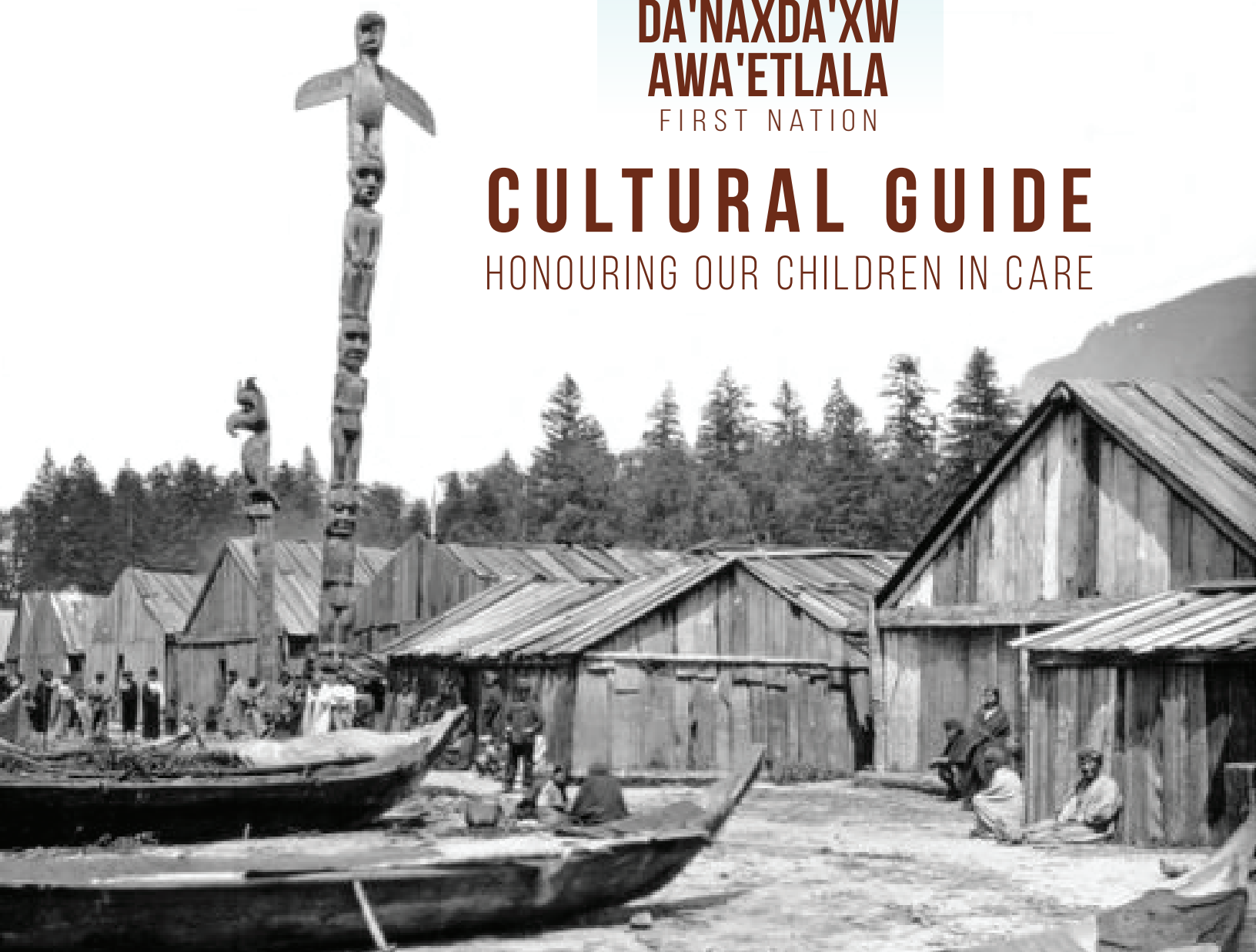




**DA'NAXDA'XW
AWA'ETLALA**
FIRST NATION

CULTURAL GUIDE

HONOURING OUR CHILDREN IN CARE



Tsatsisnukwomi, New Vancouver, 1900 – photographer unknown.





