

## CELEBRATIONS: TYPES OF CELEBRATIONS GR: PRE K-2 (LESSON 1)

**Elder Quote/Belief:** “Yesterday we had a dance in the store. Oh boy it surely was fun. Lots of room and everybody was down there. They broom danced, and square danced, it was fun. And Steve Vlasoff came to the store and let all the kids go home and go to bed and the older fellows were dancing”. -Arlene Totemoff, Chenega Diaries.

**Grade Level:** Pre K-2

**Overview:** The Chugach people had many traditional celebrations throughout the year. We will learn about the past and present celebrations in the Chugach Region.

**Standards:**

<i>AK Cultural:</i>	<i>AK Content Science:</i>	<i>CRCC:</i>
<b>A6</b> Live a life in accordance with the cultural values and traditions of the local community and integrate them into their everyday behavior	<b>F2</b> Develop an understanding that some individuals, cultures, and societies use other beliefs and methods in addition to scientific methods to describe and understand the world.	<b>CE1</b> Students should have knowledge of traditional and contemporary Sugpiaq/Alutiiq song, dance and performance.

**Lesson Goal:** Students know the meaning of celebration and traditional celebrations held in the Chugach Region.

**Lesson Objective(s):** Students will learn about the past and present celebrations, their purposes and meanings.

**Vocabulary Words:** Sugt'stun Dialects

English:	Prince William Sound:	Lower Cook Inlet:	<u>Eyak:</u>
Celebrate	nunaneqsak		
I'm dancing	agnguahtua	agnguahtua	Dance- <u>gah</u> Dancer- <u>ixgah</u> To dance- i-ga
Respect			

**Materials/Resources Needed**

Book: *Looking Both Ways*

YouTube on Tamamta Katulluta: The Gathering <https://youtu.be/FRyHIMe9oIM>

YouTube on Native Village of Eyak Sobriety Celebration

➤ <https://www.youtube.com/watch?v=mP5XWZuwsQs>

**Teacher Preparation:**

- Invite an Elder or Recognized Expert who can share their experiences with a traditional celebration.

- Locate and review the books and videos.

**Opening:** Who can tell me what a celebration is? Have you seen or participated in a celebration? A celebration is to observe a special occasion with festivities. There are many different types of celebrations, for instance birthday parties, Fourth of July parades, Christmas, Easter, Ice Worm Festival, etc. Can you name some other celebrations?

In this lesson, we will learn about traditional and historical celebrations in the Chugach Region. Traditionally the celebrations were a way of showing respect to the animal who gave its life for our survival and it was important to share food, telling of stories, singing and dancing with finest regalia! We will hear about our ancestors traditional Hunting and Bladder Festivals. Both celebrations were traditionally held to show respect for animals and teach the importance of sharing your catch with others and making sure not to waste anything. Every part of the animal was utilized.

### **Activities:**

#### **Class I:**

1. Introduce the Elder or Recognized Expert, if available and have them share their TEK with the students on traditional celebrations.
2. Have a discussion with the students on whether they know the meaning of celebration and ask the students;
  - a. What celebrations they have participated in?
  - b. What about celebrations that happen in our community?
3. Show the short videos of Tamamta Katurlluta and NVE sobriety celebrations.
4. Read from *Looking Both Ways* page 199 and 200 about Traditional Ceremonies and read about the two ceremonies Bladder Festival and Hunting Festival that were held in the past.
5. We will review two traditional festivals that were held in the past, the Bladder and Hunting festivals and a present day festival the annual Native Village of Eyak Sobriety Celebration.

### **Assessment:**

- Students can correctly pronounce the Sugt'stun/ Eyak words regarding celebrations.
- Students can describe what a traditional celebration is and what it may encompass.
- Students can explain the reason why a traditional bladder festival was celebrated.

## CELEBRATIONS: RITES OF PASSAGE/FIRST CATCH GR: PRE K-2 (LESSON 2-3)

### Elder Quote/Belief:



*"I remember that when a young boy would get their first catch, it was a big thing, the Elders would celebrate! Like when my oldest son, Mark got his first seal and there was this little old woman, Anna Chimovisky. She pretended to be a seal. She was playing like a seal on the beach, making noise like a baby seal. She was celebrating his first catch, when he got his first seal."*

*—Mary Kompkoff, Chenega*

Describing her son's first catch at the Elders  
December 2016 work session

### Grade Level: Pre K-2

**Overview:** Traditionally there were celebrations held for various Rites of Passage one of which was the first catch. The first catch has been celebrated as a way of respecting the animal and ensuring successful future hunts/catches. The way it was celebrated was to give away most of the animal or fish to elders and community.

### Standards:

<i>AK Cultural:</i>	<i>AK Content Science:</i>	<i>CRCC:</i>
<b>A 1</b> Culturally knowledgeable student is well grounded in the cultural heritage and traditions of their community. Students who meet their cultural standard are able to: assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member	<b>F 1</b> A student who meets the content standard should: develop an understanding of the interrelationships among individuals, cultures, societies, science and technology:	<b>CE 9</b> Students should have respect and appreciation for their own culture as well as the culture of others.

**Lesson Goal:** Students will learn about the rites of passage and the traditional importance of sharing and celebrating a person's first catch.

### **Lesson Objective(s):** Students will:

- Learn about the traditional rites of passage celebrations.
- Understand the importance of sharing the person's first catch with Elders and community members.
- Learn the Sugt'stun/ Eyak vocabulary words

**Vocabulary Words:**

## Sugt'stun Dialects

English:	Prince William Sound:	Lower Cook Inlet:	<a href="#">Eyak:</a>
Sharing		ilakuiluku	Gift- xLq'a'
First catch		Cuqlleg Pitaq	
catch a fish	pilua iqallugmek	pilua iqallugmek	
share a fish	snaqllua uqallumek	snaqllua uqallumek	
fish			<a href="#">te'ya'</a>

**Materials/Resources Needed:**

- Elder or Recognized Expert to share their TEK on first catch celebrations.
- Fish Template (Attached)
  - Or download from <https://www.clipart.email/clipart/king-salmon-silhouette-111979.html>
- Computer projection screen
- 4 small fishing poles with paper clip hooks
- “Fishing Hole” set-up (draped off area...)
- Cut-out life-size canvas/Tyvek/ or card stock ‘salmon’ with grommet eye to OR paper clip poked through salmon body to ‘accept’ fishing pole hook) – one per student
- Finger paints (orange, red, silver)
- *Optional:* painting smocks

**Book:**

- Sloat, Teri, *Eye of the Needle*. Alaska Northwest Books, 2007.

**Video:**

- Mary Kompkoff describing First Catch <https://youtu.be/HWbOs04OiTQ> (On website)

**Teacher Preparation:**

- Invite Elders into the classroom to talk about traditional celebrations, especially Rites of Passage and/or First Catch.
- Review ways to be respectful to guests in classroom with students prior to Elder visit.
- Review the lesson and gather materials needed.
- Review the book *Eye of the Needle* and video of Mary Kompkoff describing her son's first catch.
- Make copies of the fish template page for each student (Attached).

**Opening:**

Initiate a discussion of students' experience with catching and sharing (or not) fish. Has anyone here caught a fish? What kind? What did you do with the fish? Did you eat it by yourself or with your family? Or did you share the fish with someone else? With anyone in particular?



With your grandparents? If not, why not? If you shared with your fish with an Elder, why? Was it hard to give the fish away?

Listen to the following quote by Eleanor McMullen from Port Graham.

*“I took my grandson out in a skiff to catch pinks. We caught 15 fish and then went house to house to give to elders. At the last elder’s house, we gave away the only fish left. After leaving, my grandson asked, “Umma, what are we going to do? My mom needs fish too.” I said we can go fishing tomorrow. This was my grandson’s first experience of the ‘gift of giving’ to others.”<sup>1</sup>*

Today, we are going to learn about the traditional ‘Rites of Passage’ celebrations. Does anyone know what a Rites of Passage celebration is about? Rites of passage are something like a ‘first thing’ you have ever done. What is something that you may have done for the very first time? What about your first word? Your first step? What about the time you caught your first fish. Traditionally, rites of passages were celebrated such as your first catch of a fish. It was believed when you caught your first fish, you had to share all of it with the Elders and community members. The Elders would celebrate with singing and dancing to ensure your future catches continue to be successful.

We will first watch Mary Kompkoff, an Elder from Chenega describe her son’s first catch, a seal and how an Elder, Anna Chimovisky celebrated. We will then listen carefully as the book “*Eye of the Needle*” is read. Try to remember the kinds of things that were caught and whom did he share them with.

### **Activities:**

#### **Class I:**

1. Explain how the sharing of resources, particularly game and seafood, and fish was done with village members. When a child catches his or her first fish or goes on a successful hunt, it is cause for celebration. The celebration was because now the child will be able to help support the community through sharing with others. Catch a fish/ *pilua iqallugmek*, share a fish/ *snaqllua uqallumek*.
2. Introduce the Elder and invite him or her to recall his or her first catch and how it was shared as well as memories of how sharing is done and why it’s important to do so.
3. Read the quotation from Eleanor McMullen above. Invite the Elder to talk about the role of Elders in Alaskan Native cultures.
4. Discuss how hard it would be to give away the very first fish you ever caught. If it’s so hard to do why is this a Sugpiaq tradition? [*Accept all answers but steer students towards showing young fishermen that it will be his or her responsibility to help feed the community and to show respect to the Elders who have worked so hard all their lives to take care of the community. It is a symbolic act, something you do to show what is important in your life, i.e., to take care of your community and to honor your Elders.*]
5. Show the YouTube video of Mary Kompkoff describing her son’s first catch.
6. Discuss the video afterwards.
7. Announce that students are now going to catch their ‘first fish’ – a salmon. Divide students into groups of four. Distribute fishing poles with paper clip hooks to one group at a time. Have them cast their lines over the draped edge of the “Fishing Hole” to catch a salmon. Invite other students to watch as they hook (or don’t hook) a fish (as the teacher attaches the hook behind the screen, perhaps with the help of some dexterous students) and offer

encouragement to one another. As each group catches their salmon invite the next group up to fish. Remind students that these fish represent the first fish they've ever caught and will be given away. Catch a fish/ *pilua iqallugmek*, share a fish/ *snaqllua uqallumek*.

8. Have students to label their fish with their name and collect them for use in the next class.

### **Class II:**

1. Read aloud Teri Sloat's *The Eye of the Needle*.<sup>i</sup> Note that this book is based on a Yupik tale from Western Alaska and show us important values from Native cultures across Alaska. Was Amik, the boy in the story, able to share with his grandmother? Why not? Why should he have shared with her? [Catch a fish/ *pilua iqallugmek*, share a fish/ *snaqllua uqallumek*!]
2. Demonstrate how to make 'scales.' Press your thumb into the finger paint and then onto the 'fish,' rocking it gently back and forth to ensure even coverage. Make rows of thumbprints succeeded by thumbprint rows offset from the previous row. (Share 'Salmon with Thumbprint Scales' below.) Show how fins may be kept free of scales by covering the fins with scrap paper while pressing their thumbs to the fish bodies.
3. Return the collected fish to their student fishermen and distribute the finger paints.
4. Cover the work area with protective newspaper or scrap paper. Have students practice their thumb print painting techniques before they begin working on their salmon.
5. Ask students to 'scale' their salmon.
6. Remind students that these salmon represent their first catch. Ask them to whom the class should present their completed fish. [*Elders, Community members*]
7. Have students celebrate their first catch by offering them to others. Students should present them to an invited Elder, another class of students, the school principal, or community leader. It is important that students individually recognize their responsibility to share. Remind students of Eleanor McMullen's description of the 'gift of giving.' When students present their fish each one should say something along the lines of 'I want to share my first catch with you.'

