

TRADITIONAL TERRITORY OF THE hupac̓asath

Traditional Place Names & Meanings

3. ʕa-ʔuk-kuk ʕi – kuut (Sproat Lake)

This is the name for Sproat Lake. The word ʕa-ʔuk-kuk ʕi – kuut means "lake", (see also numbers 13, 24 and 60) the location of ʕi – kuut is discussed in connection with the place name number 35.

4. ta-qa-mis [Tla'kmic] (Stirling Arm)

The name refers to the Stirling Arm of Sproat Lake.

5. qu-k'ih-ta [quqw̓tsha] (St. Andrews Creek)

pa-pi-yit-ta-na-yin [Papiyit-ta-na-yin]

St. Andrew's Creek on Stirling Arm Sproat Lake was identified by Hamilton George at Qaqwatsha meaning "man on his feet". Where as Tyee Bob named the same creek Papiyitanayin.

6. yuč-k'w-a-ni-ni [yutck'anini] (Narrow Passage)

Translated as "Narrow Passage" and applied to the mouth of Two Rivers Arm of Sproat Lake. (See also number 8 below)

7. ʕet-či-yak [ʕaɪchiy'ak] (For Dogs)

Translated as "For Dogs" with reference to dogs being used to drive deer down to the shore for canoe men to shoot. This location is also called Dog Mountain.

8. yu-k' i-čit [yuk'witci] (Two Rivers Arm)

E.L. and Sapir gave different names for Two Rivers Arm of Sproat Lake. Elsewhere applied the term yo'ch'ani (see number 6 above) specifically to the mouth of Two Rivers Arm. The name provided by Sapir for Two Rivers Arm as a whole yu-k' i-čit was applied by E.L. to Taylor Arm of Sproat Lake, which is adjacent to Two Rivers Arm of Sproat Lake (see number to below). In any case, Sapir informant Hamilton George, stated that yu-k' i-čit was a residual Salish name.

9. čiiq-timf-ʔat [tciqtim'at] (you can drag your canoe over it)

This name for the narrow neck of the land separating Taylor Arm and Two Rivers Arm of Sproat Lake. It means "you can drag your canoe over it".

12. nuuk-suq̓ (having a song)

This was a camping place that the people used while returning from the head of Great Central lake. The name means "having a song". For when this site was used in the summer, there was a little water fall in the creek, and the slow musical sound of the water caused people to dream about a song.

13. ʕa-ʔuk-kuk müu- huť (Great Central Lake)

This is the name for Great Central Lake. (See also number 3, 24 and 60)

14. tu-ta tota [tuta] (Thunder Mountain)

This name for Thunder Mountain, near Great Central Lake means "the sound of thunder" with reference to the place where the Thunderbird lives. Plentiful of wild game e.g. deer, elk, beaver etc.

16. čaa-ʕa-tus tsa-ʔat, č'a-č'at

E.L. on two different occasions gave these two very similar names for Drinkwater Creek.

21. ʕa-ʕa-ʔuk-wa-nim [ʔa-ʔa-ʔok-wa-nim] (rivers, Lakes)

Translated as "Rivers, Lakes" and applied to the two large widenings in the Stamp River, just down stream from Great Central Lake.

22. hi-na-pi-ʔa [hi na p'ia] (Back of Hill)

Translated as "Back of Hill".

23. ča-xu-wa-ʔa [tsax'wa'a] (Spearing place on the Rocks)

Translated as "Spearing Place on the Rocks" and applied to a place just below Stamp Falls. (See also number 40).

24. müu-huuf Mo'ho -ʔis [Mo Houť 'is] (Main Village of müu-huť-ath)

This was the main village of the müu-huť-ath located on a hill beside a creek, just below the falls on Stamp River (see also number 13) covered in the front (chest or bluff).

25. caah-tas [Ts'ast'o'a] (Driftwood on the Beach)

Translated as "Driftwood on the Beach" driftwood coming down Sproat River. Uchelet also has the same name place.

26. kax-niq-ʔis [k'ax'ni'qis] (Beaver Creek)

This name was applied to Beaver Creek a tributary of Stamp River.

27. ʕi-ni-ʔa [tsi ni'ä] (House of Red Snapper)

This name for this place, located in an area of the Stamp River, where the rapids is derived from the red-coloured rocks here (E.L.). Sapir's informant Tyee bob noted it was just up stream from či-ni-ʔa (number 27).