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HONOURING OUR CHILDREN IN CARE

As Da'naxda'xw/Awa'etlala, we acknowledge that some of our children, youth and families are involved with the Ministry of Children and Family Development or Aboriginal Delegated Agencies across Canada. It is our priority to support them and ensure that our children and youth know who they are and where they come from. And as equally important, it is critical for us to know where our children are residing in order to connect them with family and our culture.

“**CULTURE IS AN ABORIGINAL CHILD'S INHERENT FOUNDATION TO LIFE, WHICH WILL IMPACT THEIR UNDERSTANDING OF THEIR TRADITIONAL LANGUAGE, SPIRITUALITY, AND RICH HERITAGE.**”

Working in partnership with MCFD or appropriate delegated agency in the planning for our children is necessary to ensure that the child's cultural identity is respected and preserved. Culture is an Aboriginal child's inherent foundation to life, which will impact their understanding of their traditional language, spirituality, and rich heritage.

The cultural plan for our children in care provides a guide for those involved in planning for the child, and represents a commitment to ensuring that each Aboriginal child in the care of the Director is connected to his or her culture. This commitment

is made in accordance with the guiding principles, service delivery principles and best interests of child sections of the Child Family and Community Service Act.

Cultural plans are one part of an overall effort to mitigate the devastating effects of lost identity and isolation experienced by our children raised outside their community and culture. Respectfully developed and implemented cultural plans will assist children to develop a positive self-image, a healthy self-esteem, and a strong cultural, linguistic and spiritual identity.

This guide clearly describes how the child's social worker, Da'naxda'xw/Awa'etlala representative, caregiver, family and community will share in the responsibility of developing and preserving the child's cultural identity and connection with his or her siblings, extended family and community. Below are some general guidelines in how we would like to work together in the best interest of our children.

The mission of this document is intended to serve as acknowledgement and collaboration with regards to upholding “The United Nations Convention on Indigenous Peoples Rights” and “The United Nations Convention on the Rights of the Child”. It is important for all the parties to understand that this work is not only locally recognized as best practice but also internationally recognized as the rights of all Indigenous Peoples and Children.

The following are guidelines on how to complete the cultural safety agreement.

GUIDELINES

1. The Cultural Safety Agreement should be viewed as a living document that will change and grow over time in order to meet the changing developmental needs of the child.
2. Each person who is involved in developing and facilitating the plan must be willing to follow through on his/her commitments in order to benefit the cultural growth of the child.
3. Ideally the child, child's parent, child's social worker, Da'naxda'xw/Awa'etlala representative, family member and/or elder and the child's caregiver should be involved in creating the plan.
4. When working with a child that is eligible to be registered with 2 Nations, the non-registered Nation should be invited to the table. It is important to acknowledge and honor the other side of the family and Nation from where the child's family comes.
5. Caregivers and First Nations communities should have opportunities to establish a relationship prior to finalizing the Cultural Safety Agreement. A Cultural Safety Agreement meeting will be set to bring the parties together. This will enable all persons involved to discuss the contents of the Cultural Agreement and provide opportunity to ask questions.
6. Caregivers need to be prepared to ensure that the child is able to travel to his or her traditional territory. The parties need to explore and agree on how travel costs will be covered.
7. When making the Cultural Safety Agreement, parties must provide as much detail as possible. Avoid the use of general statements such as "when possible", "when convenient" or "as deemed appropriate".
8. Time frames need to be specific, for example "photos of the child will be sent to the grandparents four times per year" (beginning of school, Christmas, birthday, summer) or "child will visit his grandparents four times per year" (spring, summer, winter and fall).
9. Each person who has made a commitment in the cultural plan should sign the agreement.
10. The Cultural Safety Agreement should be reviewed by all parties at least once a year and the expected time for review needs to be stated in the Cultural Safety Agreement. Be sure to identify who will be responsible for initiating the annual review.
11. The parties to the Cultural Safety Agreement must agree to maintain the child's confidentiality.
12. Because there may be disagreements amongst the parties about the Cultural Safety Agreement, a Conflict Resolution process should be agreed upon by all parties. The Conflict Resolution process stated in the Protocol Agreement between Da'naxda'xw/Awa'etlala First Nation and MCFD may be used for this purpose.
13. Children over age 12 (or younger if they are developmentally capable) should be invited to participate in the development of the Cultural Safety Agreement and he or she should sign the agreement.
14. A family genogram/tree will be created to support the child's knowledge of family ties and attached for reference.
15. No person involved in the plan will agree to responsibilities that they are not comfortable with.
16. Every person's culture needs to be respected, upheld and acknowledged.
17. The parties will work together to ensure the child and his/her caregiver(s) are supported to carry out their responsibilities.
18. If a child must be moved from one foster home placement to another, a new Cultural Safety Agreement will be reviewed with the parties and the new caregiver.
19. Each child and caregiver will be given a life book to assist in the documenting the child's life events and will include a special section page of cultural events.



