

Qwi qwiitaqckwii?itq?ala ?u?uuštaq
?u?u?iih qwi?iis?aqλ?itq ha?uk
?ah?aa?aλ sasýakwiił hamuth̓tin



What the Hupačasath̓ Did During the Four Seasons,
How They Worked on Getting Food
and Tools Made From Bones

Hupačasath̓ First Nation
Port Alberni, British Columbia, Canada

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Q^{wi} q^{wi}iitaqck^{wii}?itq?ala ?u?uuštaq
?u?u?iiḥ q^{wi}?iis?aqλ?itq ha?uk
?ah?aa?aλ ʕasýak^{wii}ḥ hamuthṭin

What the Hupačasath Did During the Four Seasons,
How They Worked on
Getting Food and Tools Made From Bones



A Hupačasath Publication



Dedication

This book is dedicated to Willie Tatoosh. Willie passed away at the age of 83 years on September 23, 2001 in Hupačasath territory.

Willie was an active part of the language projects that Hupačasath has been involved in. He played a large part in the many hours that we spent preserving and documenting our language. He also participated in our place names project which is an interactive CD that allows you to access any place name in Hupačasath territory. Willie had a vast knowledge of our language, our protocols and our history. He willingly shared his knowledge and wanted the language to not only survive, but to flourish.

Willie was a strong believer in ɥaɥuupcamis (*teachings*). People were taught respect for all people and all things. Mealtimes were a good time to teach as when you ate, the teachings went inside you with the food. Teaching was done in a loving way. Women advisors were a big part of our culture. Our people knew how to correct things when they were not right. Listening carefully was a big part of learning, listening to our elders and other learned people. Willie often talked about our protocols and the correct way of carrying out all of our different types of feasts. One of the most important teachings for our people is knowing how we are related to each other, and children were taught that from an early age. Willie firmly believed that language was the backbone to our culture, our protocols and our rituals.

Our fluent speakers recall all the fun they had with Willie as they worked on all our language projects. Laughter and teasing was a big part of what went into the project. This was the first project that our fluent speakers had to do without Willie and he was sorely missed.

Our language will live on because of people like Willie and we can only hope that all of our Hupačasath people will get involved in learning the language while we still have people alive who can speak it. We know this book on what Hupačasath did during the four seasons will play a part of this.



Acknowledgements

The four fluent speakers who put this book together must be properly acknowledged.

Jessie Hamilton, Rosie Tatoosh, Dorothy Unger and Edward Tatoosh took the time and energy to document and preserve our language in a written form. We thank you. Generations of Hupačasath will have our language because you took the time to do this for us. Our fluent speakers are the historians of the Hupačasath because of their knowledge of the language.

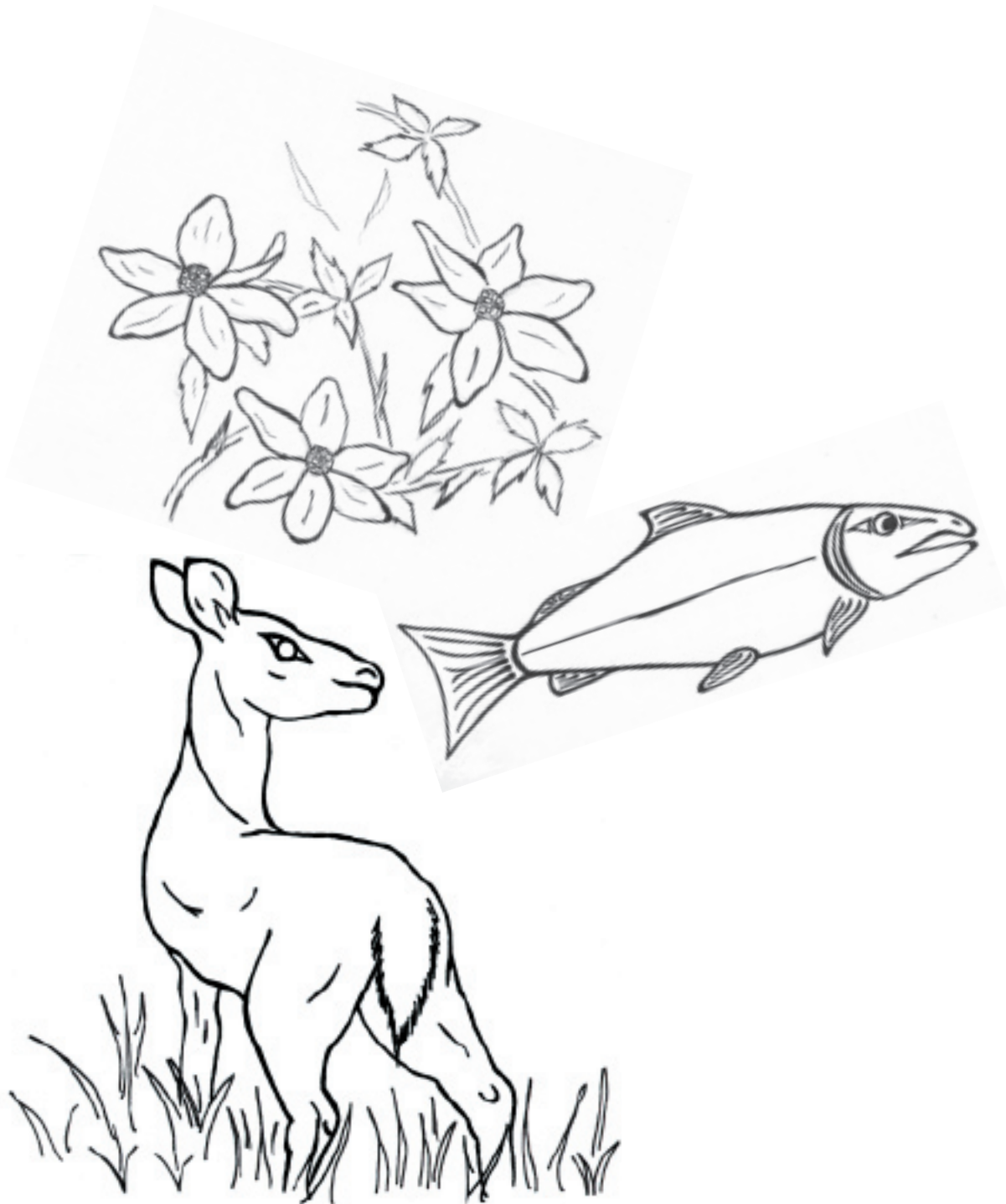
Drawings, illustration and layout were done by Rodney Sayers, a Hupačasath artist living in Hupačasath territory.