29. k'a-nis-nit (camas digging place)

This name means a camas digging place and is derived from k'a-nis meaning camas.

30. xu-ʔa-min (Reverse Current)

The name for this bay on the Stamp River near its confluence with the Sproat River means "Reverse Current".

31. ʕic-saqs [t'istst säqs, t'itsaqa] (White sides)
The name for this place on the north shore of the Stamp River opposite number 30 xu-ʔa-min has been translated as "White Sides" E.L. and "White Spot" on the shore. According to E.L. two places had the same name, the second being located further down Somass River (see number 51).

32. ma-čas-nit (place of fleas)

This name for the north side of the confluence of Sproat and Stamp Rivers means "Place of Fleas" for ma - ča - sin Fleas (lots of wild animals).

33. ʕi-ha-pah-nit [i'ha piñ -nit] (house of Red Snapper)
Translated as "house of Red Snapper".

34. ʔis-qu-ʔa [i'č qō'a] (Two Rivers Arm)

E.L. applied the term tli'i kot (see also place name number 3) specifically to the Sproat River; while Hamilton George, and Blenkinsop used this name to refer to an unspecified area within hu-pa-čas-ath Indian Reserve no. 2 Klehkoht (ʕi-kuut). According to E.L. host'as not ʕi-kuut was the name for the entire area of hu-pa-čas-ath Indian Reserve No. 2. On one occasion Tyee Bob placed host'as in the same general area, above the confluence of the Sproat and Stamp Rivers. On another occasion he provided a more precise location for host'as (see number 37) "Knoll on a hill".

36. qa-qis-maq-ʔis ka - kis - maq-ʔis [kakiš ma qis] (bramble on the beach)

Translated as "bramble on the beach or thorny vines, black berry bushes all over the beach".

37. hust-qaa-tas [hōst'as] (saltwater coming out of the ground)
According to Sapir, this term is translated as "Saltwater coming out of the ground", referred to an hu-pa-čas-ath fishing site, that was utilized during the summer and fall spawning runs. (see also number 25)

42. ti-ti-ta T' it sita (big boulder under water)

This name meaning "Big boulder under water" refers to a rock that market the hi - kut - ath hu-pa-čas-ath territorial boundary, after the intrusion of the hi - kut - ath into traditional hu-pa-čas-ath territory (E.L.).

43. ʕas-ma (Slippery bottom)

This name meaning "Slippery bottom" refers to a section of the Somass River where it was difficult to pole canoes. (see also place name number 63)

44. ʕit-ma-ʕas it- ma as [ʔit-maʔas] (Place of the nettles)

This name has been translated as "Place of Nettles"(E.L.) or Nettle Bushes on the Ground" (Sapir). ʕit-ma-ʕas was a fishing site where a special salmon fishing technique called ča'q - pac-ʔi - ni - qa or "Canoe Baiting" was used, a canoe was anchored at the stern about 8 feet from the shore. Two poles called tah - tak - ʔuk-ʔap were tied to the bow and tern attached by ropes to small posts or stakes on the shore. Brush was put over the poles to cast shadow on the water, causing the fish passing by to be visible, so that they could be speared easily. This fishing technique was also used at other places on the Somass River (see number 49).

45. ti-qu-ʔis [tiqō'is] (Rock on the point)

Translated as "Rock on the Point of the rock".

46. muu-hi-mi-yis [mo hemiyis] (water splashing over all around it)

The name of the rock along the Somass River means "Water splashing over all around it". According to Tyee Bob this rock marked to furthest down river extend of müu-huť-ath territory and the furthest upriver extent of hi - kut - ath territory that had been obtained as his-ukt' (spoils of war) territory.

54. ʕe-min [!e - min] (naval)

The name "Naval" refers to the water swirling around at the foot of the Papermill Dam Rapids (number 53). ʕe - min was also a much used fishing location.

55. č'a-pac-su-ʔis telapots'o'a (place for canoes)

The name for this stretch of river bank has been translated as "Place for Canoes", and "Place to put canoes".

56. ča-piq̓-ʕi-ʕis (island in the middle)

The name means appropriately "Island in the middle". (see also place name number 67).

57. naač-ʔu-wat (a lookout place)

ma-qi-yat maqiyat, maqeyat (McCoy Creek)

This is the name of McCoy Creek, an important salmon spawning stream (see also place name number 60). The name was translated as "house high up". It also pertained to a burial site. Corpses were tied up in trees along with their prized possessions.