Catch a fish/ *pilua iqallugmek*, share a fish/ *snaqllua uqallumek*!  
*Happy First Catch - Hooray!*

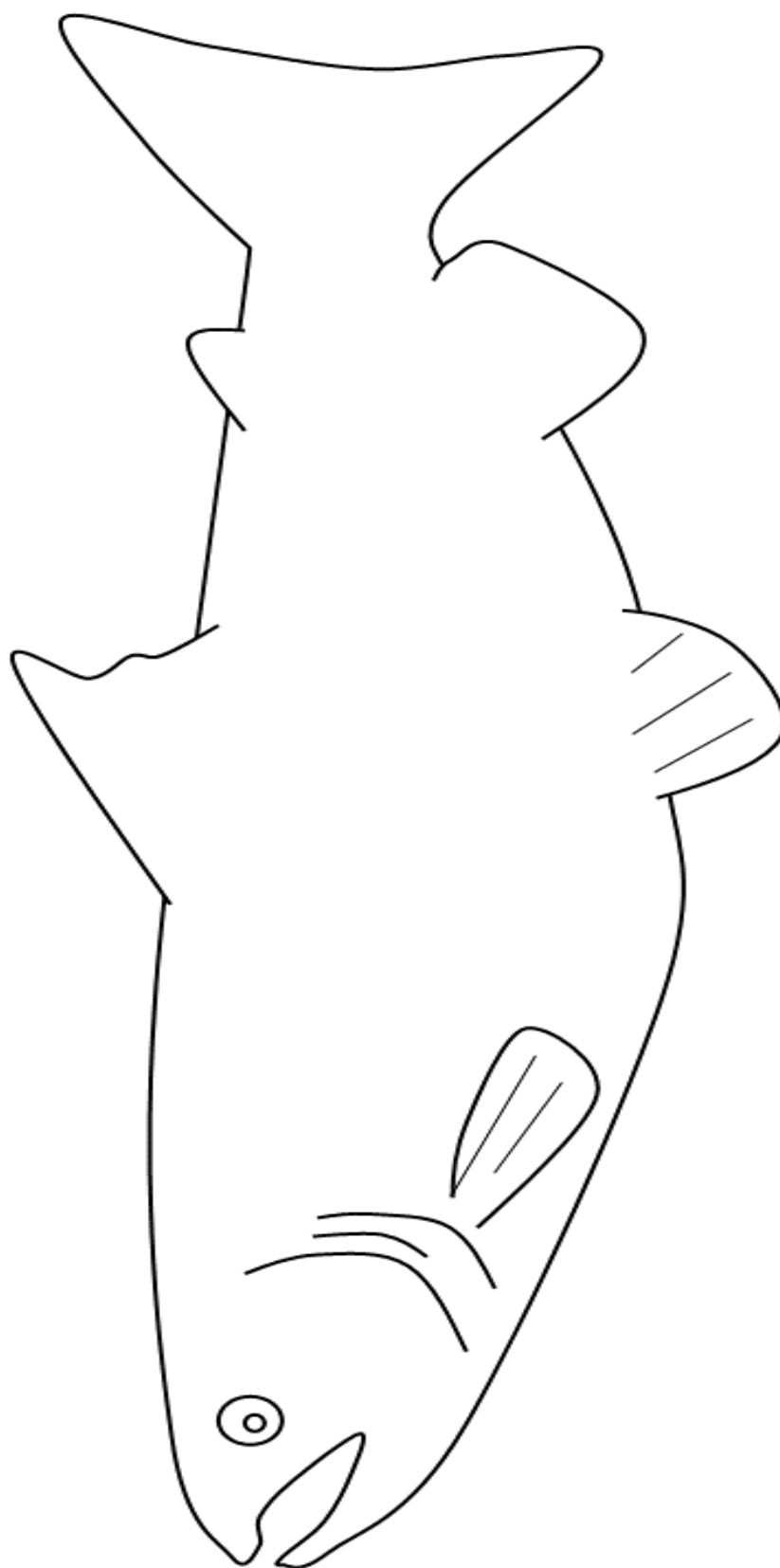
8. *Optional*: Discuss how students felt about the importance of sharing.
9. *Optional*: Have fish displayed in a public area as a class gift to the community.

### **Assessment:**

- Students are able to repeat and correctly pronounce Sugt'stun /Eyak words.
- Students can retell the Eye of the Needle and the traditional value of sharing and respect for Elders.
- Students can describe a traditional rite of passage.

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<sup>i</sup>DeCourtney, Christine A., et al. *Traditional Food Guide for the Alaska Native People*. Alaska Native Tribal Health Consortium, 2015. p.76



## CELEBRATION: SONG AND DANCE-QIKITAQ (BASHFUL EYES) GR: PK-2 (LESSONS 4-5)

**Elder Quote/Belief:** Mary Babic recalled “Lydia Robart re-establish the dance group in Cordova. Lydia stressed that it was very important to revitalize our culture through the sharing of songs and dances within our region. These songs and dances were the way to pass on traditions, while at the same time having a lot of fun and building community. Lydia did the BEST seal dance ever!”

### **Grade Level:** PreK-2

**Overview:** It is important for students to perform their Sugpiaq/Eyak songs and dances. This lesson will be teaching a dance shared with us from the Kodiak region and is designed to reinforce cultural expression.

### **Standards:**

<i>AK Cultural:</i>	<i>AK Content Science:</i>	<i>CRCC:</i>
<b>A3:</b> Students who meet this cultural standard are able to acquire and pass on the traditions of their community through oral and written history.	<b>F1:</b> Students who met the content standard should develop an understanding of the interrelationships among individuals, cultures. Societies, science, and technology.	<b>CE4:</b> Students should have knowledge of traditional dance attire.

**Lesson Goal:** Learn the meaning and dance moves to the song and dance – “Qitikaq” (Bashful Eyes).

**Lesson Objective(s):** Students will:

- Learn three Sugt’stun words
- Learn a song and dance
- Perform the dance and song

### **Vocabulary Words:** Sugt’stun Dialects

English:	Prince William Sound:	Lower Cook Inlet:	<a href="#">Eyak:</a>
Song		atuun	tsiiny
Dance	agnguahtua	agnguaq	<a href="#">gah</a>
Eye(s)	ik	ik	<a href="#">(si)laax</a>
Bashful	Qikitaq	Qikitaq	
Dancer			<a href="#">ixgah</a>

**Materials/Resources Needed:**

- Elder or Recognized Expert who can share the story in Sugt'stun, and teach the Sugpiaq atuun/song and agnguaq/dance that goes along with the story.
- A traditional Sugpiaq drum
- Youtube video on Qikitaq (Bashful Eyes)
  - <https://www.youtube.com/watch?v=2CbKWVD6kyg>
- Qikitaq words translation handout
- Qikitaq step-by-step photo instructions

**Teacher Preparation:**

- Locate an Elder or Recognized Expert who is willing to teach the Sugt'stun vocabulary and dance and song in classroom.
- If Elder available, review the activities with the Elder.
- Have water or tea for the Elder to drink during their visit to the classroom.
- Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving).
- Review the Youtube video on Qikitaq (Bashful Eyes) <https://www.youtube.com/watch?v=2CbKWVD6kyg> for the step-by-step dance moves and Sugt'stun words.
- Print the word translations and step-by-step photo moves (both attached) for each student.

**Opening:**

A big part of a traditional celebration is the stories, songs and dancing. Today, we will be learning a traditional dance called "Qikitaq". Qikitaq means bashful eyes.

\*If available, introduce the Elder to share story and take the lead on teaching a traditional dance.\*

First we will learn the words to the song Qikitaq and then the dance moves that go to the words in the song. Please pay close attention as we watch a YouTube video teaching Qikitaq step-by-step song and dance. As we are learning the dance, we will practice each move with the words and then put the moves altogether. After we have had a chance to learn and practice the song and dance, we will perform the Qikitaq dance during our potluck celebration at the end of the week!

**Activities:****Class I:**

1. Introduce the Elder or Recognized Expert who will teach the words atuun/song and agnguaq/dance – Qikitaq (Bashful Eyes)
2. Have the students review the YouTube video <https://www.youtube.com/watch?v=2CbKWVD6kyg>
3. Before dancing, ask students to listen carefully to the words and then practice singing along.
4. Pass out the song translations and the step-by-step photo instructions to each student.
5. Together practice each move with the word. Remember, moves are done two times, on each side.
6. As they learn the steps and words then remind them practice makes perfect. Practice the atuun/song and agnguaq/dance with the Elder's assistance, if not, utilize the YouTube video.

**Class II:**

1. Practice. Practice. Practice.
2. Hold a dress rehearsal.
3. Practice moving on and off the stage onto the agnguaq/dance area.

**Assessment:**

- Students can correctly say the Sugt'stun vocabulary words and the words in the dance.
- Students successfully demonstrate the movements for the Qikitaq (Bashful Eyes) dance.
- Students fully participated in performing the Qikitaq dance.

## Qikitaq Bashful Eyes

Gui gwani. Gui gwani. Qikitaq. Qikitaq.  
I am here. I am here. Bashful. Bashful.

Gui gwani. Gui gwani. Qikitaq. Qikitaq.  
I am here. I am here. Bashful. Bashful.

Ikani. Ikani. Qikitaq. Qikitaq.  
Over there. Over there. Bashful. Bashful.

Ikani. Ikani. Qikitaq. Qikitaq.  
Over there. Over there. Bashful. Bashful.

Ikani, Cali. Guangkuta. Guangkuta.  
Over there. Also. All of us. All of us

Qikitaq. Qikitaq. Iingalak. Iingalak.  
Bashful. Bashful. Eyes. Eyes.