Technical support provided by Emily Luce.

Recording support was provided by Shaunee Foster and Cameron Tatoosh.

Thanks also to Mark Joseph who did the preliminary work with the fluent speakers to achieve the final product.

ʔuušyak siłeeʔic to everyone who made this booklet possible.



Hupačasath and the Four Seasons

Hupačasath did everything according to the seasons. Preparations were done during each season for the next.

Stinging nettles were used to make ropes and fish nets. You would let the stinging nettle grow tall, then pick it and dry it out. You would grab it from the bottom near the ground and then pick it so you would not get stung.

We also used cedar and certain fish gut to make ropes. These would be gathered during the late spring, early summer and dried. Women were the main people who made the ropes, but men would do it sometimes in order to ensure the ropes were strong enough.

Tools were made from hardwood, sinew, shells, pitch and rocks. Our people were very clever in making these tools.

In summer we smoked and dried salmon. We would not smoke jack spring as the meat fell off the skins. You would not smoke any fish at the beginning of the season as it is too fatty. For sockeye you would wait until mid summer and do half smoked. By the end of the season it was good for ʕapłckwii. You also would not smoke fish on the day you caught it. You would wait until the second day and it was much easier to handle.

Our people knew exactly when every species of salmon and other fish came up.

Spring salmon were salted, but not at the beginning of the season.

We never brought in more fish than that what was needed. You would not bring in a whole canoe full unless you were sharing with everyone, or if you were going to smoke.

We would take bones out of the fish for ʕapłckwii for the kids so they would not choke.

Nahmint was the favoured place for springs. Everyone would stop in there.

Trolling for springs was done. When people came down with small pox, they used Nahmint to quarantine people so it would not spread. Annie and Dan Watts and their family tried to land there once and they were told not to land. It was not used for many years for this reason. Betsymit, Ucluelet was the only one to survive the small pox epidemic. It was in the 1930's that it was started to be used again.