59. tux-yu-wa-ʔa (The falls on McCoy Creek)

This name refers to the falls on McCoy Creek. Coho, and salmon were trapped or speared here.

60. ʕa-ʔuk ma-qi-yat (McCoy Lake)

This is McCoy Lake. (see also place name number 3, 13, 24 and 58),

61. ʕik-ʕik-nit (Devil's Den Lake)

This is the name of Devils Den Lake also known as Hidden Lake, refers to having Turtles. Plus it was a sanctuary for birds and animals.

67. ča-piq̓-ʕis (island in the middle)

This is the name for an island sloughs to the east bank of the Somass River. The name means "island in the middle". (see also place name number 56).

68. ʕas-win-ʔis Ahs - win'is, 'as - win'is (cleared in the center)

This became the main hu-pa-čas-ath village, upon the arrival in Alberni of European settlers in 1860's. Prior to this time the hu-pa-čas-ath had been pushed by victorious invading West coast groups to the upper reaches of the Somass River system. ʕas-win-ʔis has been translated as "cleared in the center" and "Clean beach with grass and clovers and some Salmon berry bushes".

69. ʕa-piq̓-č'i klah - pek - itl - se - La - piq̓tci, Lap klci

This is the hi - kut - ath village, which is referred to as "the home of this tribe for many generations". This site is also referred to as an hi - kut - ath fishing village. Sapir's informant William has a to - pa - ti (hereditary rites or privilege) or gathering clover roots and camas roots in this area. (see also place name number 74). A place where one has rights to collect roots or berries is called ʕa - ya - qak. Often four cedar stakes called ʕa - ya - qi - yak - ʕa - ma were used to mark boundaries of such places, and were replaced periodically to avoid rotting. (See also place name number 96).

70. huk-saq-ʕas OK saq - t'as (lagoon)

This name meaning "lagoon" refers to a marshy slough formed behind a island near the shore of the Somass River.

The name means "Sloughs running behind".

76. ča-ʔak tca'ak (Johnson Island)

This is the name for Johnson Island. The wife of sa - ya - č'a - pis . Sapir's informant had the right to dig clover root here.

77. tu-x' a-čas toxways, toxwa' ais (Shoemaker Bay)

This is the name for Shoemaker Bay, a favourite harbour seal hunting area. The seals were attracted to the large numbers of coho salmon that spawned in the tidal sloughs leading off from the bay.

78. ʔis-čii-qa-pis (gum)

Gum was collected from Spruce trees here. The name derived from ʔis - č'ii meaning "gum".

79. čac-sa-kuk tsta - la kuk (looks like a creek)

The name for this bay on the east side of the head of the Alberni Inlet has been translated as "Looks like a creek" or "Looks like a river".

80. waah-tak waaxh - tak (blown to one side by breaking wind)

This is the name of an island at the head of the Alberni Inlet, near the mouth of the Somass River. It is said that the Supernatural being who created all islands and landmarks broke wind here, and a portion of land was blown off the shore of Somass River, and formed a island. Sapir translated this name as "Blown to one side by breaking wind".

81. qaq-ma-kuk Qa'gema kuk (Dry Creek lots of growing alder)

This is the name for Dry Creek, meaning "Lots of growing alder", or "Alders growing around the stream". It was an hi - kut - ath village and later či - saa - ath village.

88. ʕa-kup-qa-ta tla kiop qata (small bay near Katherine Point)

This is a small bay near Katherine Point.

89. ʕi-k' a-na-qis (APD)

This place today is the site of the Alberni Pacific Division Sawmill.

90. ʕa-ča-quťh [nach' aquť h] (place to look out from all around)

This bluff is located near the base of Arbuthnot Mountain. The name meaning "Place to look out from all around", it is derived from na - ča - ʔa "to look around".

91. lii-pis (thrown up beach)

The name for this village site (see also place name number 74) on či - saa - ath Indian Reserve no. 2 has been translated as "Thrown Up Beach" and as "Rock up in the air on the beach". Cinquefoil and lady fern were dug here by the či - saa - ath. Roots of wild onions, and clovers či - saa - ath, who also set traps for water fowl at this site. It was also a good source of grass and reeds for making baskets and mats. The či - saa - ath used to go to this site in late September on their way to the Somass River. This was after the či - saa - ath has assumed control of the upper reaches of the Alberni Inlet and had established a seasonal round of movement that included the sheltered "inside" sites of this area as well as these of the "outside" in Barkley Sound.