Traditional “Bashful” song.  
Transcription by Alisha Drabek

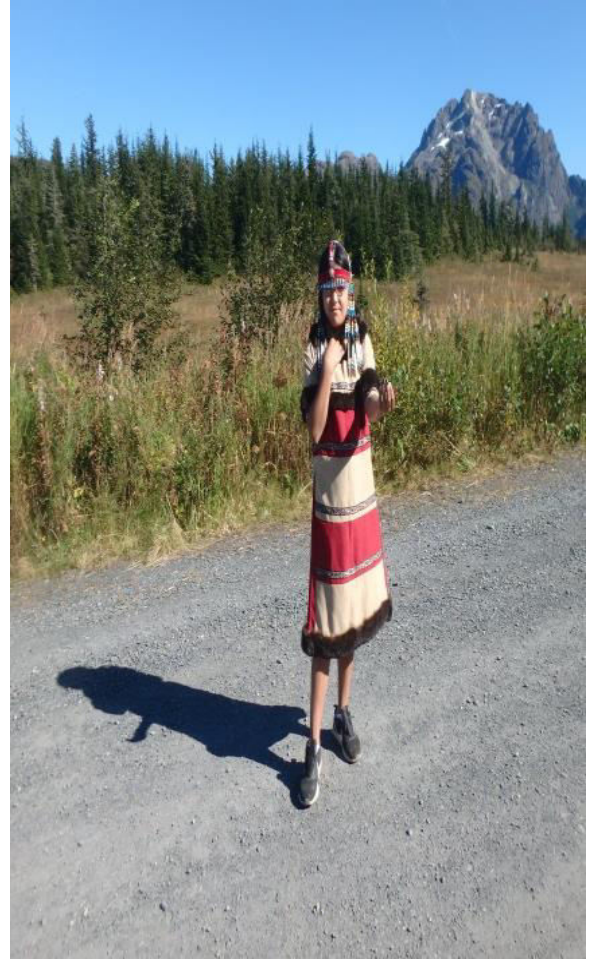


## Qikitaq (Bashful Eyes) Step-by-Step Moves



### **GuiGwani (I am here)**

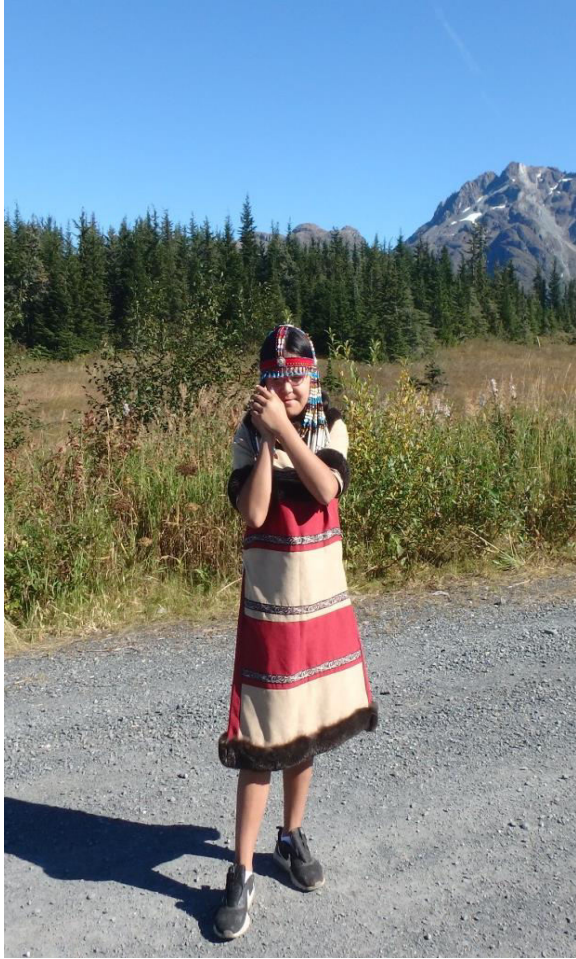
Extend one hand out and keep other hand to chest.



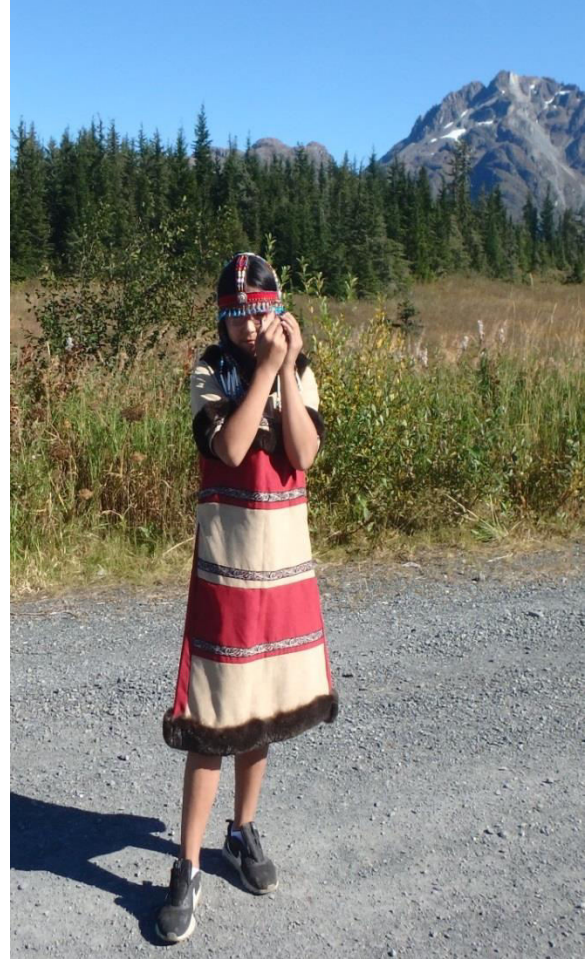
### **GuiGwani (I am here)**

Switch, extend the other hand out and other hand to chest.





**Qikitaq (Bashful)**  
Cover your eyes and move side to side



**Qikitaq (Bashful)**  
Repeat other side



**Ikani (Over there) Cali (Also)**  
**Guangkuta (All of us)** -do 2 times  
 Motion your right arm out two times



**Ikani (Over there) Qikitaq (Bashful)**  
 -do 2 times  
 Motion your left arm out two times



## CELEBRATIONS: RAVEN MASK GR: PREK-2 (LESSONS 6-7)

**Elder Quote/Belief:** Sally Ash of Nanwalek was told by her mother that “Cacat nangluteng sungqeutut” – “All things have [a] suk,” describing a universe that is completely alive and in which every part of nature is conscious of human thought and action.<sup>1</sup>

**Grade Level:** PreK-2

**Overview:** Traditional masks were used to help tell a story. Masks were considered very powerful and had strong spiritual powers that were created and used by a shaman to signify the suk (spirit) of those being honored. These masks were used during dance ceremonies and usually worn only once and then destroyed in a fire, given away or buried.

### **Standards:**

<i>AK Cultural:</i>	<i>AK Content Science:</i>	<i>CRCC:</i>
<b>A3:</b> Culturally-knowledgeable students are well grounded in the cultural heritage and traditions of their community.	<b>F3:</b> Cultural, Social, Personal Perspectives and Science: A student should understand the dynamic relationships among scientific, cultural, social and personal perspectives.	<b>CE4:</b> Students should have knowledge of traditional dance attire: dance regalia, bentwood visord, head dresses, and masks

**Lesson Goal:** To create a raven mask that will help emphasize the dance/story of bashful eyes.

**Lesson Objective(s):** Students will:

- Make the connection on how masks help to tell the story or emphasize a dance.
- Learn about how traditional masks were considered very spiritual and used in ceremonies to show respect to the human or animal.

### **Vocabulary Words:** Sugt'stun Dialects

English:	Prince William Sound:	Lower Cook Inlet:	<a href="#">Eyak:</a>
Mask	maskaq	maskaq	
Face	ginaq	ginaq	ndaa'
Spirit		suk	

### **Materials/Resources Needed:**

Elder or Recognized Expert to share expertise on traditional masks and ceremonial usage  
 File folders  
 Black construction paper  
 Scissors  
 Glue Sticks  
 Pencils, black markers  
 Staplers  
 String  
 Heavy tape  
 Chugach Region mask posters

### Books:

*Looking Both Ways*

*Giinaquq: Like a Face, Sugpiaq Masks of the Kodiak Archipelago*

*Two Journeys- A Companion to the Giinaquq: Like a Face Exhibition*

### Teacher Preparation:

- Invite an Elder or Recognized Expert to share their TEK on masks and traditional use.
- Review ways to show respect for guest.
- Display the books and posters around the classroom.
- Gather supplies to make the raven mask (listed above).
  - *Optional:* To save time, cut out the mask bases from file folders, feathers from black construction paper and 2 strands of string with knot on each end for each student.
- Make a copy of the step-by-step instructions (attached). If desired, make a copy for each student.
- Create a mask ahead of time to show as an example.

**Opening:** Have you ever told a story to someone? What if you wanted the audience to concentrate on the story rather than you? How would you become someone or something else to emphasize the story? Traditionally, masks were used to help tell a story. Have you ever used a mask? When? How did you feel? Did others know who you were? Today, we are going to discuss how the traditional masks were considered very powerful and had strong spiritual powers that were created and used by a shaman to signify the suk (spirit) of those being honored. These masks were usually only used during a dance ceremony and then destroyed in a fire, given away or buried. Today we will be making a raven mask that we will use during the celebration, but you don't have to destroy it when we're done, you can take it home to remind you of the lesson.

### Activities:

#### **Class I:**

1. Hold discussion with students regarding masks, when are they used today? How does it make them feel? What about the traditional masks, when were they used? Who made them? What did they do with them?
2. Show the example raven mask.
3. Hand out the supplies to each student
4. Display or hand out the Step-By-Step Directions to make a raven mask.
5. Follow the directions.
6. Allow time to finish the mask.
7. Take a classroom photo of students posing with their raven masks.
8. Have the students practice the "Bashful Eyes" dance wearing the raven masks.

### Assessment:

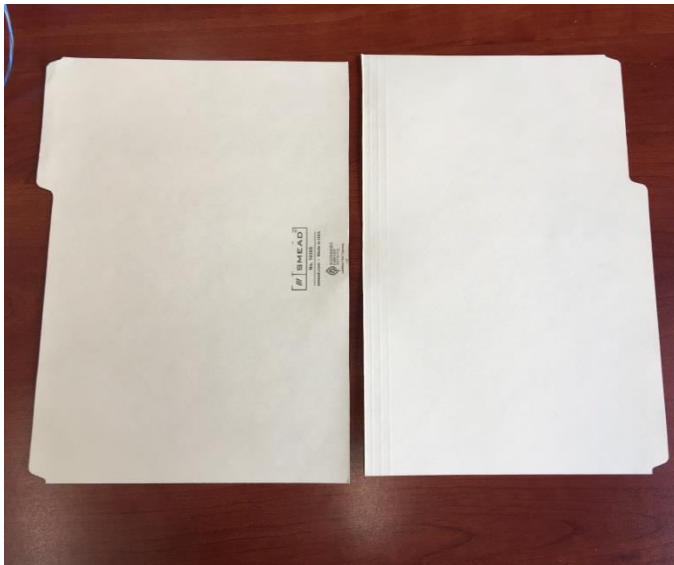
- Students can explain what the traditional masks represented and when they were used.
- Students successfully made a raven mask and used it during a celebration dance.
- Students can successfully say and know the meaning of the Sugt'stun/Eyak vocabulary words.

## ***STEP-BY-STEP DIRECTIONS FOR THE RAVEN MASK***



### **Materials list for Raven Mask:**

- File folders (one folder can be used for 2-4 students depending on size)
- Black construction paper
- Glue sticks
- Scissors
- Pencil
- Black Markers
- Staplers
- String
- Heavy tape (masking or package)



### **FOR MASK SHAPE:**

#### **Step 1:**

Using the file folder-  
Cut the file folder in half along  
crease.



#### **Step 2:**

Fold one side of the file folder in  
half.

NOTE: If desired, cut the folder in  
half so it will make two masks.