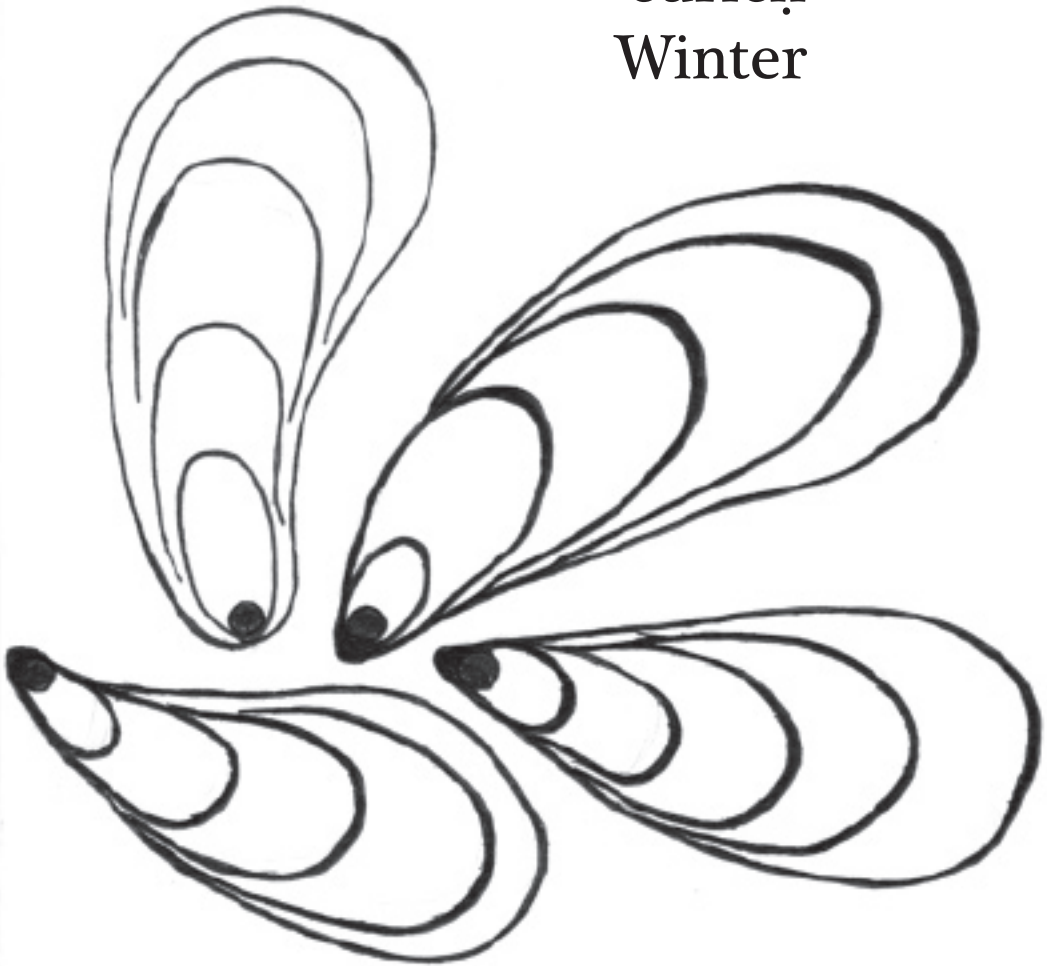
When cleaning a deer after hunting it, you would cut it and speak to it. You would take what you cleaned out of it, place it on a knoll, dig a hole and place the innards in it. You would clean the deer inside with ferns and place the ferns on top of the innards. You would then place sticks and rocks over this, it was like a funeral, showing proper respect for the animal. You would never hunt if it was windy. We never hunted during the mating season during the month of May, nor would you hunt when the deer had young ones. You waited until the young ones were old enough to survive on their own. Himix was used on the skin. If you put it on your hands and feet, it would keep you warm. We never hunted during the summer. The deer and elk were covered with ticks during this time, and they were also very wormy and not good to eat.

Meat was cut in strips and dried to preserve. We used the bones for making needles. Some needles were used to make big mats. We used the curved bones for women's games that was like a dice game. Also we made spears for fishing out of the antlers.

Women would go out in canoes and pick berries together.

In October we had to start preparing for *ḷuukʷaanaa* because there was so much to do. A person would not know when they would be initiated. They would come for you, and wrap you in a blanket and take you. You would get a new name when you were initiated because it was the start of a new way of life. *ḷuukʷaanaa* belonged to the Chiefs and was done only by the Chiefs. Different First Nations did it differently. Sometimes the ceremony was indoors and sometimes outdoors. It would go on for days. It was Hupačasath's highest court system.

ćuʔičh Winter



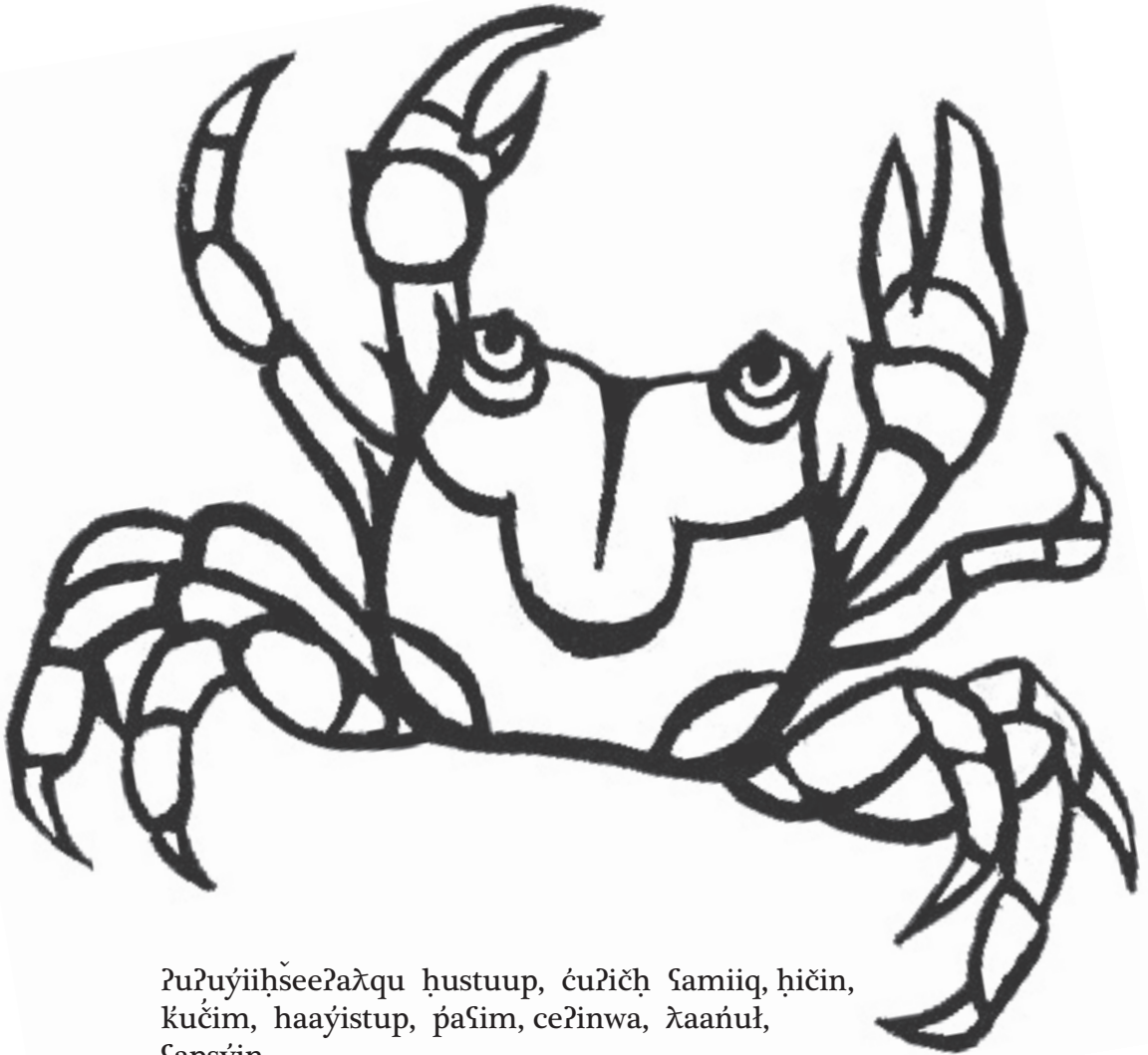
ýukʷiiqsu: December - Youngest Sibling Moon