**DA'NAXDA'XW
AWA'ETLALA**
FIRST NATION

THE STORY OF US

IDENTITY

Da'naxda'xw/Awa'etlala First Nation is an amalgamation of the Da'naxda'xw and Awa'etlala tribes of Knight Inlet. The Da'naxda'xw/Awa'etlala First Nation was formally known as Tanakteuk First Nation. They were very closely related. In fact, they joined with them circa 1860 after Wakas was destroyed by a rockslide. Wakas was located at the mouth of Whakash. Their combined settlement was at Gwa'dzi, in Siwash Creek. They moved to the main village, Tsatsisnukwomi (T'sadzis'nukwame'), also known as New Vancouver, in 1891.

Da'naxda'xw/Awa'etlala is part of the Kwakwaka'wakw people, which means Kwak'wala speaking peoples. There are eighteen member nations (some of which amalgamated) that make up the Kwakwaka'wakw Nation whose territory reaches from northern Vancouver Island southeast to the middle of the island, and includes smaller islands and inlets of Smith Sound, Queen Charlotte Strait and Johnstone Strait. Please remember we are the Kwakwaka'wakw, people who speak Kwak'wala, but who live in different places and have different names for our separate groups, as well as different dialects within Kwak'wala.

Da'naxda'xw/Awa'etlala is represented by the Kwakiutl District Council (KDC) along with 7 other member First Nation's. KDC is a not for profit organization incorporated in 1982 and offers a variety of health services for all member bands to access. For more information you can visit their website at www.kdchealth.com

Da'naxda'xw/Awa'etlala is also part of the Nanwakolas Council. Nanwakolas, which in

Kwak'wala means "a place we go to find agreement", advocates for the recognition, protection and promotion of its member First Nations' Aboriginal rights and interests in land and marine resource planning and management discussions with the provincial and federal provincial governments, as well as with industry and stakeholder groups. Nanwakolas and its member First Nations seek to reach agreements that address the issues raised, and opportunities identified by its member First Nations – thereby, maintaining their cultural connection with their traditional territories, enhancing the ecological integrity of their traditional territories and promoting their human well-being. For more information you can visit their website at <http://www.nanwakolas.com>

ORIGIN STORY - Da'naxda'xw

It was taken from the Tsadzis nukwame (New Vancouver) C.F. Newcombe, 1900, Ethnology Division, Royal British Columbia Museum.

Before the time of the great flood, the Da'naxda'xw of Dzawadi knew it would happen and began to prepare for it. Some of the people tied four canoes together and put their provisions in these. Dzawadalalis built a home of small poles, which he covered with clay. The others laughed at him, but he knew that he and his four children would survive the flood. When the rains came, the others tied their canoes to an Elderberry tree, while Dzawadalalis began moving his belongings into his clay-covered house. One of the men who had ridiculed him said, "Please let me come with you, but Dzawadalalis refused, saying, "Go to the mountain, for that is what you said you would do. My children and I will be locked inside this house, for we are going underwater." Shutting the door, he began to sing, "Take care of us. I am going where you told me to go."

Those people who had made fun of him floated around in the flood, which had reached the tops of the highest mountains in Dzawadi. For some time, Dzawadalalis and his children lived in the underwater house. Then he sent a small bird out. It returned to their house with a small root in his mouth, and so Dzawadalalis knew that the waters were beginning to subside. He waited for some time, then sent another small bird out. Again, it returned with evidence that the waters were still going down. The third time he



sent a bird out, it brought leaves back from a tree. Finally, the fourth small bird was sent out and it brought back blades of grass in its mouth. Dzawadalalis knew then that it was safe to leave his underwater house. He instructed his children to open the door and he thanked the Creator for saving them. They survived because they believed they would be saved.