**Step 3:**

Draw an eye shape about ½ inch from fold (depends on space between eyes)

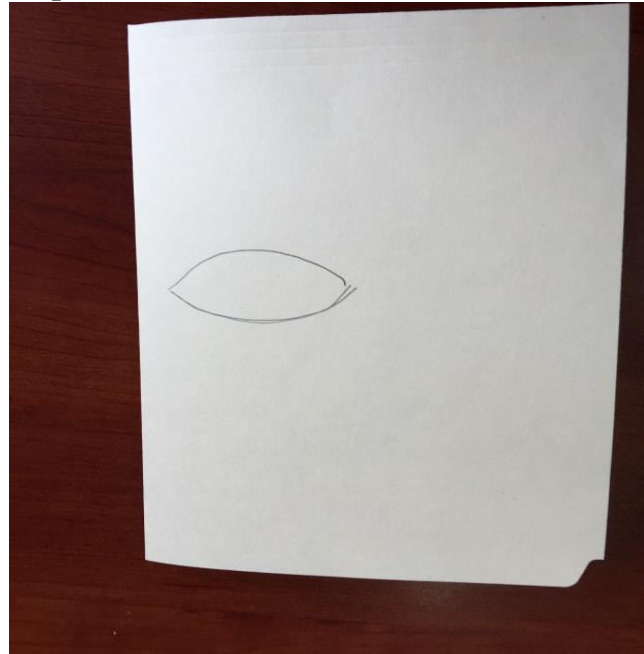
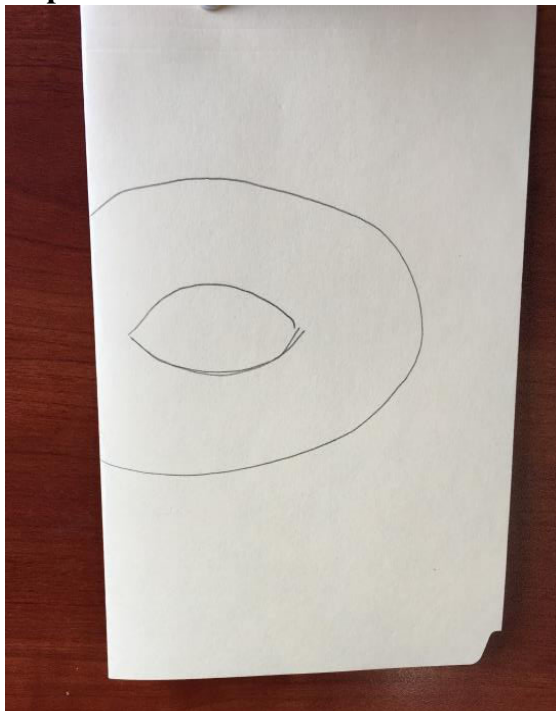
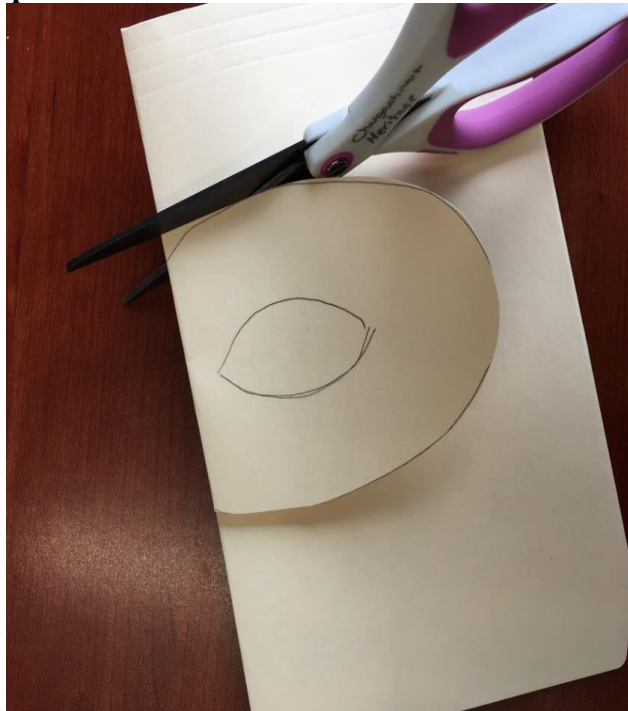
**Step 4:**

Draw the shape of eye mask desired

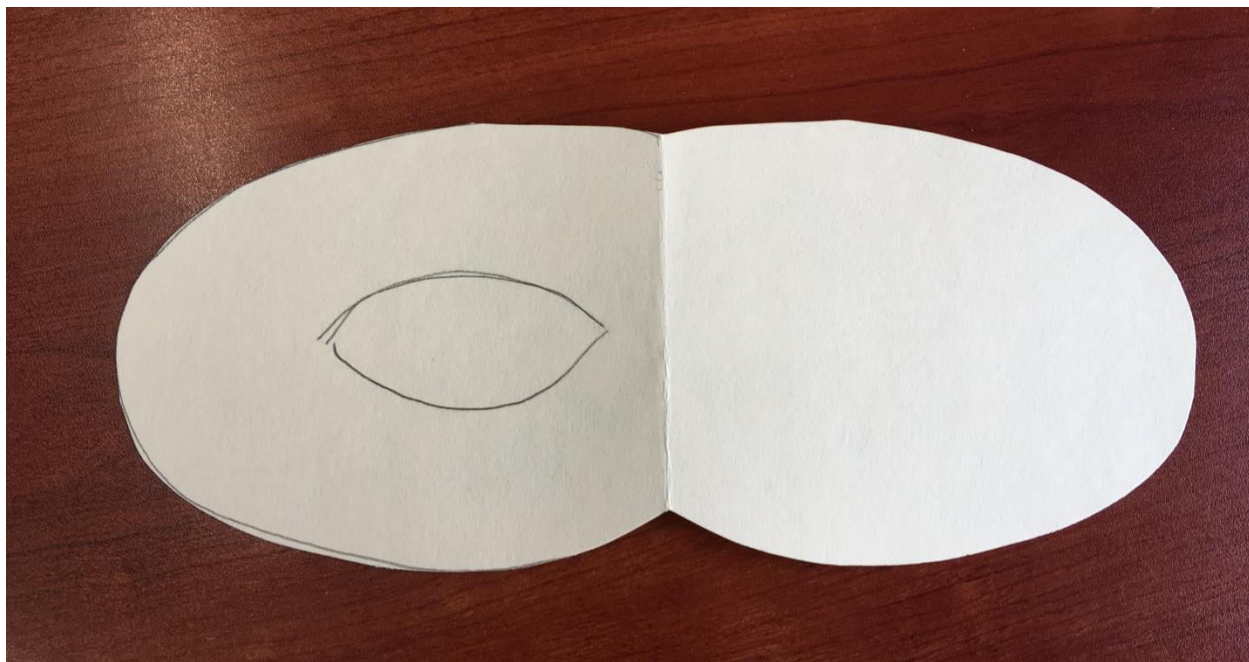
**Step 5:**

Cut out the shape of mask

**NOTE:** If desired to make two masks from the folded folder, draw two eye shapes one above the other- leaving plenty of space above and below each eye for two mask shapes. Cut across between each eye.