maam̓iiqsu: January - Elder Sibling Moon

setimł: February - False Spawning Moon

Zuyickwii Paʼa huḥustupiiḥ Zuyinhi Zuugumhiičee?axquu Zuhiiš haayawee?axquu cuʔičḥ?axquu.

During the nice weather when the tide's just right, they gathered shellfish.

[illegible]

The types of shellfish they gathered during the winter months were horse clams, little mussels, big mussels, little chitons, gooseneck barnacles and abalone.

ćuʔičħseʔaλquu sasýakwiiłseʔaλ.

During the winter months was the time our people made or repaired tools.



ʔuhćkwii łuucsamiiħ ʔuhʔiš ćackuupiiħ ʔukwiił ćistuup,
ʔuhťinʔak ćiiyup, pićup ʔahʔaaʔaλ sełmakt ćuʔičħʔaλquu.

It was the women and the men that made or repaired rope from the fibres from the cedar bark, stinging nettle and certain fish gut. All this was done during the winter months.

ćuʔicʔh *Other Winter Words*

ʕakýak: *knife*

ʕakýakštup: *different types of knives*

ʕamiiq: *horse clam*

hičin: *clams*

kućim: *little mussels*

ʕućim: *big mussels*

haaýištup: *little chitons*

paʕim: *big chitons*

ćeʔinwa: *gooseneck barnacles*

ʕaańuʔ: *barnacles*

ʕapsýin: *abalone*

qaʔuʔa: *gathering seafood*

ćiʔaa: *tool for cutting fish. (made from horse clam shells, later used sharpened metal)*



