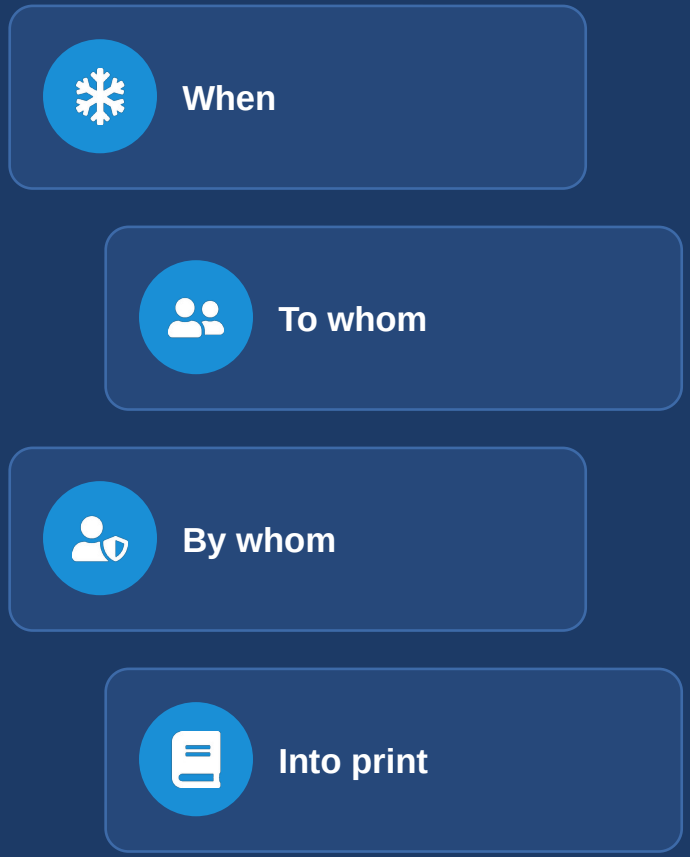
NBE3U Living Words, Lesson 4

Who Tells, When and to Whom

Protocols, ownership and Legends of Vancouver



Today's goals

We are learning…

- The customs that govern how oral texts are shared.
- To analyse what happens when an oral story enters print.

I can…

- Describe customs that govern who tells a story, when and to whom.
- Explain why some knowledge is protected rather than public.
- Analyse how Johnson frames Chief Capilano's stories.
- Identify questions of credit, permission and editing.

Today's plan

Time	What we're doing	You will…
0–10 min	**Hook**	Discuss
10–28 min	**Protocols**	Note
28–50 min	**Legends of Vancouver**	Read and analyse
50–65 min	**Access**	Sort
65–75 min	**Journal**	Write

Warm-up



Your grandmother tells you a family story. A classmate wants to put it in a book. What would you need before saying yes?

Sentence starters

“I'd need to ask…”

“It isn't mine alone because…”

“I'd want control over…”

How it works

- Pairs: 3 minutes.
- Use an imagined family; no need to share your own.



Big idea

In many Indigenous communities, a story is not free for anyone to tell. It may belong to a family or a Nation, be told only in winter, or be shared only with those ready to hear it. When a story moves into a book, who controls it then?

Customs that govern oral texts

By season

Some stories belong to a time of year; for example, certain Anishinaabe sacred stories are told in winter.

By readiness

Some teachings depend on the listener's age or stage of life.

By role

Elders, Métis Senators and Knowledge Keepers carry teachings.

By ownership

A story may belong to a family, a clan or a Nation.

Protocols

On page 1, in pairs:

1. Explain each custom in your own words.
2. Why might a community keep it?
3. Sort the five examples: protected or public?
4. Explain one choice.

A friendship and a book

In 1906, E. Pauline Johnson met Chief Joe Capilano (Sahp-luk) of the Squamish Nation in London, where he had led a delegation to King Edward VII. In Vancouver, he told her stories of the land.

Legends of Vancouver appeared in 1911. Johnson edited the stories freely. Chief Capilano died in 1910, before the book was published.

The foreword

These legends (with two or three exceptions) were told to me personally by my honored friend, the late Chief Joe Capilano, of Vancouver, whom I had the privilege of first meeting in London in 1906, when he visited England and was received at Buckingham Palace by their Majesties King Edward VII and Queen Alexandra.

To the fact that I was able to greet Chief Capilano in the Chinook tongue, while we were both many thousands of miles from home, I owe the friendship and the confidence which he so freely gave me when I came to reside on the Pacific coast. These legends he told me from time to time, just as the mood possessed him, and he frequently remarked that they had never been revealed to any other English-speaking person save myself.

E. Pauline Johnson (Tekahionwake), Legends of Vancouver (1911). Public domain.

Whose name?

But the Indian tribes do not know these peaks as "The Lions." Even the chief, whose feet have so recently wandered to the Happy Hunting Grounds, never heard the name given them until I mentioned it to him one dreamy August day, as together we followed the trail leading to the canyon. He seemed so surprised at the name that I mentioned the reason it had been applied to them, asking him if he recalled the Landseer Lions in Trafalgar Square. Yes, he remembered those splendid sculptures, and his quick eye saw the resemblance instantly.

E. Pauline Johnson (Tekahionwake), Legends of Vancouver (1911). Public domain. The Squamish name for these peaks is Ch'ich'iyúy Elxwíkn, “Twin Sisters.”

From voice to book

On page 2, in groups:

1. Find evidence of how Johnson credits Capilano.
2. How does she describe the gift?
3. What doesn't the foreword tell us?
4. Whose stories are these now?

Why some knowledge isn't public

Factor	How it affects access
Elders and Knowledge Keepers protect sacred knowledge	Some teachings are shared only in the right context
Fewer speakers of Indigenous languages	Some oral texts can be heard only in their language
Past laws restricted ceremonies	Practices went underground or were broken (Lesson 6)
Books and recordings	Can spread a story without its protocols

Journal entry

In your listening journal:

1. What surprised you about story protocols?
2. Was Johnson right to publish? Explain.
3. One question you would ask a Knowledge Keeper (Lesson 10).
4. 80 to 100 words.

Check yourself

Be honest. This helps you choose what to work on next.

Success criteria	Not yet	Almost	Got it
I can describe customs that govern who tells a story, when and to whom.			
I can explain why some knowledge is protected rather than public.			
I can analyse how Johnson frames Chief Capilano's stories.			
I can identify questions of credit, permission and editing.			

Exit ticket

1. One custom that governs an oral text.

2. One question raised by Legends of Vancouver.

3. Why protected knowledge isn't “lost.”

Next class: Figures of the Oral Tradition.

Teacher reveal

Protocols: key points

When: Some stories belong to a season (for example, certain Anishinaabe sacred stories are told in winter).

To whom: Some teachings depend on the listener's age or readiness.

By whom: Elders, Métis Senators and Knowledge Keepers carry teachings; some stories belong to a family, clan or Nation.

Johnson's foreword: She credits Chief Joe Capilano by name, presents the stories as a gift of friendship, and claims no other English speaker had heard them.

Questions: Did he agree to publication? She edited freely, and he died before the book appeared. Whose book is it?

Access: Protected knowledge is not “lost”: it is held by the people responsible for it.