Watlaxa'as (Jack Peters) 1980.

ORIGIN STORY - Awa'etłala

Among ancestors of the Awa'etłala is a woman who was a slave but escaped. She went upriver until she came to a house, and looking inside through a crack in the wall she saw two images of women. One image was made of a pile of mountain goat hair, and the other was heap of spindles. Hearing someone approach, the woman hid. A man entered the house and nodded to the images of women saying, "Please speak to me and start to become real women." Then he divided the mountain-goat meat which he had brought into two pieces and set one piece before each image. The next morning he had left to fish.

The woman entered the house and, although she was hungry, she simply cooked the meat and laid it before the images of women. When the man returned that evening with the fish he was pleased. He said, "Thank you, women, that you are becoming women and starting to work." He placed a fish before each of the women and the next morning he went out again.

The woman entered the house and cut and cooked the fish. Then she spun the wool, and finishing it she laid it on the ground where the images of the women had been (*from original text from Boas). The man returned that evening and was again pleased because the women had begun to work. He spoke to them, saying, "Thank you for beginning to work." And the next morning he went out again.

The woman entered the house and burned the images all except for the feet, which she left laying beside the fire. When the man returned that evening he discovered the feet of those who had been his wives and he cried. He thought that the women had merely been jealous of each other. Then, the woman entered and sat by his side. She told him, "I am the one who was really pictured in your images." And, then he married the woman and it was not long before she had many children. Then the men married the sisters and they became a large tribe. That is the end.

Adapted from Boas and Hunt Kwakiutl Texts

GOVERNANCE

The Da'naxda'xw/Awa'etlala First Nation uses a hereditary system. Traditionally, the hereditary chief's oldest son would take over the chieftainship. This would have been done through a potlatch. The hereditary chief would groom their son by teaching them the ways of their people and when the chief felt he was ready he would host a potlatch and honor his son, handing down the chieftainship. This continued as generations were born. Typically, if the chief did not have a son it would go to the eldest daughter or a nephew of choosing.

MEMBER NATIONS

Below is a list of our fellow Kwakwaka'wakw Nations. As First Nation people, you will often hear the term "who are you, where do you come from". This is the way our people identify family and connect us back to our roots.

There are around 227 members of Da'naxda'xw/Awa'etlala First Nation. An individual becomes a band member when they are registered and are added to the band list. To be registered you can contact the Band directly for assistance.