t̥iik'yak: *digging stick*

ćuʔicʔh *Other Winter Words*

ťak^waayak: *tool for dressing herring made from deer bone*

taaqwin: *hand held mallet made of shaped stone*

qaʔułyak: *prying stick for seafood*

śaasyakwiil: *making tools*

ćistuup: *made from cedar*

ćiiyup: *guts from certain fish*

pićup: *cedar fibre, inner bark*

śełmapt: *stinging nettles*

ḥayim or ḥučak: *canoe bailers*

ʔux^waap: *paddle*

ḥumiis: *red cedar*

śamićapt: *maple*

qatmapt: *yew tree*

qaqmapt: *alder tree*

qasmapt: *snow berries*

ᐱᐱᐱᐱᐱᐱ *Spring*

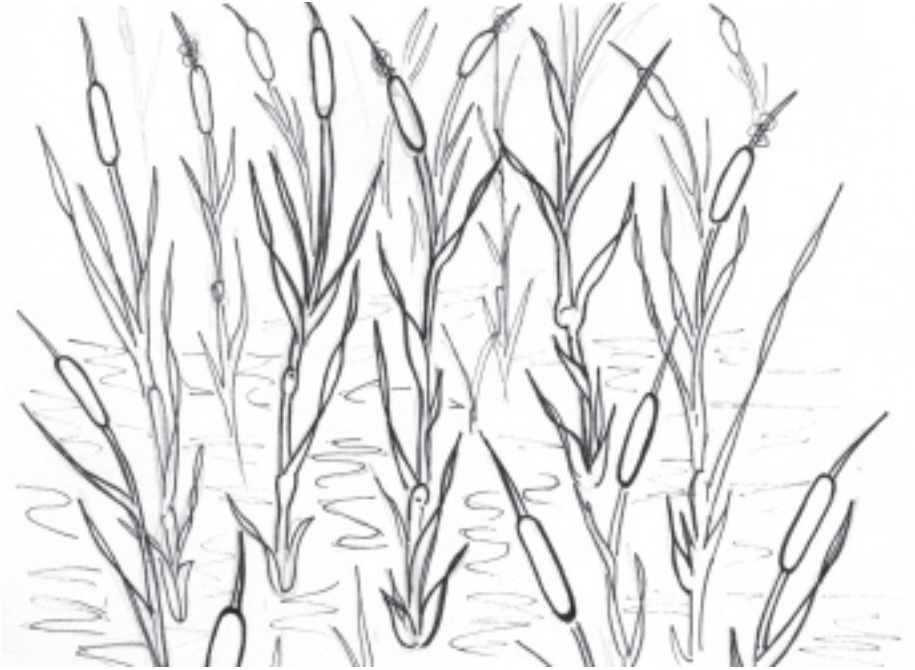


ᐱᐱᐱᐱᐱᐱ: *March: Spawning Moon*

ᐱᐱᐱᐱᐱᐱ: *April: Flying Geese Moon*

ᐱᐱᐱᐱᐱᐱ: *May: Nesting Moon*

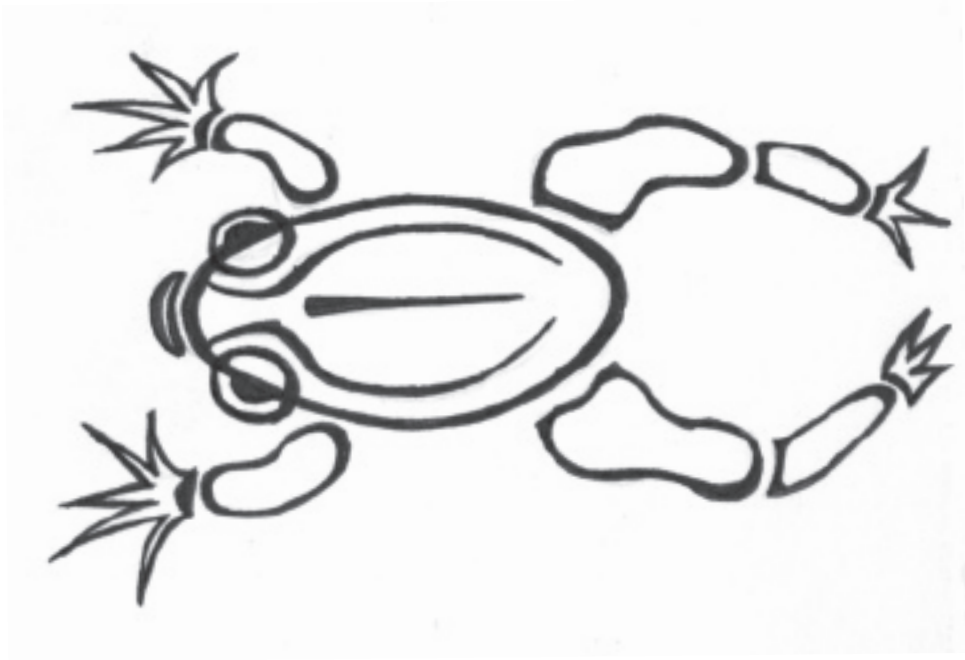
ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
Everything is growing now.



ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ.
Everyone had their own medicines.

ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
They always had keepers looking after rivers and creeks.

ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ.
They cleaned the creek for the new salmon that would be going up the creeks.



ʔeʔimʔaλquu hiininíλ meʕaat huýaaqimł ʔaḥʔaaʔaλ saćupimł.
The sockeye started appearing in April to spawn until August.

ʔuyimt weʔin ʔała saḥas pipícíih pawacimł ʔaḥʔaaʔaλ qawaśʔimł.
They went picking cedar bark during May and June.

