THE INDIAN READING SERIES: Stories and Legends of the Northwest is a collection of authentic material cooperatively developed by Indian people from twelve reservations. Development activities are guided by a Policy Board which represents the Indian community of the Pacific Northwest. The Pacific Northwest Indian Reading and Language Development Program Policy Board members are:

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A Fishing Excursion
Level V Book 8

Developed by the Muckleshoot Curriculum Committee
Charlotte Williams, Coordinator
Written by Charlotte Williams
Illustrated by Arlene Sevdy
Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory
Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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Printed and bound in the United States of America
A Fishing Excursion
The young boys, Beulups (Baa loops) and Cha-Za-Hub (Cha’ tsa hub), were sitting by the river watching their father. Father always brought the boys to the river with him because he wanted them to learn to be fishermen. The boys also wanted to be the best fishermen and be able to provide lots of fish for their families to eat.

Their favorite way to eat fish was dried. They also enjoyed fish when it was boiled, fried, baked or roasted over the open fire. They loved fish any way it was fixed.

One day, while they were fishing with Father, they wondered how he knew the different names for the fish. They also wondered how their mom knew how to prepare the different kinds of fish. Today they decided to ask Father how the different kinds of salmon got their names.
They noticed Father approaching. By the way he walked, they knew he was ready to go home. The boys ran to meet him and Beulups asked him if he would tell them a story, one he heard when he was a boy. "Okay, son," said Father, "I love to retell the stories I used to hear."

"Long ago, both the Steelhead and the Spring Salmon used to run in the river called the Stuck or White River. The Steelhead and Spring Salmon got into a fight. They fought over who should have the river to himself. Spring Salmon said, 'This river should belong to me because I am the best looking of all the fish.'

"Steelhead replied, 'I suppose this river is good for salmon like you with your big head and big belly.'"
"Spring Salmon grew angry. He said to his companions, 'Let's attack Steelhead!' Spring Salmon attacked Steelhead and took his canoe, paddle, pole and even his clothes. Steelhead was left with nothing; even his bones were taken!
"Steelhead Salmon became embarrassed and hid behind the nearest Yew tree. He made for himself bones of Yew wood. He also made clothes. Yew is a very hard wood, this is why Steelhead’s skin is so tough. From the same wood he made a canoe, pole and paddles and started back to the Puget Sound.

"Before going, he said to Spring Salmon, ‘You may toss your head all you please, as you make your way upriver. Remember, you are handsomely arrayed in the clothes you have taken from me but you still have your big head.’"
"It's a good thing Spring Salmon and Steelhead did not get into a fight with the Humpback Salmon. If Humpback Salmon is angered, he brings sickness when he comes up the river. People become sick with smallpox or something.

"However, when Humpback first came upriver he was afraid of Indians. He did not wish to be made fun of by anyone. In coming up the river he wished no one would catch him and throw him on the bank carelessly. Humpback Salmon came up the river singing loudly. He wanted everyone to hear him. He sang,

I don't want people to make sport of me. The Muckleshoot young people are going to laugh at me because I have a humpback, coming up the river.

"Humpback Salmon went up the river to die. He liked that, lying along the bank dying slowly. His soul always went home to the ocean and returned every spawning season. His soul went downriver singing.

Good-by people. It will be another year before I come up the river again. Good-by people.

"He still sings this song to the Muckleshoot people as he leaves the river which is located along nine miles of their reservation."
The boys loved the story Father told them. Although it was getting dark and Mother was making dinner, Beulups wanted to hear one more story. He asked his father, "What is the story about Salmon never dying?"

"Once there was a boy who asked the same question. Let me tell you what he did," said Father.

"He decided to make an experiment and see whether the salmon really lived again. The name of the salmon which he experimented with was King Salmon."
"One day, when King Salmon was running strong, the boy speared a salmon and cast it on shore. The boy had some cord woven from cedar bark. He fastened this around the salmon's gills, before the middle fins and the tail.

"The salmon died. Soon the salmon decayed on the bank and passed from sight."
"The following season, the King Salmon run filled the river from bank to bank. The boy and all the people of the village gathered on the bank to watch them.

"All at once a King Salmon, bound with three cords of cedar bark around its body, came to the surface and approached the shore. As he had done before, the boy speared the salmon and cast it upon the shore.

"Immediately, the boy fainted and fell to the ground. The people called the village doctor. With the assistance of his spirit helper, the doctor told the people that King Salmon had taken the boy’s soul and carried it to the ocean to replace King Salmon’s soul."
"This is why the bow and arrow are hung up and not used during the time of the King Salmon run. If these weapons are carried around, a stray arrow might strike and injure the King Salmon."
"Wow! Dad, I sure like those stories." said Beulups.

"Yes, Dad," said Cha-Za-Hub, "can we hear them again soon?"

"Sure, sons. We had better go home now. It has been dark for some time and your mother must be wondering where we are."
Booklets available in the Level V sequence are listed below. Numbers refer to the planned sequence of use in the Teacher’s Manual. Materials developed by these tribes and others in the Northwest are included in the Levels I, II, III and IV sequences.

1. Little-Ghost Bull and The Story of Firemaker  
   Northern Cheyenne Tribe
2. A Visit to Taholah and Joseph’s Long Journey  
   Shoshone-Bannock Tribes of the Fort Hall Reservation
3. Stories From Burns  
   Burns Paiute Reservation
4. Ghost Woman/The Skull Story  
   Blackfeet Tribe
5. The Lone Pine Tree and The Lodge Journey  
   Blackfeet Tribe
6. Mary Qeequesue’s Love Story  
   Salish and Kootenai Tribes of the Flathead Reservation
7. Ghost Stories  
   Assiniboine Tribe of the Fort Peck Reservation
8. A Fishing Excursion  
   Muckleshoot Tribe
9. Buffalo of the Flatheads  
   Salish and Kootenai Tribes of the Flathead Reservation
10. How Animals Got Their Color  
    Klamath, Modoc and Paiute Tribes
11. Winter Months  
    Shoshone-Bannock Tribes of the Fort Hall Reservation
12. Coyote Arranges the Seasons  
    Klamath, Modoc and Paiute Tribes
13. Broken Shoulder  
    Gros Ventre Tribe of the Fort Belknap Reservation
14. How the Big Dipper and North Star Came To Be  
    Assiniboine Tribe of the Fort Peck Reservation
15. Duckhead Necklace and Indian Love Story  
    Assiniboine Tribe of the Fort Belknap Reservation
16. White Rabbit  
    Sioux Tribe of the Fort Peck Reservation
17. How Horses Came to The Gros Ventre/Red Bird’s Death  
    Gros Ventre Tribe from the Fort Belknap Reservation
18. Stories of an Indian Boy  
    Muckleshoot Tribe.