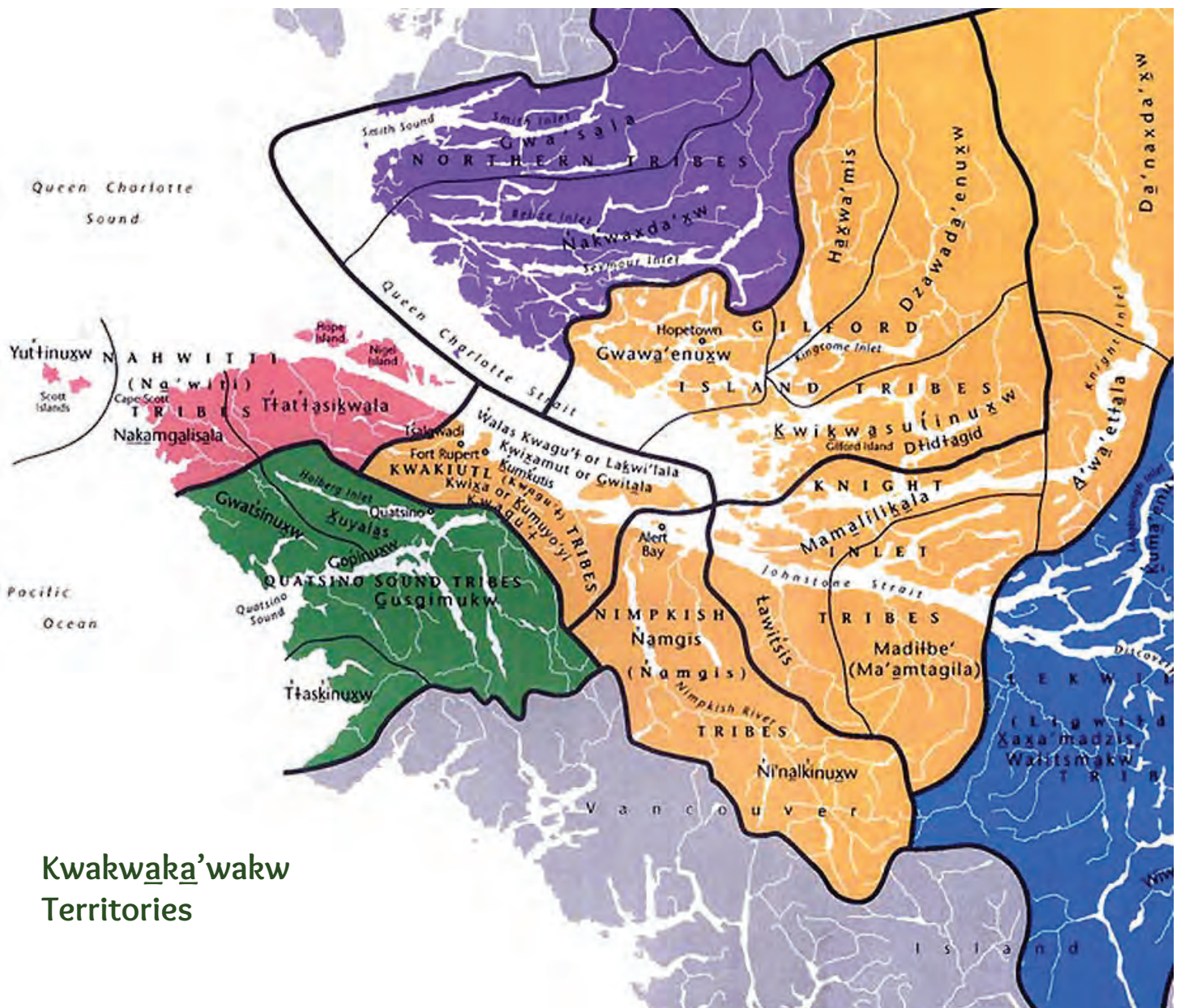
NATION	LOCATION	TRADITIONAL TERRITORY
Dzawada'enuxw First Nation	Kingcome Inlet	Kingcome River
Gwa'Sala-Nakwaxda'xw Nations	Port Hardy	Smiths Inlet, Blunden Harbour, Takus, Ba'as
Gwawa'enuxw First Nation	Hopetown	Hegams
K'omoks First Nation	Comox	Comox
Kwakiutl First Nation	Fort Rupert, Port Hardy	T'saxis
Kwiakah First Nation		Matse'no & T'saya'akw
Kwilkwasut'inuxw Haxwa'mis Tribe	Gilford Island	Gway'asdams
Ma'amtakila		Etsekin
Mamalilikulla	Campbell River	Village Island
Namgis	Alert Bay	Yal'is
Quatsino First Nation (Gusgimukw & Gwat'sinuxw)	Coal Harbour	Winter Harbour, Old Quatsino, Quattishe
Tlatlasikwala First Nation	Hope Island	Xwamdasbe'
Tlowitsis	Turner Island	Kalugwis
We Wai Kai First Nation	Campbell River	Cape Mudge, Tsakwalutan
Wei Wai Kum First Nation	Campbell River	Campbell River

TERRITORY

Da'naxda'xw/Awa'etlala First Nation's main village, Tsatsisnukwomi, is situated on Harbledown Island. The village was uninhabited for a long time but in recent years has been revived and is now home to 16-20 people. Da'naxda'xw/Awa'etlala territory includes all the lands from which water flows into the Klinaklini River or into Knight Inlet. Their traditional territory covers 8,105 km with the marine portion covering 215 km. In the summer, the population increases as children return home from school. The village includes a number of homes, a big house,

community kitchen, administration office, bunk house, medical building and store for gifts, food and treats.

Below is a map that depicts all the Kwakwaka'wakw Nations but some have disappeared as the groups either died out or amalgamated with other groups. It is important to note that some of these villages have been abandoned for years.