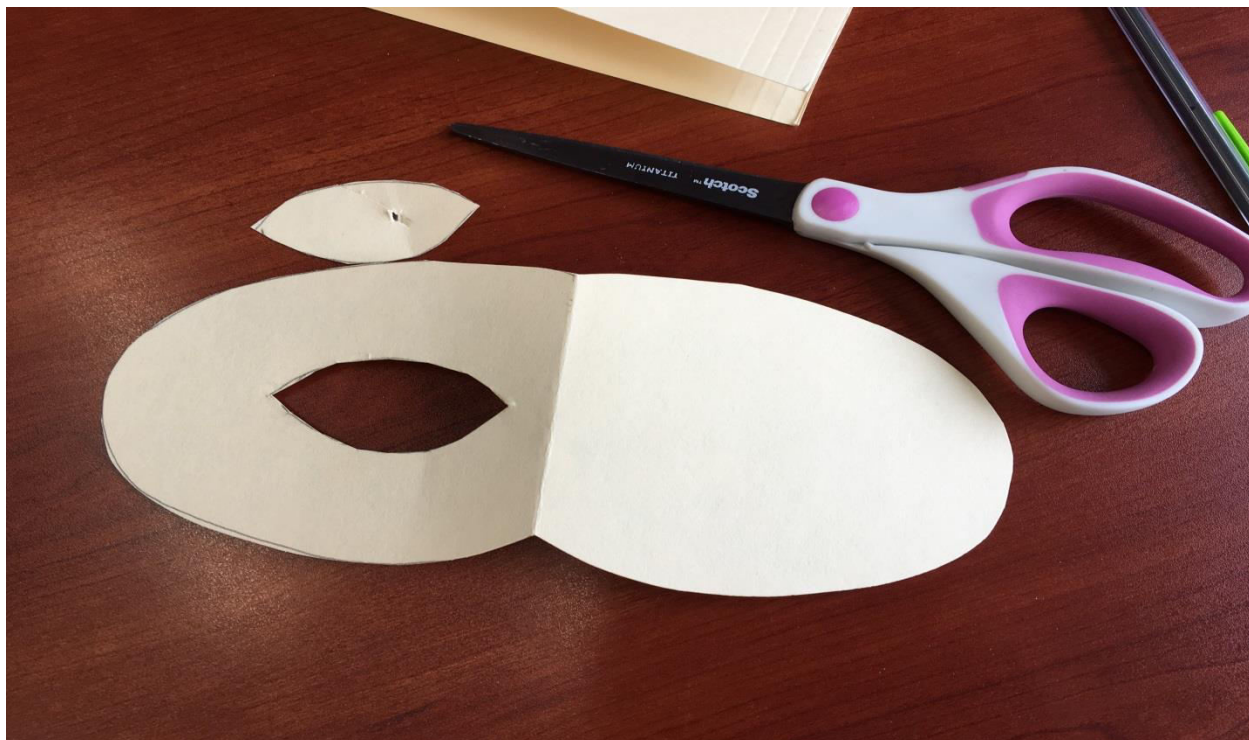
**Step 3****Step 4****Step 5**





**Step 6:** Cut out the eye shape.

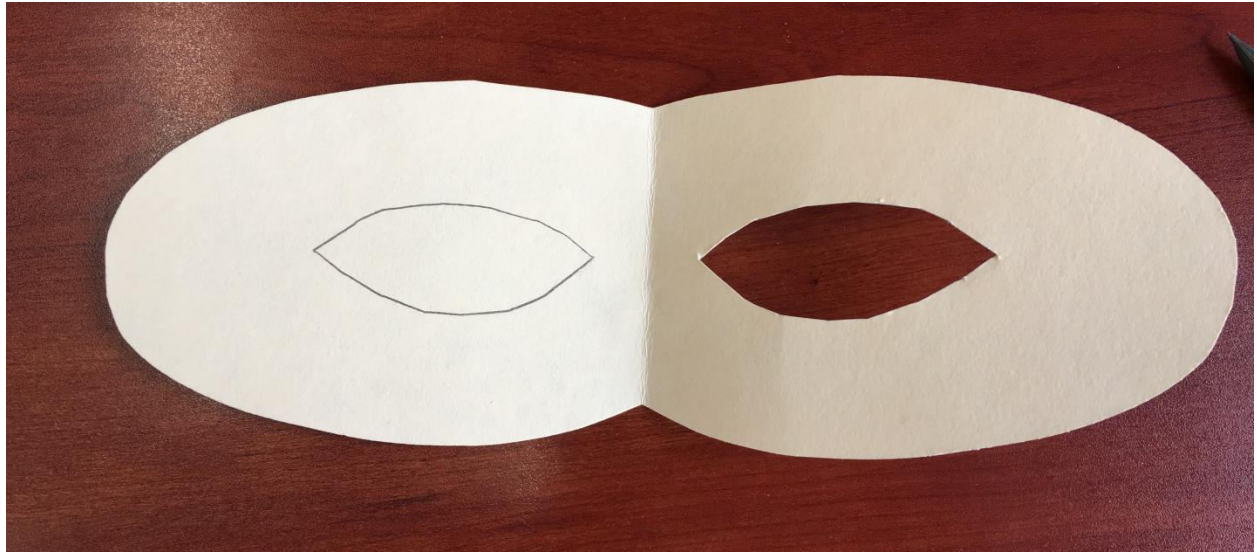




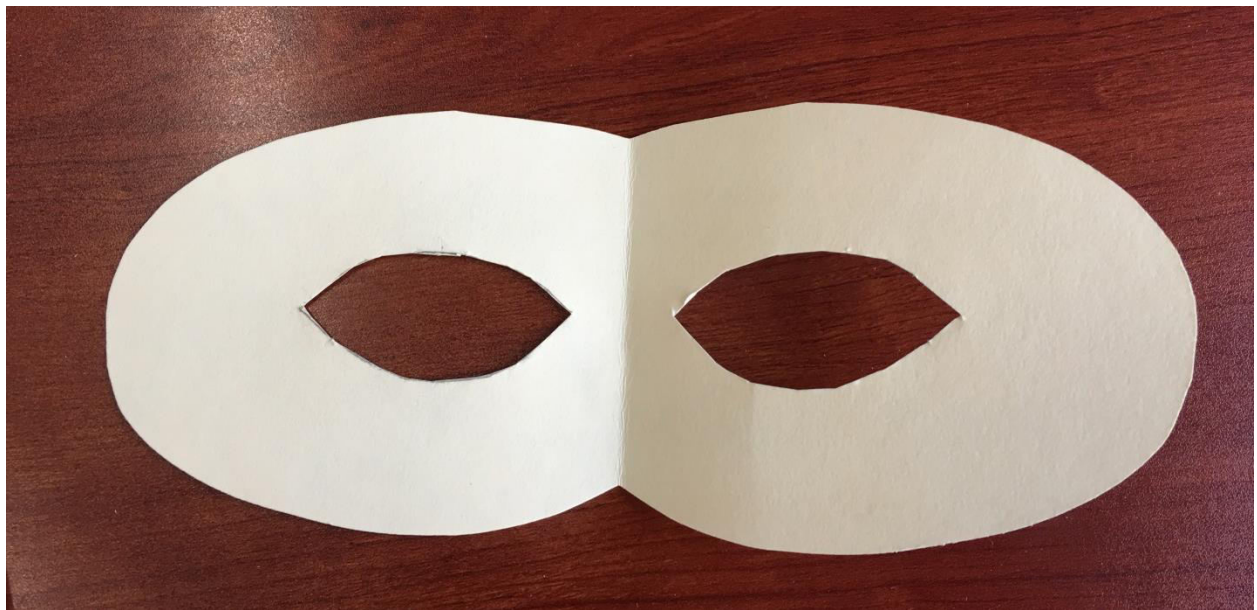
**Step 7:** Fold over the cut out eye and pencil in the eye shape on the other side.







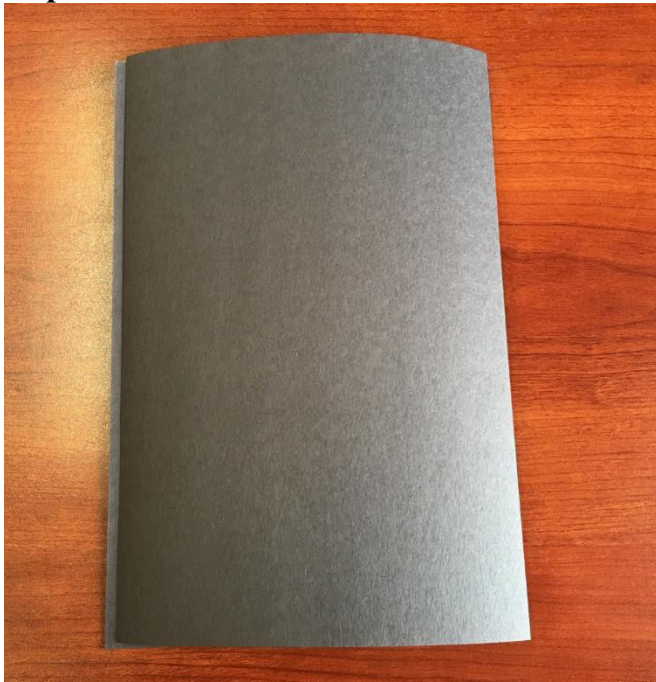
**Step 8:** Cut out the other eye.



**Finished mask form!**

**NOW FOR THE FEATHERS.... GRAB THE BLACK CONSTRUCTION PAPER!**

**Step 9**



**TO MAKE FEATHERS:**

**Step 9:**  
Fold the paper in half.

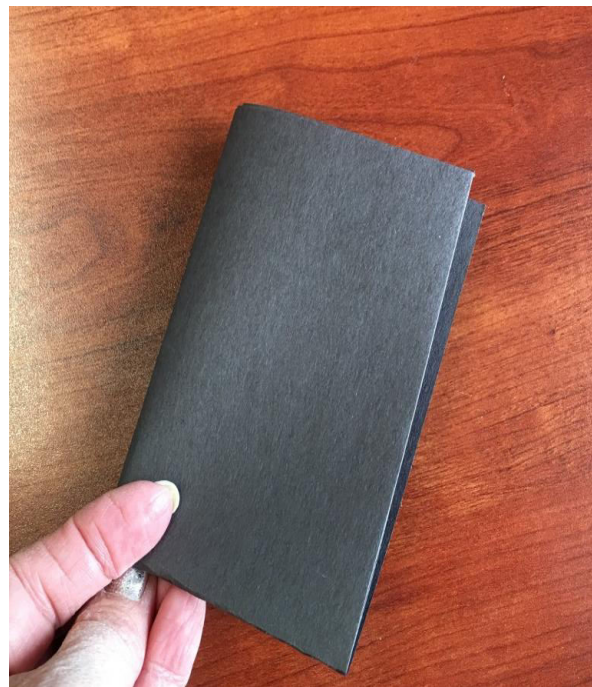
**Step 10:**  
Fold it in half again.

**Step 11:**  
Fold it one more time.

**Step 10**



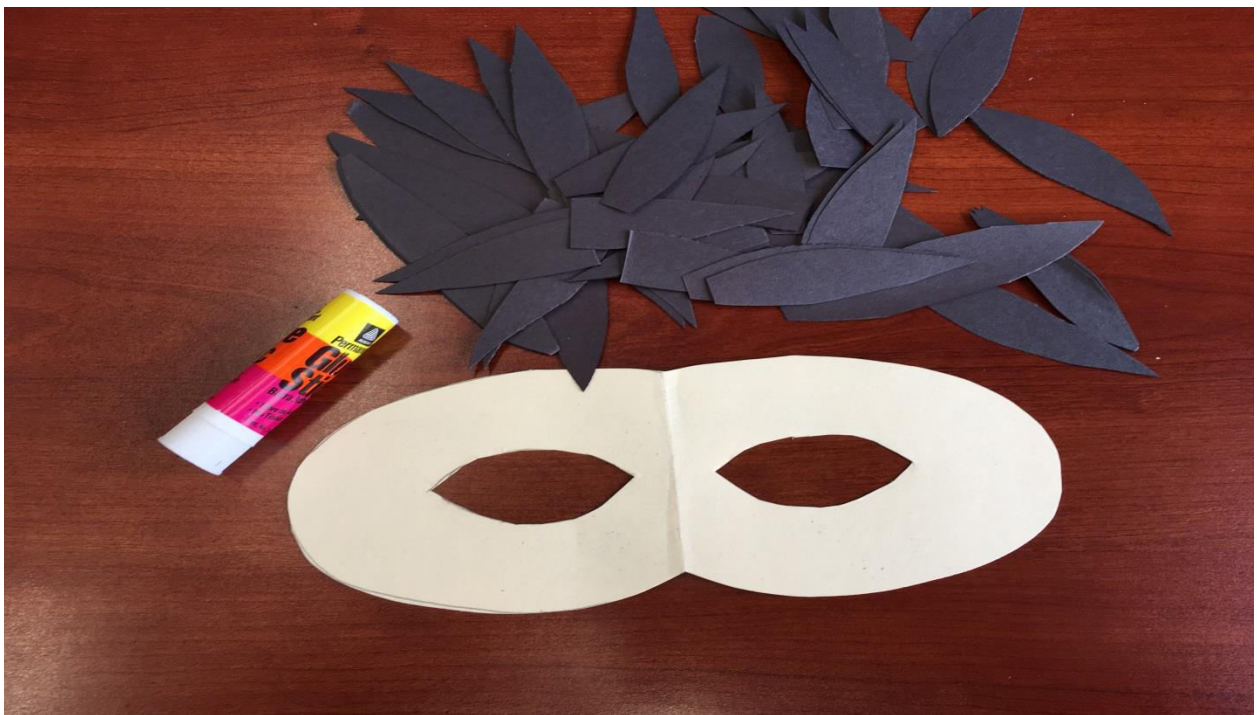
**Step 11**







**Step 12:** Cut out feather shapes! Cut enough to cover mask. Now get ready to glue them on mask form!





**Step 13:** Start gluing the feathers around the outside of mask.







**NOTE:** Once finished gluing all around outside, then start gluing feathers working towards eyes, layering the feathers.



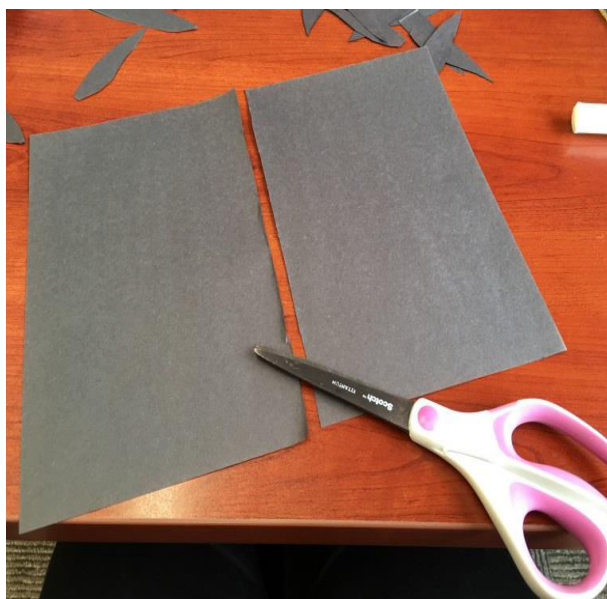




Keep layering feathers, you may need to cut out around eyes again.

### **NOW READY FOR THE BEAK!**

Grab another sheet of black construction paper. **Step 14:** Cut the paper in half.

