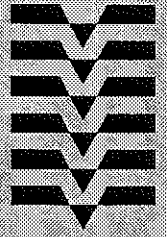
Kevin Charlie

Xá:ytem Interpretive Longhouse Tour Guide



STUDENT ACTIVITY – Extension • Bannock Recipe • BLM 3k

UNIT 3 • Resources and Technology



Appendix A

Return of the Potlatch

Written by
Chief Frank Malloway

Yakweakwioose First Nation
(Chilliwack, B.C.)

Edited by:

Brenda Kearns, Coordinator - Aboriginal Education, Coquitlam School District

and

Norm Poggemoeller, Curriculum Support Teacher, Mission School District

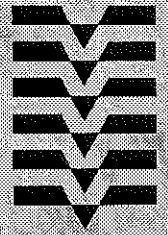
INTRODUCTION

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 Westminister. 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."

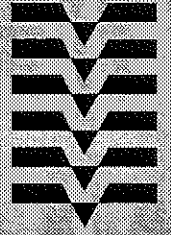
"Why doesn't dad or you carry a traditional name?"

"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”.

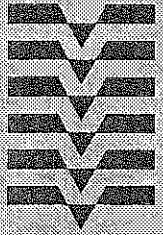
Don and his cousins all went outside to play flag football. Don couldn’t concentrate on the game because he knew his dad was asking his aunt and uncle if he could place their father’s name on him. It seemed like hours before Don’s dad called them back into the house.

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 Musquem 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."

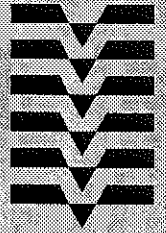
"The naming ceremony that you are planning is a great thing for your family. Everyone has to work together, be happy, don't be jealous of your cousin who is getting a name. Your day will come when you will be putting a name on also. All the help you offer at this celebration will be returned to you when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

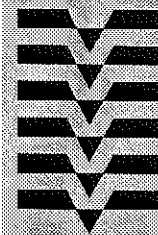
Don watched as his dad skilfully sliced the salmon down the back on each side of the spine. Zip, zip and out came the spine, the head and tail. “You’re like a doctor,” said Don. “Did your dad teach you that?”

“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!"

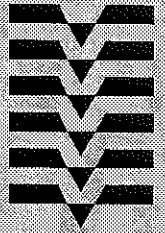
"Lazy," thought Don, "that was a lot of work!"

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 humungous.

"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. I'm 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 dream has come true," thought Don. "Thank you, Grandfather. I now feel like a complete person."





Appendix B

Potlatch Planning Booklet • Primary •

Appendix B • Primary

UNIT 3 • Resources and Technology

Potlatch

Planning Booklet

(Primary)

Name: _____

Date: _____

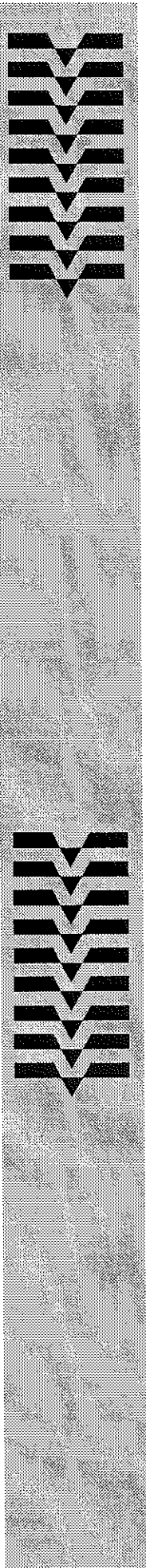
Potlatch

Planning Booklet

(Primary)

Name: _____

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FLYING GOOSE DESIGN

**Signifying the resurrection of the old ways
just as the Canada geese return to their
nesting grounds in Sardis in the seasonal cycle.**