Kwakwaka'wakw Territories

The Awa'etlala's (Awa'etłala) original village was along Knight Inlet, a long winding inlet at the end of Queen Charlotte Strait, with the Da'naxda'xw's original village at the head of Knight Inlet, also known as Dzawadi. The people struggled in the winter at Knight Inlet as the river would freeze, trapping their people from leaving the territory. In the late 1800's, a Da'naxda'xw woman met a Mamalilikulla man and they fell in love and later married. As a dowry, the Mamalilikulla gifted Tsatsisnukwomi at the marriage of the high-ranking women to her family, thus allowing the Da'naxda'xw/Awa'etlala to relocate. Tsatsisnukwomi is the main winter village.

“ **IT IS REALLY IMPORTANT TO MAKE SURE WE TAKE OUR CHILDREN AND GRANDCHILDREN UP TO DZAWADI WHEN T'ĦINA IS BEING MADE SO THEY CAN LEARN THE PROCEDURE AND TECHNIQUES IN ORDER TO PASS THE TRADITION...**

When we reference territory, it is important to know that the lands in which we live(d) are extensive as Knight Inlet is vast. Every namima (clan), meaning “of one kind”, had their own designated areas for fishing, hunting and gathering. We were nomadic and moved from one area to another depending on the season. The Da'naxda'xw/Awa'etlala have about 31 areas combined along Knight Inlet that we would regularly access. Please note, this could include areas overlapping with other nations, areas we may not have owned or areas where we lived for a temporary period of time. Many nations were very closely situated and allowed others the right to use their territory in different capacities. The Da'naxda'xw/Awa'etlala thrived by means of fishing, hunting, harvesting eulachons for t'Ħina, berry picking and cedar bark gathering, to name a few. Below are just a few examples of where we travelled to get what we needed.

In the fall we would hunt at Dzawadi. We hunted, gathered, and caught food that was shared amongst the village. It is traditionally our way to ensure our elders are fed and well taken care of. That our children

are safe as well as learning the ways of our people so they too can carry on tradition and develop tools to provide for their family. It was important to hunt enough meat to last us through the winter.

We travelled back to Dzawadi in the spring to fish eulachons (dzaxwan) and harvest t'Ħina (fish oil) as well as gather cedar to bring back home. We would stay in the territory for up to a month, camping at Hanwadi, (hump-back-salmon-place, a bay about 15 minutes away). This allowed the time necessary to complete the process of catching and preparing the eulachons for t'Ħina. Eulachons is a staple of our ancestor's diet and considered a medicine. It is really important to make sure we take our children and grandchildren up to Dzawadi when t'Ħina is being made so they can learn the procedure and techniques in order to pass the tradition on to their children/grandchildren. The return of eulachons has dramatically decreased over the years but we continue this tradition today.

In the spring we would also go to Wasi'las at Sim Creek to gather herring to spawn on the kelp, which is referred to as roe on kelp. This location was also used for fishing, hunting and timber, as was Dzawadi.

In the summer we would pick berries both in Tsatsisnukwomi, Dzawadi, and along K'waladi (Kwalate River). This is also the time of year that we would leave from Tsatsisnukwomi to fish salmon at Glendale Cove (Giyuxw). Glendale Cove was another reserve that was used for gardening. At this time of the year, there were a number of places along the inlet for crabbing and prawning. A place of note for clamming was T'sedi (Mound Island) in Indian Channel, which belongs to the Mamalilikulla.

Today, we have a Nations guardian watchman program that oversees all the lands that belong to the Da'naxda'xw/Awa'etlala people. The guardians watch over, protect and maintain the land. The village is a popular site for tourists. Its people host tours of the land and big house and teach others about their culture and history, providing a safe place for them to tie up, shower and camp. The residents of Tsatsisnukwomi and guardians could provide a great opportunity for children in care to see the territory, from where their ancestors came.

TRADITIONS

Below are only examples of practices that were traditional to our people. These practices are carried out by the most traditional families. In every instance these ceremonies are conducted in the fashion of the particular family who's children undergo these practices. From one family to another the ceremonies might be quite noticeably different.

Pre-Birth

In traditional times perspective parents who wanted children, planned for those children to come in to the world as either male or female. Ceremonies were followed to determine the sex of the incoming child. For example, if a male child was desired male implements might be placed under the bed of the couple. In the case where a female child was desired, female implements might be placed there.