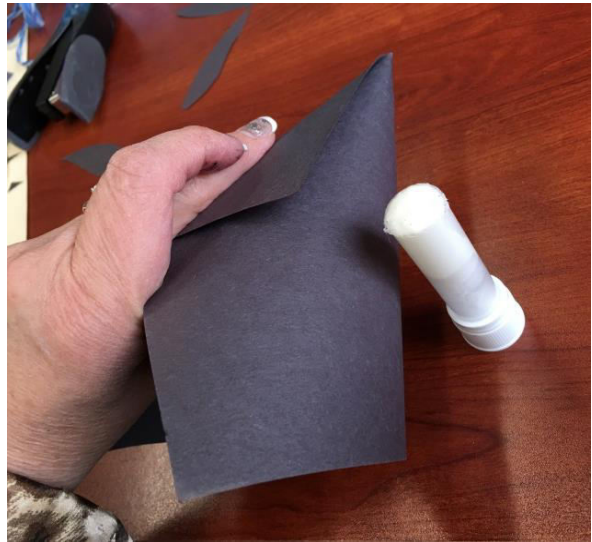




**Step 15:** Roll into cone shape.



**Step 16:** Glue the end to cone.



**Step 17:** On even side, snip  $\frac{1}{2}$  in. about 4-5 times. **Step 18:** Bend the snips so beak can lay flat.



**Step 19:** Put glue on the bottom of flaps.



**Step 20:** Place beak on mask and press.





**Step 21:** Trim the bottom of beak



**Step 22:** Fill in holes with more feathers.



**Step 23:** Using a black marker, make nostrils on beak.



**Step 24:** Using a black marker, outline the eyes and embellish on feathers if desired.





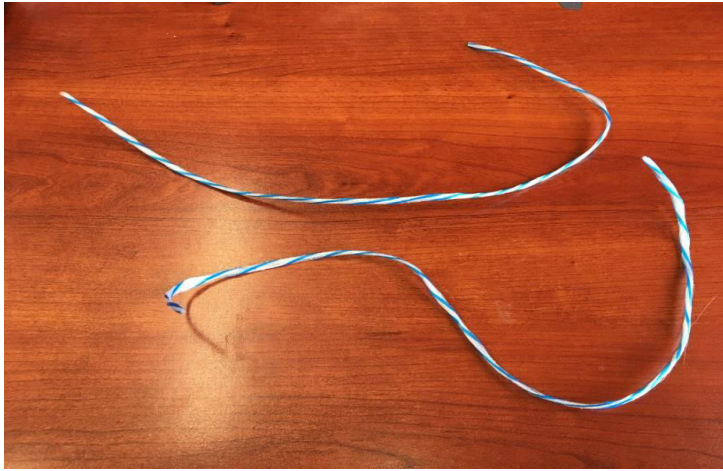


**Step 25:** Using a pen or pencil, roll some of the feathers to make it more 3D.



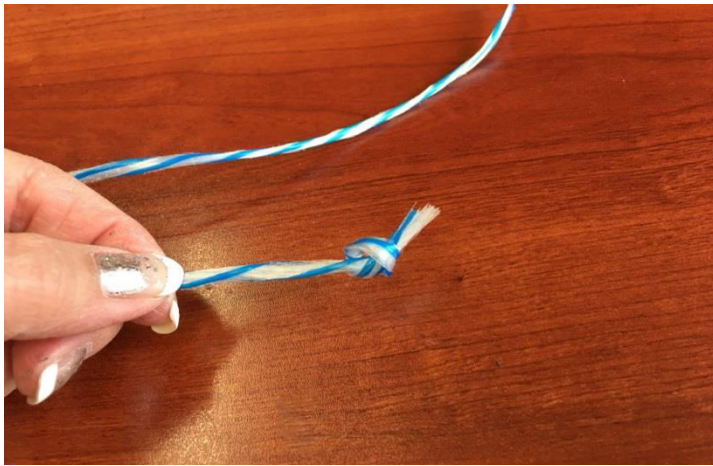
**Optional:** Embellish with real feathers, glitter, etc.

## NOW TO MAKE THE TIES!



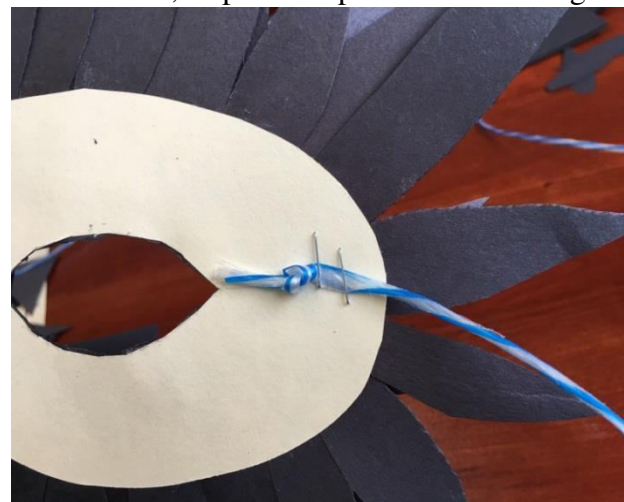
**Step 26:** Grab the string, cut two pieces about 10 inches long for each.

Need two strings per mask, if have not cut them already.



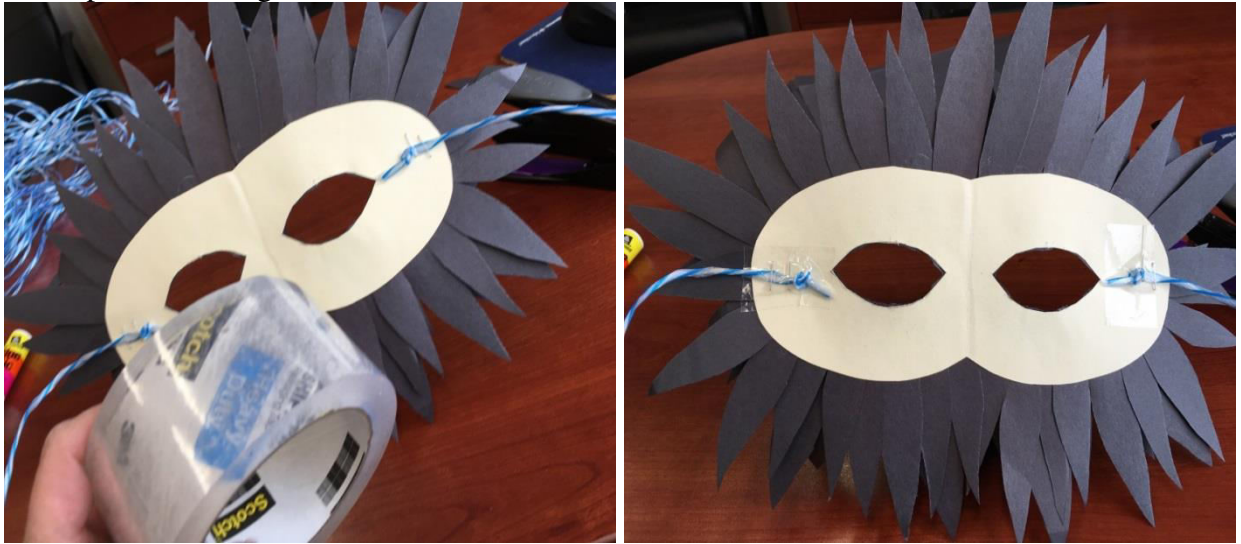
**Step 27:** Make a knot on one end of each string.

**Step 28:** Staple string, knot side towards eye on side of mask, staple a couple times for strength.





**Step 29:** Reinforce ties strength by using heavy tape like masking or packing tape and tape over the staples and string on each side of mask.



**Step 30:** Finish touch ups, glue feathers over the staples to cover them up.



**Ready to tie the mask onto the students faces!**



**Finished Raven Mask! Caa!**

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<sup>i</sup> Crowell, A.L., Steffian, A.F., Pullar, G.L., *Looking Both Ways-Heritage and Identity of the Alutiiq People*, pp. 191-192

## CELEBRATIONS: REGALIA HEADBAND GR: PREK-2 (LESSONS 8-9)

### Elder Quote/Belief:



*“Head regalia  
was used during ceremonies by both  
men and women.  
I have created a simple head band  
style for kids to enjoy making and  
dancing with in this lesson.”*  
-Mary Babic, Cordova

### Grade Level: PreK-2

**Overview:** The Chugach people used regalia as an expression of themselves. The head bands/ beaded head dresses represented individual designs and often would show how successful the hunter was because of the ability to trade for beads with pelts of animals. The more furs the hunter traded, the more goods were traded and the ability to have a longer beaded head dress.

### Standards:

<i>AK Cultural:</i>	<i>AK Content Science:</i>	<i>CRCC:</i>
<b>B2:</b> Make effective use of the knowledge, skills, and ways of knowing from their own cultural traditions to learn about the larger world in which they live.	<b>F1:</b> Develop an understanding of the interrelationships among individuals, cultures, societies, science, and technology.	<b>CE4:</b> Students should have knowledge of traditional dance attire: Dance regalia Bentwood visor/head dress Masks

**Lesson Goal:** The students will learn how to make a traditional headband.

**Lesson Objective(s):** Students will:

- Make a traditional headband to wear while dancing at the mini celebration.
- Learn the Sugt'stun/Eyak vocabulary words

### Vocabulary Words:

Sugt'stun Dialects

English:	Prince William Sound:	Lower Cook Inlet:	<a href="#">Eyak:</a>
headband			weeg
beads			<a href="#">kAwuud</a>

### **Materials/Resources Needed:**

- Suede
- Plastic Pony Beads
- Fisherman's Hanging Twine
- Lighter
- Felt
- Scissors
- Leather Hole Punch
- Tacky Glue
- Rotary Cutter, Mat and Ruler

### **Books:**

*Living our Cultures, Sharing our Heritage, The First Peoples of Alaska*, Crowell

### **Teacher Preparation:**

- Invite an Elder/Recognized expert who can share their knowledge of traditional materials used to stay warm and dry in our climate.
- Review with students the proper ways to show respect for the guest speaker.
- Review the activities plan.
- Locate supplies needed.
- Prepare a headband to use as an example for students to see.
- Depending on age group, one may want to prepare the headband or certain steps (especially cutting out the twine lengths and melting the ends) prior to activity:
  - **To prepare headband for students**
    1. Cut the suede into 1 ¼ wide by 14 inches pieces. **(Step 1 Photo)**
    2. Mark middle on backside of headband.
    3. Fold each end to the middle mark. Make a mark at middle of fold. Headband should now have three marks on the backside. **(Step 2 Photo)**
    4. Punch three holes on bottom of headband from end of headband to first mark. Do this exact hole punch on the other end of headband, **(Step 3 Photo)**
    5. Punch a hole in middle of strap, on both ends for the ties. There should now be eight holes. **(Step 4 Photo)**
    6. Cut six lengths of fisherman's twine at 10 inches for bead dangles.
    7. Cut two lengths of twine at 15 inches for ties.
    8. **ADULT** - Melt the ends of every twine with a lighter so ends do not fray, and recommend before giving out the twine pieces to students.
    9. Fold the twine in half and pull through the bottom holes on headband. **(Step 6 Photo)**
    10. Take the bottom string and bring through loop. **(Step 7A Photo)**
    11. Loop the ties through on each end. **(Step 7B Photo)**
    12. Put beads onto the ends of the twine. **(Step 8 Photo)**
    13. Cut 1 inch felt squares for students to glue onto the headband in desired design. **(Step 8 Photo)**
    14. Headband is now ready for students.



**Opening:**

One piece of traditional regalia worn during dance, ceremonies and events the headband. The head regalia usually reflected one's family, prestige, clan and/or personal expression. Women and young girls wore different head regalia for festivals, feasts, weddings, and ceremonial events.

The colors and patterns used were identifiers of family/village one was from. The length of the beads on the head regalia showed how wealthy or successful the hunter in family was because the sea otter pelts were traded for the beads. The other determination of head regalia design was roles played in community, chief, shaman, etc. What was the purpose of each type of head regalia and what it said about the culture?

To put this into perspective, let's think about today, what does what you wear say about you? What does it say about your friends? How about your family? Does it say anything about your community? Does what materials are available? How does trade impact the development of clothing? How do clothing styles change over time? What influences these changes?

We will learn a dance and use our headband to perform on the last day when we have our mini celebration. Today, we will make our own headband with the design and beads of your choice.

**Activities:**

1. Pass around the headbands and beads on a paper plate to each student.
2. Student will string a couple beads onto each twine.
3. Teacher will tie a knot, cut excess twine, and burn the ends so they will not fray.
4. Students will glue three squares onto the headband with glue.
5. Students will try on the headband.

**Assessment:**

- Students are able to repeat and point to the Sugt'stun / Eyak vocabulary words.
- Students created their own headband and perform with it at their celebration at school.
- Students are able to explain the design on their headband.