92. hu-mapt Hov - mup - it (place of red cedar trees)

This place is really a continuation of či - pis (place number 91) as the two places were separated only by a small rocky point. hu-mapt means "place of red cedar trees".

93. ča-na-k'w'a (has reefs in front of it)

This was the start of an overland short cut of the falls on Cous Creek, a prime Steelhead and salmon fishing location. The name means "Has reefs in front of it".

94. ʔih-wan-ʔim ih wan lim (mountain from Shoemaker to Stamp Narrows)

This is the mountain that extends from Shoemaker Bay to Stamp Narrows on the west side of the Alberni Inlet.

95. waa-ʕit-nit Wa it nit [Wä-ʔit nit], Wä it nit (frog stocked)

The waters of the Alberni Inlet in front of this small creek was a good fishing place where tyee (large Spring of chinook) salmon were harpooned by torchlight (see also number 90). The harpoons had Sealion bladders attached to the lines and resembled miniature whaling gear. The site also provided Blackberries, sala berries and fresh water. waa-ʕit-nit was translated as "Frog Stocked". There is a story about a huge Supernatural Frog that lived here. The bush was set on fire to drive it away, and it was never seen again.

96. ma-ma-si-ʔik-nit (lone tree point)

Informants have provided different names for "Long Tree Point", ma-ma-si-ʔik-nit means "place of many sharks", ʕa - qu-ʔit means "Strong Currents".

98. ʕat-hat-čas L'at - Hat- ts' is (bluffs in the back of the beach)

This name, which is for the village at Cous Creek on hu-pa-čas-ath Reserve no. 3 means "Bluffs in back of the beach".

99. kuu-ʔas ko - us, Co - us, k' o' as (Cous Creek having gone hunting)

This is the name for Cous Creek, meaning "Having gone hunting". Large runs of Chums and Coho as well as Steelhead spawned here.

100. ʕuš-ʕuš-suk (where one always cooks salmon)

kloosh - kloos - shut, lūc lūc k' ʕuš - ʕuš - suk
This was the seasonal village site used by the či - saa - ath when they first came to the head of the Alberni Inlet, before they had assumed control of all the hi - kut - ath sites. The name means "Where one always cooks salmon and is derived from ʕu - sit "Roast Salmon on hot rocks". Torchlight fishing for tyee salmon, as described for waa-ʕit-nit (place name number 95) was also done here at ʕuš-ʕuš-suk.

101. ni-paq-suf (something bulging in its mouth)

This was a hunting place, the name means "Something bulging in its mouth".

102. ʕa-faat Ah thl - aht, afaat (China Creek)

This is the name of China Creek. By the mid 19th century the či - saa - ath were using this site every year, in the first half of September, during their annual move from Barkley Sound to the Alberni Valley. This place provided many food resources: clover roots, cinquefoil roots, camas bulbs, crabapples, blueberries, and sala berries. Chum Coho and Spring salmon were caught in this creek and in the Alberni Inlet.

103. ʕa-čii-ʔat nat č'iat (Dunsmuir Point)

This is the name for Dunsmuir Point, the upper limit of ná - mint - ath territory. The name refers to "To the first sighting" of the head of the Alberni Inlet.

104. ʔa-čaq-ma-qis la - kaah - tak (Meadows)

This is a beach south of China Creek (see also number 91). Informants gave different names for this place. ʔa-čaq-ma-qis means "Meadows", Whereas ka - kaah - tak means "Broken apart" in reference to blasted rock from railway building before WW1.

134. ʔok-sock-tis

135. hohl-sit

Means sharp points. Discipline about a woman who was very aggressively over ruling the community. Her name was müu - čit. The community got fed up with her. She was curious. She wanted to know every long house occupant. How well off and how poor each house holds were. She wasn't doing anything. She was just curious. The chief called all the men and chiefs together to find a solution in how to get rid of her. One of the men of the community got up and spoke. He asked the people how they could get rid of her because they were scared of her. Everybody decided differently what they should do. They sat for hours deciding who was right. One unknown young man stood up and spoke (who was not wanted or no one wanted to hear what he had to say). The unknown man was not married, had no family and rejected from everyone, said "I know what you can do, but I won't be there with you when you do this".