Birth

A grandmother or trusted midwife generally cares for the placenta of the newborn child. He/she will pray over it and sometimes bury it at the foot of a great majestic cedar tree. All the time asking the creator for guidance and praying for traits that will assist the child through out their future life.

Early Life

When a child was observed to have specific innate qualities or talents these things were encouraged. Where parents wished specific occupations for a young child, they often took the umbilical cord of the child and placed it with a trusted person who possessed great ability in the occupation desired. This surrogate/mentor wore the umbilical cord while practicing their occupation. For example, this cord might be worn on the wrist of a carver as they carved, if the desired occupation was for the child to become a carver. Another example might be if a parent desired their child to possess great weaving ability, the umbilical cord would be placed with a person who showed great ability as a weaver. In another situation, if a parent desired their child to possess great singing ability the umbilical cord might be worn by a great composer or if the child's parents wanted a drummer the umbilical cord might be placed inside a drum. The same might be true if the desire was for a great dancer, hunter, storyteller,

fisherman, etc. All of these examples varied according to what was desired by the parents of the child in the greatest interest of a successful life for that child.

Hihugwila "Hee-tloo-gwee-lah"

10 month ceremony of life. This is a celebration for the life of a child. It was done and afforded an opportunity to give thanks to the creator for allowing the child to stay now, permanently with the family. Often children, for whatever reason did not make this 10 month milestone and so it was with gratitude that this ceremony is conducted. At this time often

the child was given its first haircut and the hair was sent to the creator in offering by fire. Hair in the instance of First Nations people was considered to carry the vary essence of that person. Hair was not touched in traditional

times with out the expressed permission of the person whose hair you wanted to touch.

Ixantsila "Eh-can-seelah" or A'ixansla "Ah-ee-cans-lah"

Coming of age Ceremony for women. Young women are taken for the duration of their first menstrual cycle. They are isolated, and removed from public scrutiny. In their time away, they are educated by selected, reputable elder women on what it means to become a respected woman. They are taught their responsibilities of what is deemed appropriate conduct as they journey toward becoming a wife, a mother and eventually a grandmother and a respected member of their community. At this time, childrearing practices are taught. For example, how to care for the child and to give it all that is necessary to ensure a long and healthy life. Family practices are passed on, and advice is given to the young woman so she knows how to deal with married life and motherhood.

“...IF A PARENT DESIRED THEIR CHILD TO POSSESS GREAT SINGING ABILITY THE UMBILICAL CORD MIGHT BE WORN BY A GREAT COMPOSER...”

Coming of Age Ceremony for a Man

A boy child is taken from public, isolated and made strong and taught how to purify his body. He is taught to put away childish things and instructed on how to be a good hunter/provider, protector, father and leader in his community.

Marriage

Marriages were traditionally arranged. Generally, the knowledgeable grandparents made a choice of an appropriate mate for their grandchild. They sought a child of equal or greater status than their grandchild. In most cases the matched couple was of equal status. Sometimes, a higher ranking woman would be sought after by lower ranked man. In this instance, the family was considered to be of the higher rank. The ensuing position of the couple was the appropriate rank and right of any children born of this union. Names, privileges and prerogatives were given to be the property of those children as they grew into adulthood.

Journey into Marriage - Kadzit'la "Cah-dzee-tlah" (meaning to walk into the house)

A ceremony in which a perspective grooms family paid an initial amount of money or gifts to secure an arrangement to marry a high ranking daughter. Sometime later, possibly a year, once the brides family had an opportunity to consider the advantage of this marriage and was able to double the value of the money or gift, and it was decided that the arrangement was appropriate, the brides family made arrangements to pay back the initial pillow (initial gift) of the bride. This repayment was distributed by the groom to the community as payment for witnessing their union (marriage).

When it was decided that the marriage would proceed, the groom's family then travelled to the village of the perspective bride and initially engaged in either mock warfare, or physical challenges in order to win over the bride. Successive male members of the groom's community attempted to accomplish difficult feats until someone was successful and the bride's family granted their permission.