# Step-By-Step Photos for the Headband Regalia

Photo of Supplies Needed



## Materials Needed for Simple Headband Regalia:

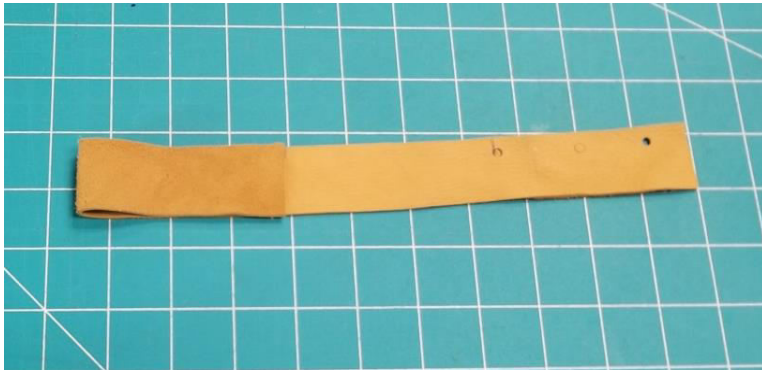
- Suede (enough for every student to get a 1 ¼ x 14 inches strip)
- Felt- different colors for designs on headband
- Leather Hole Punch
- Nylon Twine (spool that accommodates enough for the bead dangles and ties)
- Pony Beads – variety of colors
- Scissors, Rotary Cutter
- Tacky Glue (Or glue that works on leather/fabric)
- Fabric cutting mat
- Measuring non slip transparent ruler





### **Step 1: Cut Strips for Headband**

- Cut the suede into 1 ¼ wide by 14 inches piece- one for each student.



### **Step 2: Making Marks**

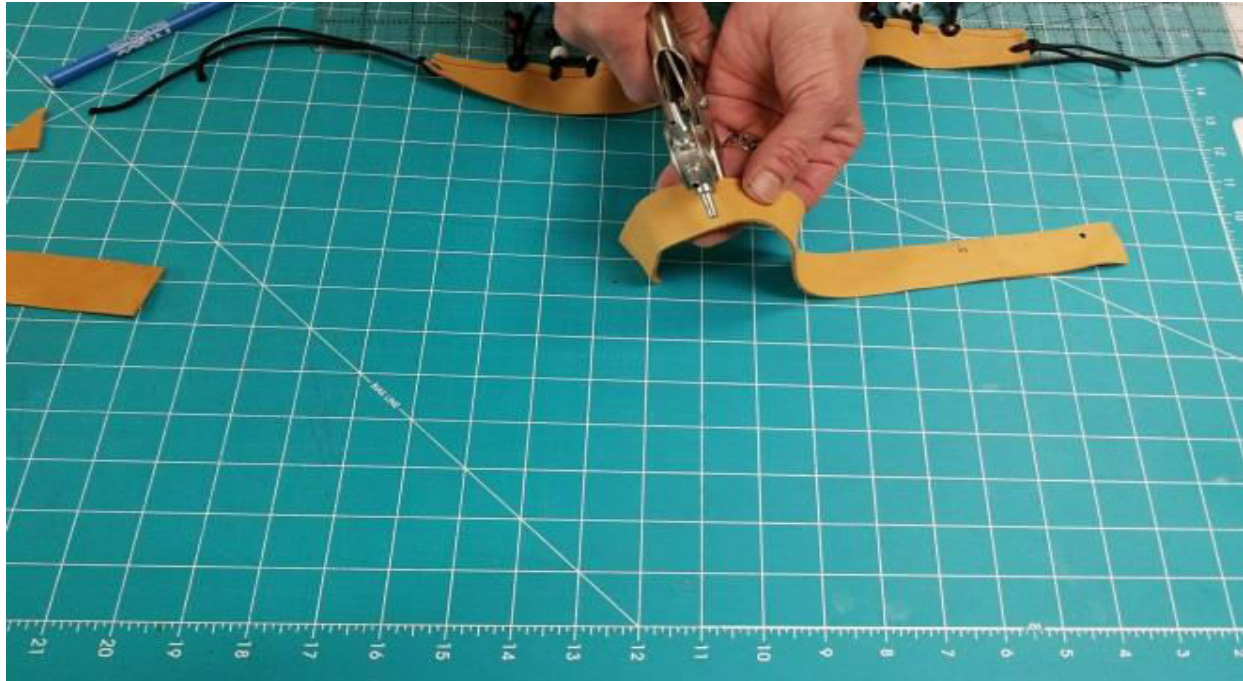
- Mark middle on backside of headband
- Fold each end to the middle mark.
- Make a mark at middle of fold.
- Headband should now have three marks on the backside.



\*Markings shown on back of finished headband

### **Step 3: Punch Out Holes**

- Punch three holes on bottom of headband from end of headband to first mark.
- Do this exact hole punch on the other end of headband



### **Step 4: Hole for Ties**

- Punch a hole in middle of strap, on both ends for the ties. There should now be eight holes.





### **Step 5: Cut Twine Pieces**

For each student:

- Cut six lengths of fisherman's twine at 10 inches for bead dangles.
- Cut two lengths of twine at 15 inches for ties.



### **Step 6: Melting Twine Ends**

- **ADULT** - Melt both ends of every piece of twine with a lighter, so ends do not fray.
- Suggest melting the ends **BEFORE** tying twine to the headband.

### **Step 7: Tying Twine to Headband**

- Fold the twine in half and pull through the bottom holes on headband. (**Step 7A Photo**)
- Take the bottom string and bring through loop. (**Step 7B Photo**)



**Step 7A**



**Step 7B**



#### **Step 8: Beads and Décor**

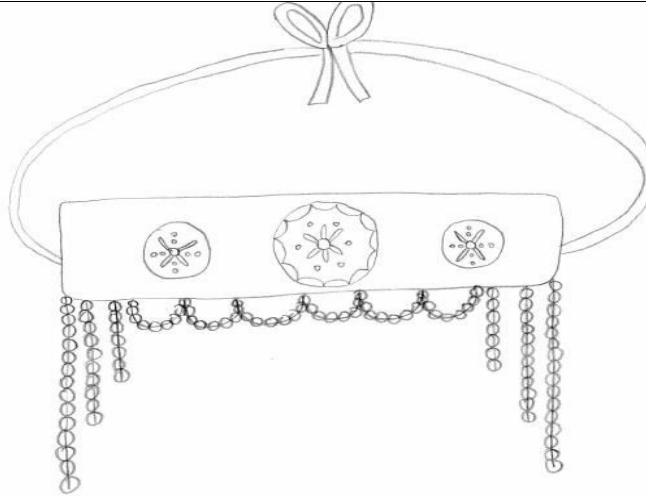
- Place beads on each twine piece and can cut to length. (ADULT – again, melt ends if cut shorter.)
- Knot ends.
- Glue the felt squares onto headband for desired design.

**-TA DA! Finished Headband Regalia!**



**Note:** One can adapt this headband lesson to include more beading for the next grade level as shown with lesson made by Patience Anderson-Faulkner and Amanda O'Brien as follows.

## Headdress Instructions



1. Students will need about 3 by 10 inch piece of felt, string, beads, a needle, and two pieces of yarn.
2. Tie a knot at one end of your thread and attach it to the end of your felt.
3. String on beads to create your first stand of beads. Bring your needle and thread back up through all of the beads except the very end bead. This will allow the beads to stay attached.
4. Move your needle and thread over a little on the felt and do the same thing to create your next strand of beads. You should make this strand a little shorter than your first strand.
5. Repeat the last step. This time make the stand of beads even shorter than the last strand. This should create a staggered effect.
6. Do the same exact steps 2-5 on the other end of your felt. This will keep things symmetrical.
7. Now you will start to create the “U” shaped dangling bead strands.
8. String on the same amount of beads as your shortest strand. This time do not go back up through the beads. You will just attach to the felt creating the “U” shape.
9. Once you attach your first “U”, bring your needle and thread back down through the last bead you attached. This will allow you to attach more beads to create the next “U”.
10. Keep repeating steps 7-9 until you have completely filled the space remaining.
11. Now sew on and attach the two pieces of yarn on each side of the felt. This will allow the students to be able to tie the headdress onto their heads.

This next step is for more advanced students. Students can create a beaded design on the front of the headdress. For the younger students, you can just use markers to create a design.



Patience Anderson-Faulkner teaching students how to make headband regalia during Cordova Culture Week.









## CELEBRATIONS: POTLUCK/POTLATCHES (LAST LESSON FOR EVERY UNIT)

**Elder Quote/Belief:** “We all started together from Alaganik, and Old Town [Cordova], and Eyak [village where Lake Eyak drains into the Eyak River]. It took us three days to get to Katalla. We stayed there a week. Then they sent a one-mast sloop to take us over to that island. We stayed on the island a couple of days before they gave the potlatch. The first day there was a big feed. The second day they gave us the blankets and the calico [cloth]. The potlatch began early in the morning and lasted until late at night. The house was so crowded that we kids were outside looking in through the windows.”

—Galushia Nelson, *The Eyak Indians of the Copper River Delta, Alaska*, p. 181

### **Grade Level:** PreK-2

**Overview:** Potlucks/Potlatches were an important culminating event of celebrations. Depending upon where the community is located and what type of event is being celebrated, would determine whether a potluck or potlatch was done. The people of the Chugach Region would wear their best regalia, and the singing, dancing, storytelling, gifting and feasting brought the communities together.

“The principal ingredients of any feast consisted in singing, dancing and -not least, of course – extravagant eating. Some feasts were also combined with a distribution of gifts as the Indian potlatches, and in some cases masks were worn.”

—*The Chugach Eskimo*, p. 108-109

The term “potlatch” as used by the natives means feasting and distribution of gifts; dancing and singing were the usual accompaniments but did not in themselves constitute a potlatch. ~During the regular potlatch ceremonies the hosts would make a noise like their clan animal (Eagle, Raven, or Wolf- we do not know if the Bark House People has a special cry), and the guests would ask: “What do the Eagles want?” or “What does the Eagle want?” for example.

— *The Eyak Indians of the Copper River Delta, Alaska*, p. 169-172



Illustrated by Mark Matson, Provided by Arctic Studies Center, Smithsonian Institute

**Standards:**

<i>AK Cultural:</i>	<i>AK Content Science:</i>	<i>CRCC:</i>
<b>A 1</b> Culturally knowledgeable student is well grounded in the cultural heritage and traditions of their community. Students who meet their cultural standard are able to: assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member	<b>F 1</b> A student who meets the content standard should: develop an understanding of the interrelationships among individuals, cultures, societies, science and technology:	<b>CE 9</b> Students should have respect and appreciation for their own culture as well as the culture of others.

**Lesson Goal:** To learn about a traditional Sugpiaq potluck and/or Eyak potlatch ceremonies.

**Lesson Objective(s):** Students will:

- Correctly describe a traditional potluck/potlatch.
- Organize a potluck/potlatch feast.

**Vocabulary Words:**

## Sugt'stun Dialects

English:	Prince William Sound:	Lower Cook Inlet:	<a href="#">Eyak:</a>
Eating			k'uwah
Singing	atuhtut They are singing	atuhtut They are singing	Singer, I'm singing something k'uxtsinh
Dancing	agnguahtua (I'm dancing)	agnguahtua (I'm dancing)	i-gwa
Celebrations			Qi'ida'sdi'ehdzl

**Materials/Resources Needed:**

- Elder or Recognized Expert
- Large area to accommodate eating and dancing
- Paper plates, bowls, utensils, napkins, serving utensils
- Volunteers to bring in food for potluck/potlatch
- Attached checklist for volunteers assigned to oversee certain tasks, i.e., set-up, clean-up, bringing food, displays, emcee, etc.