"Salish Weaving"

by

Paula Gustafson

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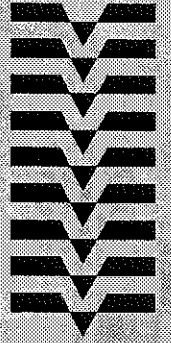
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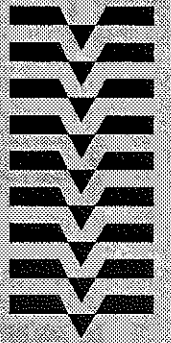
1. **Planning is important.** Make a list of all the steps you will be taking to plan for your Potlatch. Beside each step write the name(s) of the person(s) responsible for each activity.

Lined writing area for the first question, consisting of multiple sets of solid top and bottom lines with a dashed midline.



1. **Planning is important.** Make a list of all the steps you will be taking to plan for your Potlatch. Beside each step write the name(s) of the person(s) responsible for each activity.

Lined writing area for the second question, consisting of multiple sets of solid top and bottom lines with a dashed midline.



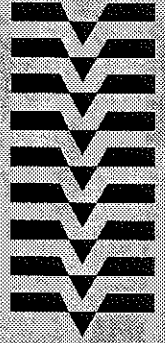
2. What gifts will you make for your witnesses and guests?

Lined writing area for the first question, featuring a solid top line, a dashed midline, and a solid bottom line.

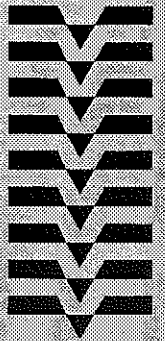
2. What gifts will you make for your witnesses and guests?

Lined writing area for the second question, featuring a solid top line, a dashed midline, and a solid bottom line.

3. **What ways will you celebrate?.** (Dancing, singing, reading your poems and stories ...)



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4. How would your Potlatch begin? (speaker, special music ...)



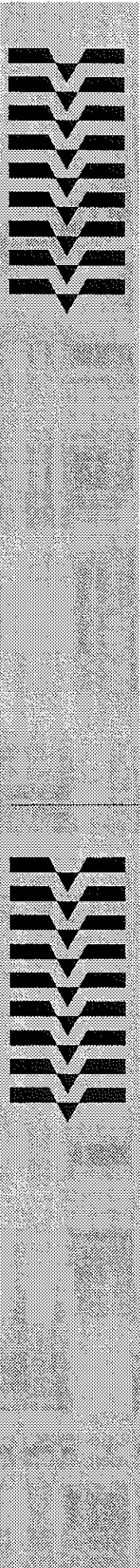
4. How would your Potlatch begin? (speaker, special music ...)

5. **Who would you invite to your Potlatch from outside the classroom?**

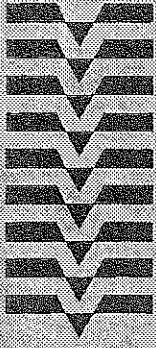
Handwriting practice lines for the first question, consisting of a solid top line, a dashed middle line, and a solid bottom line, repeated multiple times.

5. **Who would you invite to your Potlatch from outside the classroom?**

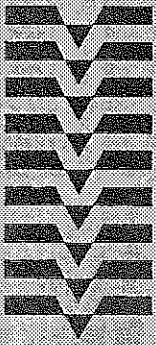
Handwriting practice lines for the second question, consisting of a solid top line, a dashed middle line, and a solid bottom line, repeated multiple times.



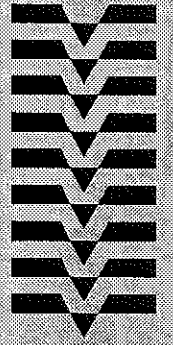
6. What food would be included at your Potlatch?