ᖃaqiičᖅ *Other Spring Words*

quᖅuᖅ: *gathering seafood*

ᖅaᖅaᖅᖅᖅᖅ: *swallow*

huupatu: *the sun is setting*

kuᖅuᖅhak: *good clear night*

siiᖅᖅᖅ: *herring eggs*

kᖅwaasuᖅᖅᖅ: *putting branches in the water*

kᖅwaasuuᖅᖅ: *the branches are in the water*

ᖅᖅᖅᖅᖅ: *salmon berry shoots*

ᖅᖅᖅᖅᖅᖅ: *thimble berry shoots*

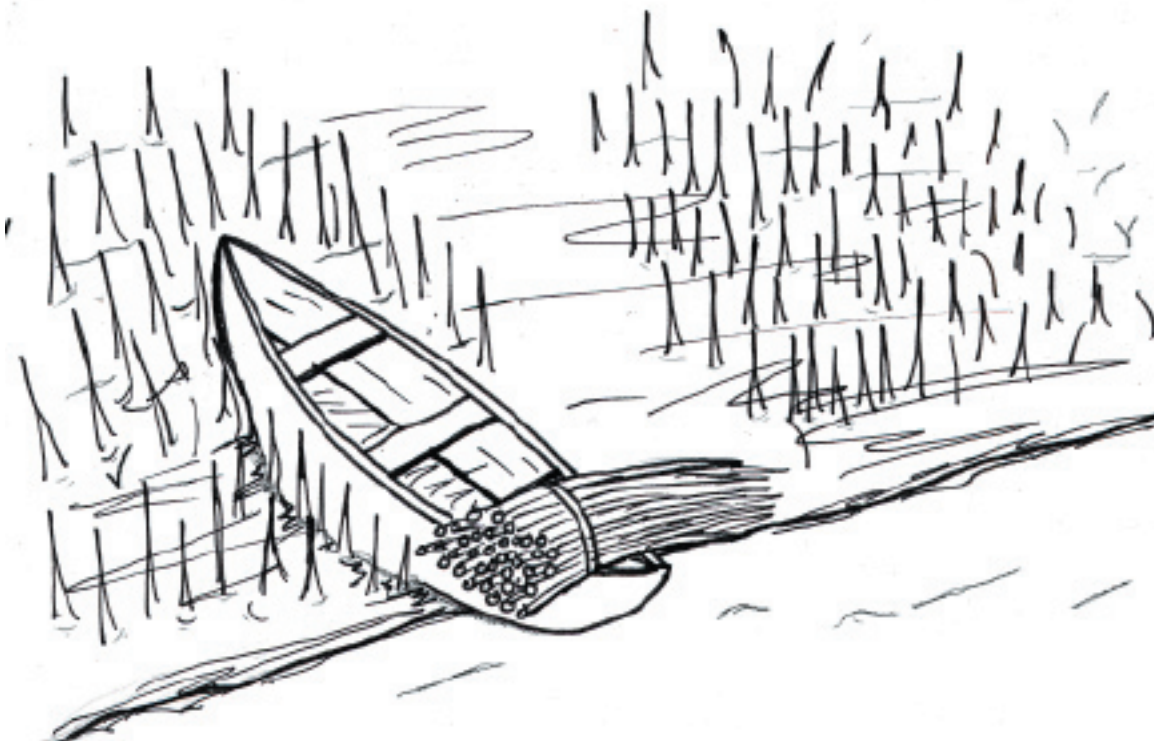
kᖅᖅᖅᖅ: *camus bulb*

ᖅᖅᖅᖅᖅ: *clover roots*

ᖅᖅᖅᖅᖅᖅ: *big clover roots*

ᖅᖅᖅᖅᖅᖅ: *flower(s)*

ᑭᐸᐅᑦᑭᑦ
Summer



qawašimł: *June - Berry Moon*

śasaćimł: *July - Bee Moon*

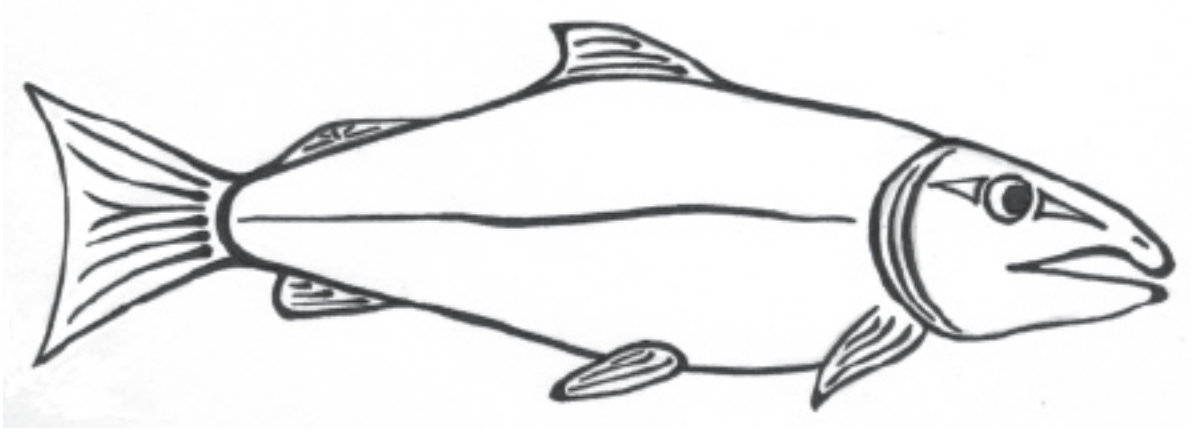
saćupimł: *August - Spring Salmon Moon*

ʔuyinḥickwiʔała ʔaḥaayiyackwi ʔuʔuʔiiḥ qawaštup ʔaḥʔaaʔaḥ
ʔuyištup.

They waited until the month of June to pick medicines and berries.