"I believe there is a creator that you pray to while bathing in the water". So the men quietly thought about what this young man had said to them. The chief stood up and said "I think there is something in what this young man has said. The words were so strong in what he said". So the chief sent a messenger for müu - čit. When she came to where the men were having a discussion, she was curious and optimistic about going. She asked the chiefs wife to go with her to the meeting. The chief's wife escorted her to the community meeting. There were all males and no women. The first man was called from the east side of the long house. So the messenger told the first man to measure her butt. The measurements were four extended fingers long. That's where the name müu - čit came from. After every male had measured her, more than half of the men had longer fingers stretched out than men with short ones. If you see Mt. Arrowsmith, you can see four fingers sticking up. That represents woman calling for women surrendering to the men, as he walked up the segregating mountain. That's how ka-č'at got its name. So she fell backwards and turned into stone. Now she lays there forever and ever. You can see the outline from the other side.

244. ha-ta Spiritual place you can bathe there anytime.



Contact Us

Hupacasath First Nation

Address: 5500 Ahahswinis Drive

Port Alberni, BC V9Y 8J9

Phone: (250) 724-0401

Website: Hupacasath.ca

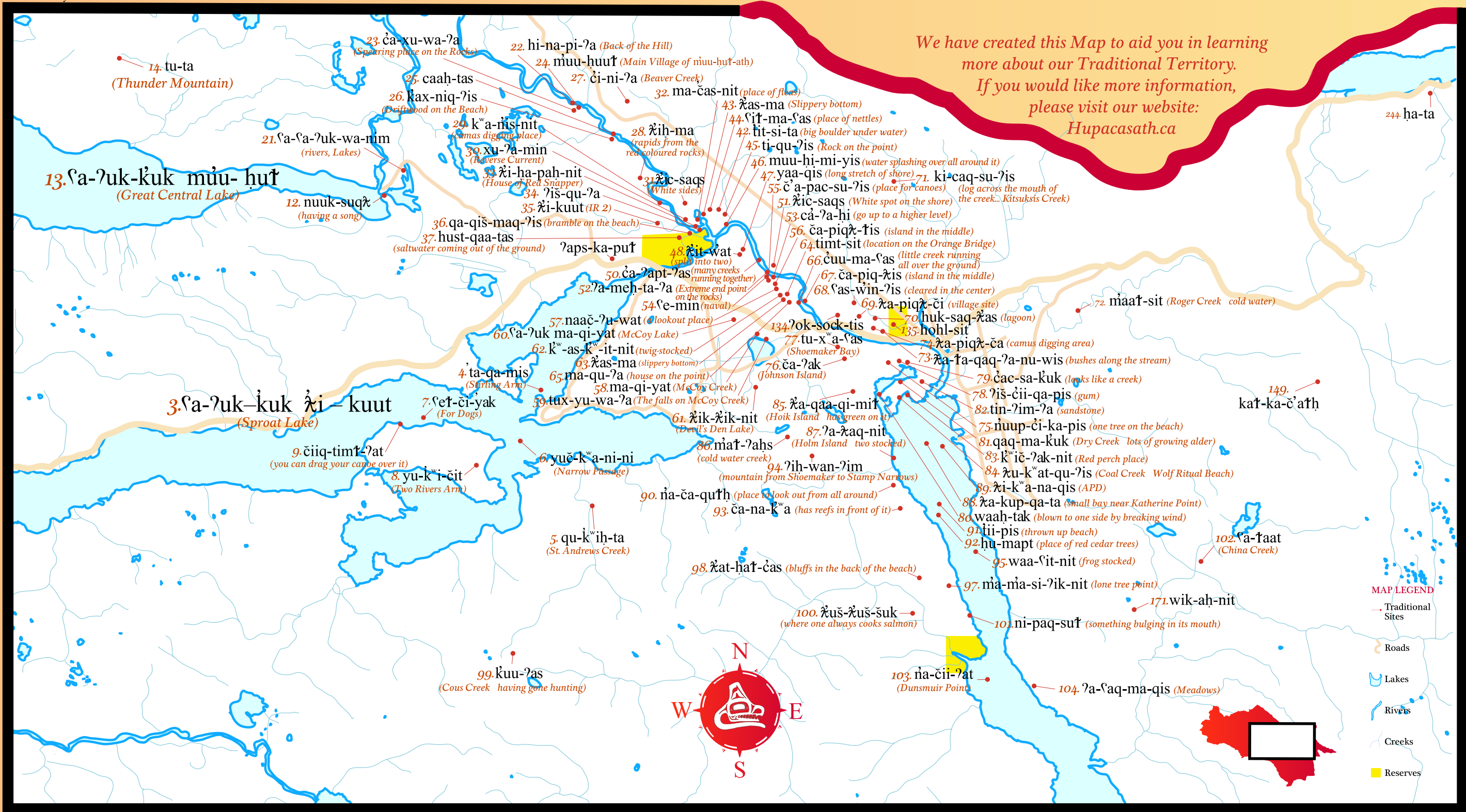
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We have created this Map to aid you in learning more about our Traditional Territory. If you would like more information, please visit our website: Hupacasath.ca