The groom's family also brought with them great wealth to distribute to the masses of the bride's community to witness the marriage to their daughter. Names, dances, songs and property were exchanged to validate the union. Traditionally, unless other arrangements were agreed upon, the bride then left her own community to live in the community of the groom.

Each time the couple had a new child, both families would name the child from their ancestral pool of names - in this way it is possible to determine connections from the time of origin. These names are ancient and connect the owners to their first ancestors.

Naming Ceremony

As with many of the aforementioned practices, names were given to validate the position of any child in any community. Children were given names from both sides of their family to connect them to their communities of origin. At any passage of right, names were given in succession to indicate their new responsibilities and their new positions in the community. Children would then remember their old names and when the time came for them to have children, those names were passed on to their own descendents. These names as mentioned

before are very ancient names and reflect often the personalities of the child. When naming children, often the observations through their lifetime would have bearing on the ancestral names they are awarded. On the other hand, sometimes a child was named because the parents or grandparents were reminded of an ancestor either by the child's actions or daily behaviors.

Children are named to claim them to their respective communities and to acknowledge their place and their importance. All children are valued and therefore, claimed in their naming.

Death

Ceremonies around death were numerous and varied. In traditional times, death meant that the community came to a stand still. Celebrations of any kind were prohibited. All was to remain in silence until, on the fourth day, when the physical body of the deceased was sent home. In our traditional beliefs, people do not die but they go home.

We are taught as children that when death occurs on our communities it is our responsibility and a respectful practice is to go to the family who experiences the loss, to lift them up.

“ CHILDREN ARE NAMED TO CLAIM THEM TO THEIR RESPECTIVE COMMUNITIES AND TO ACKNOWLEDGE THEIR PLACE AND THEIR IMPORTANCE.





We are taught that people in grief and mourning do not pay particular attention to eating or resting. So, we never go empty handed; we must always take food for the consumption by the mourners. In our traditional practice, there was a ceremony called Xalp'alsala "Kul-puls-lah". In this ceremony, the hair was shorn in recognition of the life of the deceased. In the case of women, it is permissible to cut your hair in honor of both your male or female relatives at any time that you wanted to show respect. In the case of a male, men only traditionally cut their hair in honor of their female relatives. For example, mother, grandmother, aunt, daughter, wife, niece, and granddaughter. This ceremony in traditional times, also often involved the raking of your face; hence, the name Xalp'asala "Kul-puls-lah", as Xalbayu "Kul-by-yoo" is a raking implement or a tool to rake. Self-inflicted wounds to the face indicated to the rest of the community, that you were in a time of great loss. Banging of the head was also often practiced.

“ **IN OUR TRADITIONAL BELIEFS,
PEOPLE DO NOT DIE BUT THEY GO HOME.** ”

In times of loss and grief, the mourners would suspend their attendance at all ceremonies. The name of the deceased now when spoken had the suffix Wale' "Wih-tleh" added to the end of the deceased's name. Therefore, a name such as T'akwagila "Dlah-kwa-gyee-lah" became T'akwagilawale' "Dlah-kwa-gyee-lah-wih-tleh", this meant, to all who heard it, knew that this person has lived, and has now gone home. The original name of the deceased, at a later date would be passed on to their descendant. Often the passing of the name happens before death. Many, and in fact most of our elders live for a duration of their lives, nameless, having already passed on their names to their children or descendants. Often those elders are known by terms of endearment such as a grandmother or grandfather name. Examples might be, Gana, Dada or Anitda.

It is important to note that pregnant women do not attend funerals but in certain circumstances it may be allowed by the family. In these instances, the pregnant woman would cover her tummy with a blanket or apron, protecting her unborn child from spirits. This is also the instance for young children. They are not to

attend the funeral but are welcome at the lunch where family and friends gather and share a meal. Young children were treated as very special and sacred in communities, and so, historically, when children went out at night, they would put ash from the stove on their nose to protect them from bad spirits.

“ YOUNG CHILDREN WERE TREATED AS VERY SPECIAL AND SACRED IN COMMUNITIES, AND SO, HISTORICALLY, WHEN CHILDREN WENT OUT AT NIGHT, THEY WOULD PUT ASH FROM THE STOVE ON THEIR NOSE TO PROTECT THEM FROM BAD SPIRITS.





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