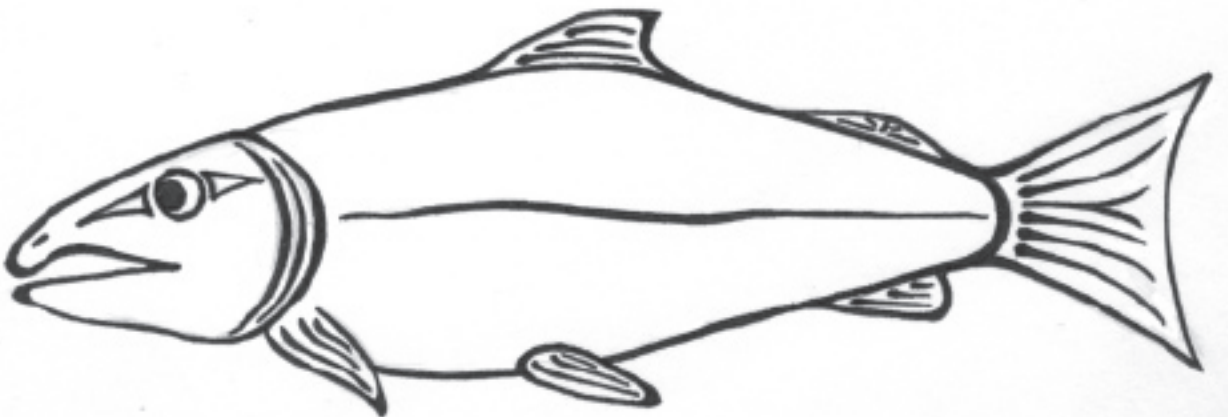
qaqawaʔiiḥ ʔuyickwi ʔała qawašimł.
They picked berries in June.



wii yimt na'yii?ak xuukwił ?unuuł xaa'xacaapi saamin?i.
They never smoked the salmon right away because they were too fatty and too fresh.

?uuyaa'xitwe?in ?ala wikiičee?ee?aλqu xaa'xacaapi
hinayapitap xu?uwił?i.

*They waited until it was just right before they hung it i
n the smokehouse.*



ᑭᕐᑭᑦᑭᑦᑭᑦ *Other Summer Words*

qawiisa: *salmon berries*

hisýin: *red huckleberries*

sinmuxsýac: *blue huckleberries*

huupʔaał: *thimble berries*

ᑭᕐᑭᑦᑭᑦ: *roots- any kind*

ᑭᕐᑭᑦᑭᑦ: *three cornered grass*

čitapt: *sedge grass*

sanaᑭat: *bull rush*

ᑭᕐᑭᑦᑭᑦ: *cat tail*

ᑭᕐᑭᑦᑭᑦ: *yellow cedar tree*

ᑭᕐᑭᑦᑭᑦ: *red cedar tree*

ciciᑭʔaqᑭᑦᑭᑦ: *wild crab apple tree*

ᑭᕐᑭᑦᑭᑦ: *wild cherry tree*

ᑭᕐᑭᑦᑭᑦ: *leaves or needles*

ᑭᕐᑭᑦᑭᑦ: *dried fish, jerky*

ᑕᐱᐃᐢᐱᐢᐱᐢ
Autumn



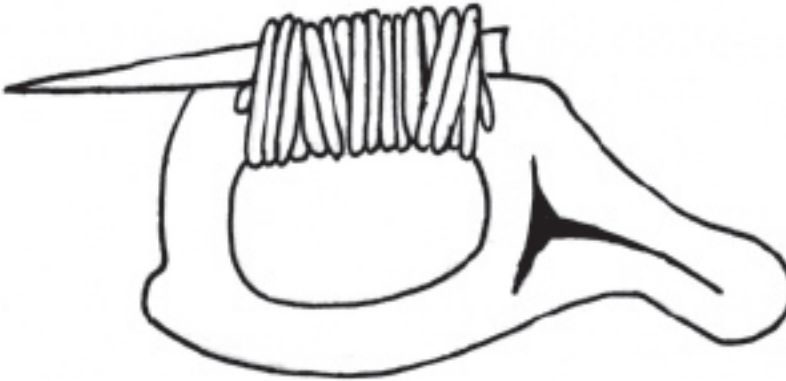
hinkuuᑭasimᑭ: *September - Dog Salmon Moon*