47. yaa-qis [ya'qis] (long stretch of shore)

The name of this village site on the Somass River means "Long stretch of shore" or "Long stretch of level land". Stone fish traps above the Papermill Dam ya - qis was an important village of the hu-pa-čas-ath. Once the či-saa-ath moved to the head of Alberni inlet, ya - qis was their furthest up river fishing site.

48. ʕit-wat [i'twat] (split into two)

Translated as "Split into Two". Also means when one loses a mate, becoming a widow or widower.

50. ča-ʔapt-ʔas tash-up-tus ts'a-ʔapt-ās [ts'a'apt'as] (many creeks running together)
The name for this stretch of the Somass River shore line means "Many Creeks running together".

52. ʕi-kuut t' i kot, Klehkoht, ho: st'as, ho st'as, host' as [i' ikut] (IR 2)

E.L. applied the term tli'i kot (see also place name number 3) specifically to the Sproat River; while Hamilton George, and Blenkinsop used this name to refer to an unspecified area within hu-pa-čas-ath Indian Reserve no. 2 Klehkoht (ʕi-kuut). According to E.L. host'as not ʕi-kuut was the name for the entire area of hu-pa-čas-ath Indian Reserve No. 2. On one occasion Tyee Bob placed host'as in the same general area, above the confluence of the Sproat and Stamp Rivers. On another occasion he provided a more precise location for host'as (see number 37) "Knoll on a hill".

56. qa-qis-maq-ʔis ka - kis - maq-ʔis [kakiš ma qis] (bramble on the beach)

Translated as "bramble on the beach or thorny vines, black berry bushes all over the beach".

57. hust-qaa-tas [hōst'as] (saltwater coming out of the ground)
According to Sapir, this term is translated as "Saltwater coming out of the ground", referred to an hu-pa-čas-ath fishing site, that was utilized during the summer and fall spawning runs. (see also number 25)

62. k'as-k'w-it-nit (twig-stocked)

This place translates as "Place of debris" or "Where many sticks gather together", or "Twig - stocked", and is a sharp bend in the Somass River where driftwood collects.

ʕas-ma (slippery bottom)

This name means "Slippery bottom". (see also number 43).

64. timt-sit (location on the Orange Bridge)

This is the place where the bridge of highway 4 crosses the Somass River, sometimes known as dark and bottomless. It is also known that there is a tunnel going to Shoemaker Bay. There is also some stories about some kind of creature that used to show up during the horse and buggy days.

65. ma-qu-ʔa ma - qu - la (house on the point)

This is a point immediately down stream from number 45. E.L. translated the name as "house on the point" and Hamilton George translated it as "Blind person on a point".

66. čuu-ma-čas tso - ma-čas, Ts'ōmua'seis, ču - ma - čas (little creek running all over the ground)

This was the village site from which the ču - ma - čas - ath took their name. Hamilton George translated the village name as "Little creek running all over the ground". E.L. said the name ču - ma - čas - ath originally referred specifically to a small creek at this village site. The meaning of this term, E.L. noted in "cleansing or washing down" with reference to the autumn rains, "swelling this little creek and washing away the remains of the main fish gutted on the shore, during the salmon spawning runs.

Anderson and Company in 1860 built the first export sawmill in British Columbia on the east side of Upper Alberni Inlet at ʕu-k'at-qu-ʔis (number 84). The winter village of the či - saa - ath and hi - kut - ath. Subsequently the či - saa - ath and hi - kut - ath established their new winter village at čuu-ma-čas.

71. ki-caq-su-ʔis kit - suk - siss (log across the mouth of the creek... Kitsukis Creek)

Known officially by its anglicized named "Kitsukis Creek", this was an important salmon spawning stream. It's name means "Log across the mouth of the creek". This stream originally belonged to the čuu - ma - ʔas - ath.