**Books/ Documents:**

- Birket-Smith, Kaj. [The Chugach Eskimo](#)
- Birket-Smith, K. and DeLaguna, F. [The Eyak Indians of the Copper River Delta, Alaska](#)
- Crowell, A. et.al. *Looking Both Ways: Heritage and Identity of the Alutiiq People*

**Videos/Websites:**

- Tamamta Katurlluta- A Gathering of Tradition and Friendship by Pratt Museum in Homer
  - <https://youtu.be/FRyHIMe9oIM>
- Native Village of Eyak Sobriety Celebration
  - <https://www.youtube.com/watch?v=NCz2uWOacoE>



- <https://www.facebook.com/NativeVillageofEyak/videos/thats-a-wrap-on-another-successful-sobriety-celebration/182889345982937/>

### **Teacher Preparation:**

- Invite Elder and review the ways to show respect to our Elders. Especially important that Elders are invited to be first in line to get food or if unable, be brought food.
- Invite guests to attend.
- Make copies of Potluck/Potlatch Feast Checklist for each student (attached)
- Depending upon the celebration, assign students to make or gather gifts for guests.
- Reserve area where potluck/potlatch will be held.
- Ask for volunteers (or students) to head certain tasks, i.e., emcee, food set-up, singing and dancing area, blessing of food, etc.)
- Display students projects created throughout the unit.
- Allow students ample time to practice dance(s) they will perform at celebration.

### **Opening:**

How many of you attended a potluck or potlatch? If so, which one? Who attended? What happened during the potluck or potlatch? Do you know how it compared to a traditional potluck/potlatch that happened a long time ago?

Birket-Smith reported that a Chugach Alutiiq Feast of the Dead was held each August in Prince William Sound, until about the 1880s. The wealthier villages of Nuchek, Palugvik, Montague, and Chenega took turns hosting the event, which was attended by guests from all of the surrounding settlements. The Feast of the Dead was celebrated in addition to the individual memorial feasts given forty days after death...

The Feast of the Dead in Prince William Sound began with a week or more of singing and dancing in the plank smokehouse. Comical dances were performed with masks. The musicians played large drums, and the dancers wore red paint around their eyes and on their chins. At the lavish feast that followed, the hosts gave away furs, food, and other gifts to the poor, asking each recipient to remember the deceased. Other gifts were burned sending them directly to the sky-world where the ancestors lived. Masks used in the Feast of the Dead were placed in caves after the ceremony.” –*Looking Both Ways*<sup>1</sup>

Potlucks/Potlatches were an important culminating event of celebrations. Depending upon where the community is located and what type of event is being celebrated, would determine whether a potluck or potlatch was done. The people of the Chugach Region would wear their best regalia, and the singing, dancing, storytelling, gifting and feasting brought the communities together.

“The principal ingredients of any feast consisted in singing, dancing and -not least, of course – extravagant eating. Some feasts were also combined with a distribution of gifts as the Indian potlatches, and in some cases masks were worn.” –*The Chugach Eskimo*, p. 108-109

The term “potlatch” as used by the natives means feasting and distribution of gifts; dancing and singing were the usual accompaniments but did not in themselves constitute a potlatch. ~During the regular potlatch ceremonies the hosts would make a noise like their clan animal (Eagle, Raven, or Wolf- we do not know if the Bark House People has a special cry), and the guests would ask: “What do the Eagles want?” or What does the Eagle want?” for example.

– *The Eyak Indians of the Copper River Delta, Alaska*, p. 169-172

At the end of each unit in the Celebrations kit, a potluck/potlatch is an important component that incorporated the singing, dancing, storytelling, and sharing with others. We are going to organize a potluck/potlatch that showcases the projects we created, songs and dances we learned and share what we learned with others.

### **Activities:**

#### **Class I:**

1. If available, introduce the Elder or Recognized Expert guest to share their traditional ecological knowledge (TEK) regarding potlucks/potlatches that were held in the past and what were the preparations needed to make the celebration successful. Ask Elder if they would like to do the blessing of the food.
2. Depending on age group, can discuss (or assign students to research) traditional potlucks/potlatches that were held in their communities/areas.
  - a. Which type was celebrated in the area?
  - b. When were the potlucks/potlatches typically held?
  - c. What did they do during these potlucks/potlatches?
  - d. How long did they usually last?
  - e. Are the potluck/potlatch held today? If so, are they the same? Different? If different, how are they celebrated today?
3. Allow time to watch videos of various celebrations held around the Chugach Region.
4. Determine what is needed for celebration potluck/potlatch. It can be a simple one (similar to honoring Elders potluck, First Fish, or Culture Week) or more elaborate one that lasts for days (similar to the Sobriety Celebration in Cordova or Tamamta Katurlluta Celebration in Homer).
5. Hand out the *Potluck/Potlatch Feast Checklist* (attached) and discuss what needs to be done according to which event celebrated.
6. Allow students to sign up for specific jobs, bringing of food/supplies (or ask others to bring food/supplies).
7. Gifts made or gathered, if desired.
8. Make an agenda for order of events, i.e. group that is first to sing and dance, projects displayed and explained, stories told, etc.
9. On day of event, double check that things are going to be done:
  - a. Set up tables.
    - ✓ Tables for maindishes, desserts, drinks and plates, utensils and napkins.
    - ✓ Tables and chairs for people to eat.
  - b. Students projects that were created, displayed or worn.
  - c. Area cleared for singing and dancing to be performed.
  - d. Write the Sugt'stun/Eyak word for the certain traditional foods shared and posted.
  - e. Ask an Elder, or guest, to lead prayer/blessing of food.

### **Assessment:**

- Students fully participated and/or organized a potluck/potlatch culminating celebration event.
- Students correctly say and used Sugt'stun/Eyak vocabulary words.



Rhoda Moonin, Tom Anderson during Chugachmiut Cultural Heritage Elder Potluck



Potluck held to honor the Elders who have helped provide priceless information and guidance for the Heritage Kit lessons development.

From left to right: Anesia Metcalf, Nancy Yeaton, Mary Babic, Barclay Kopchak, Helen Morris (hidden), Ephim Moonin, Darrel Olsen, Rhoda Moonin, Mark Hiratsuka, Nick Moonin, Patrick Selanoff, Patience Anderson-Faulkner, Pam Smith, Tom Anderson and Kari Brookover taking the photo.





First Fish Celebration Potluck held in Cordova. Photo courtesy of Darrel Olsen



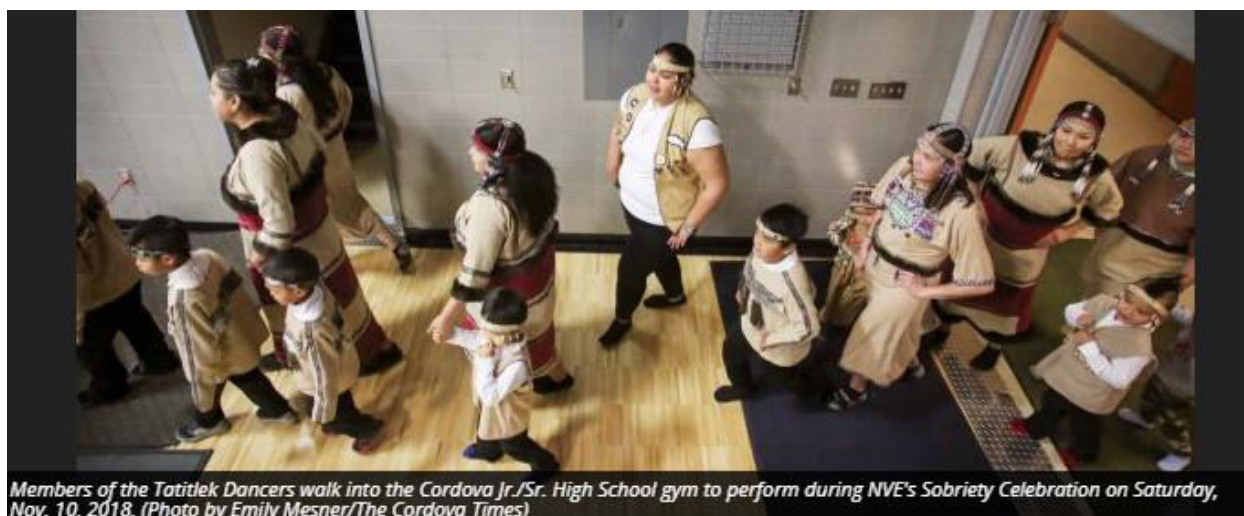
Sobriety Celebration in Cordova, Alaska





*From left, Todd Ladd, Bob Ladd, Matt Piche, and Jimmy Paley, prepare crab for NVE's Sobriety Celebration community traditional subsistence potlatch dinner on Saturday, Nov. 10, 2018. (Photo by Emily Mesner/The Cordova Times)*

The traditional subsistence potlatch featured a variety of seafood, including Dungeness and king crab, Sitka spot shrimp and razor and steamer clams, purchased by NVE. Moose was also offered at the potlatch, catered by Chris Belgarde, thanks to a subsistence permit for the village.



*Members of the Tattilek Dancers walk into the Cordova Jr./Sr. High School gym to perform during NVE's Sobriety Celebration on Saturday, Nov. 10, 2018. (Photo by Emily Mesner/The Cordova Times)*



Darrel Olsen during the 2018 Cordova Culture Camp, explained how the ancestors celebrated various activities such as First Catch. The person would share all of their catch with Elders and community members and end with a feast along with singing and dancing.



Ikumat Dancers leading a traditional dance with the students at the 2018 Cordova Culture Week Celebration





Students showing their masks they made during Cordova Culture Week Celebration



Beebles donated by Port Graham Tribal Council to share at the Cordova Culture Week Celebration Potluck





Tamamta Katurlluta Celebration in Homer, Alaska. Photo courtesy of Pratt Museum



Nanwalek Seal Dancers at the Tamamta Katurlluta Celebration in Homer, Alaska.  
Photo courtesy of Pratt Museum



Traditional foods shared at 2010 Gathering Potluck. Photo courtesy of Pratt Museum.

<sup>†</sup> Crowell, A., Steffian, A., & Pullar, G. *Looking Both Ways: Heritage and Identity of the Alutiiq People*. Fairbanks, AK: University of Alaska Press. 2001. pp.205-206



## Potluck/ Potlatch Feast Checklist

(NOTE: The number of food sign up will depend upon how many people attending)

**Set-up tables and chairs** (at least three people, or assigned classroom)

- 1.
- 2.
- 3.

**Clean up and put away tables and chairs** (at least three people, or assigned classroom)

- 1.
- 2.
- 3.

**Main Dishes** (see NOTE above)

- 1.
- 2.
- 3.
- 4.
- 5.

**Side Dishes/ Salads** (see NOTE above)

- 1.
- 2.
- 3.
- 4.
- 5.

**Desserts/ Snacks** (see NOTE above)

- 1.
- 2.
- 3.
- 4.
- 5.

**Drinks** (depending on amount of people attending, determines how many drinks needed)

Water

Coffee/Tea

Juice

**Dinnerware and Utensils:**

Plates, Bowls, Cups

Eating Utensils (forks, spoons, knives)

Napkins

Serving Utensils (big spoons, spatulas, ladles, tongs, etc.)

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