čayaaqimᑭ: *October - Cutting Fish Moon*

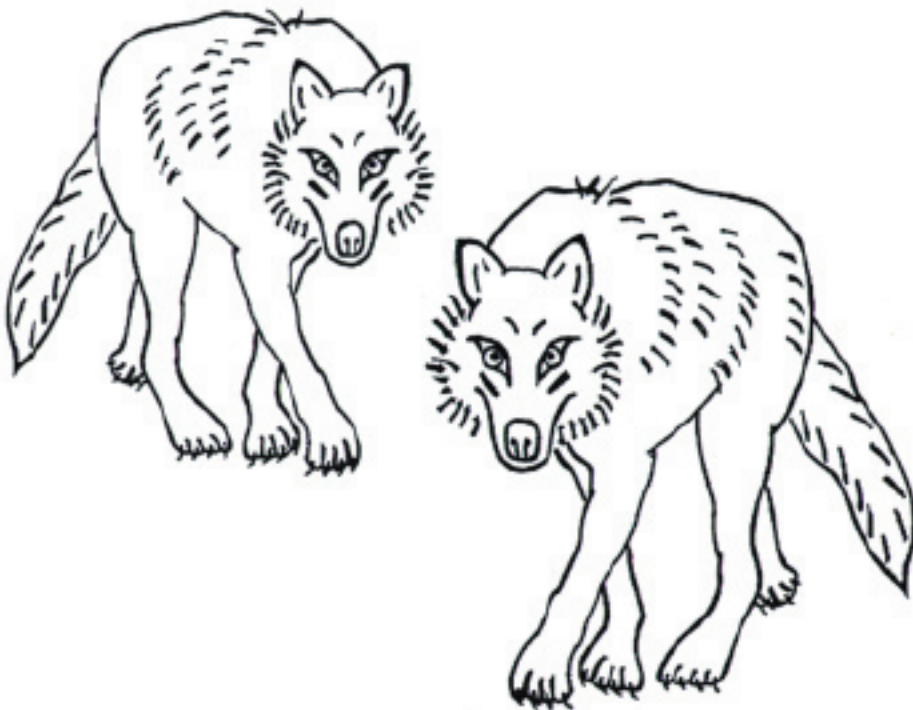
yaxsiᑭimᑭ: *November - Sweeping Moon*

ʔuʔuʔiihpičiiʔaλ ʔatuš ʔaḥʔaaʔaλ ʔunim. ʔukwiiłšeʔeʔaλ
 himiks ʔuḥtin himiks ʔuyickwi, ʔaýiičḥ ʔaḥʔaaʔaλckwaλ
 ʔukwiił ʔasýak ʔaḥʔaaʔaλ kučak qačak. ʔayackwi ʔuyaḥtaqak
 hamuut, maat histaqšiλ ʔaatuš ʔaḥʔaaʔaλ ʔunim.

They hunted for deer and elk and also made himiks for dryness of the skin. They also made tools out of the bones like knives, hooks and needles. Many useful tools were made from the bones and antlers of deer and elk.



čaḥýak: *d-adze*



yuxtiičičaspaλ paḥ éuuṛičšīλṛi λuukwaanacamis paṇi
ṛuṛatup paṇi paṛayisaḥapṛaqλ ḥamatckwak yaaqtisṛaqλṛitq.

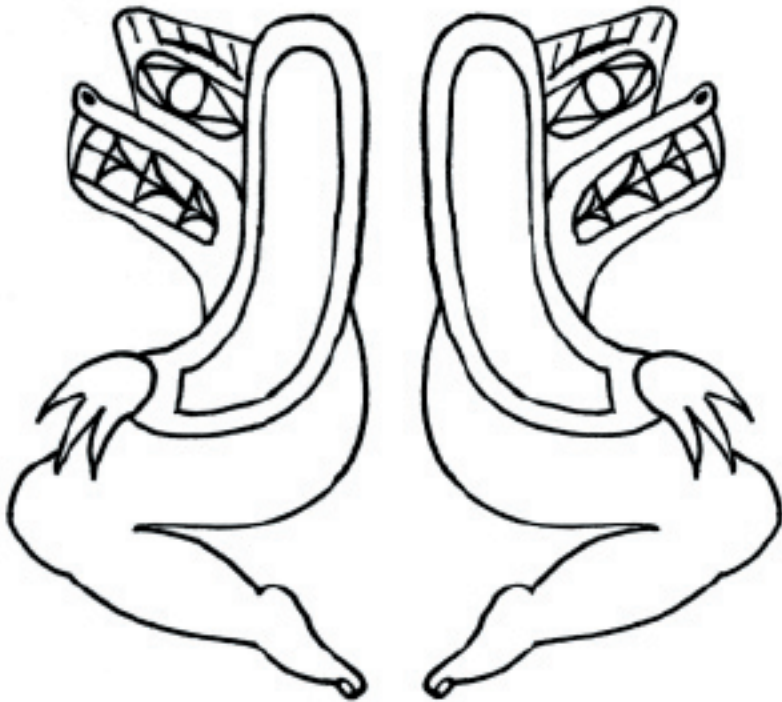
*They started preparing for the wolf ritual in early winter be-
cause there was a lot to it. They also had certain people and right
protocols.*

ʔuʔiihpiceeʔaλqu saćup čiićpanač čapýiiq hiłh nańint
ʔuupaath čísaath, yułuwíłath.

*During the spring salmon season they went trolling in canoes at
Nahmint with Tseshaht and Ucluelet.*

ʔuʔuʔiihseeʔaλ hinkuuʔas ʔaʔayačiiłax ʔuśaaʔap ʔuʔatup
ćuʔičhseʔikquu ʔuyickʷaλ čiyaaqimł hawičaqsap haʔumstup.

*They fished for lots of dog salmon which ended during the month of
October, enough to last for the winter season.*



ᖃᖃᖃᖃ *Other Autumn Words*

ḥaa'yi: *lowest tide*

muuʔuk: *high tide*

kanis: *place to camp*

hinʔatimʔas: *a group of men inviting - formal way of inviting*

muwačaaʔaq: *deer skin clothing*

čims: *bear*

ṛucṛuḥaq: *bear skin blanket or coat*

hink'uuʔas: *dog salmon*

saćup: *spring salmon*

huuʔiik: *grouse*

yaayaaʒaakʁi: *pheasant* (long feathers on its tail)

ýaṁa: *salal*

Sink: *fire*

ciciqink: *praying*

hinač: *asking for, in a humble way through prayer*



Hupačasath First Nation