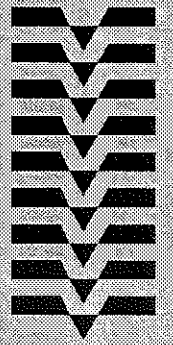
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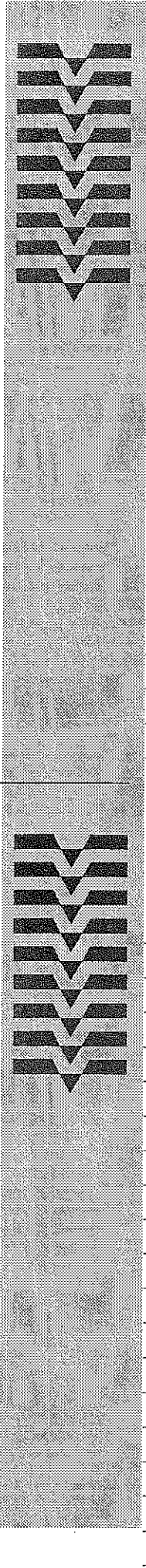


7. What will be the purpose of your Potlatch? (something important to your class or school)



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- 
8. Write a program to give to the guests at the Potlatch. List your agenda in the order that the activities will happen with the names of the presenter beside each activity.

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Appendix C

Potlatch Planning Booklet • Intermediate •

Appendix C • Intermediate

UNIT 3 • Resources and Technology

Potlatch

Planning Booklet

(Intermediate)

Name: _____

Date: _____

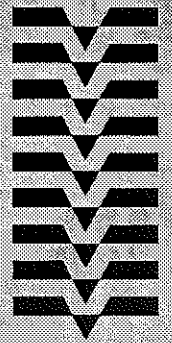
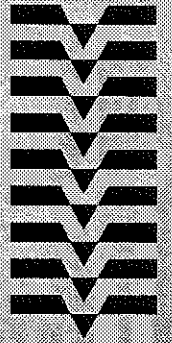
Potlatch

Planning Booklet

(Intermediate)

Name: _____

Date: _____





FLYING GOOSE DESIGN

**Signifying the resurrection of the old ways
just as the Canada geese return to their
nesting grounds in Sardis in the seasonal cycle.**

"Salish Weaving"

by

Paula Gustafson

FLYING GOOSE DESIGN

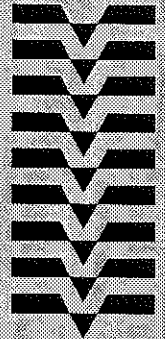
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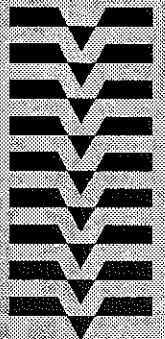
by

Paula Gustafson

1. **Planning is important.** Make a list of all the steps you will be taking to plan for your Potlatch. Beside each step write the name(s) of the person(s) responsible for each activity.

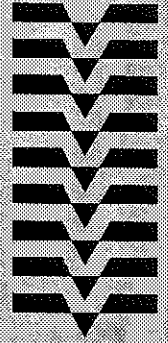


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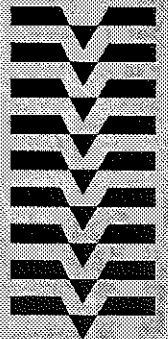


3. **What ways will you celebrate?.** (Dancing, singing, reading your poems and stories ...)



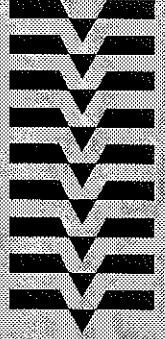


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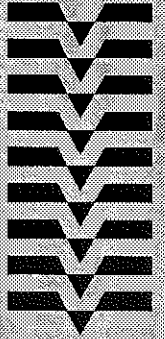
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Lined writing area for the first question.

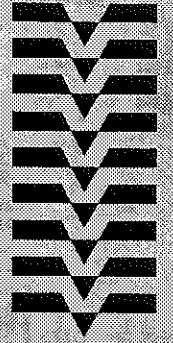


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