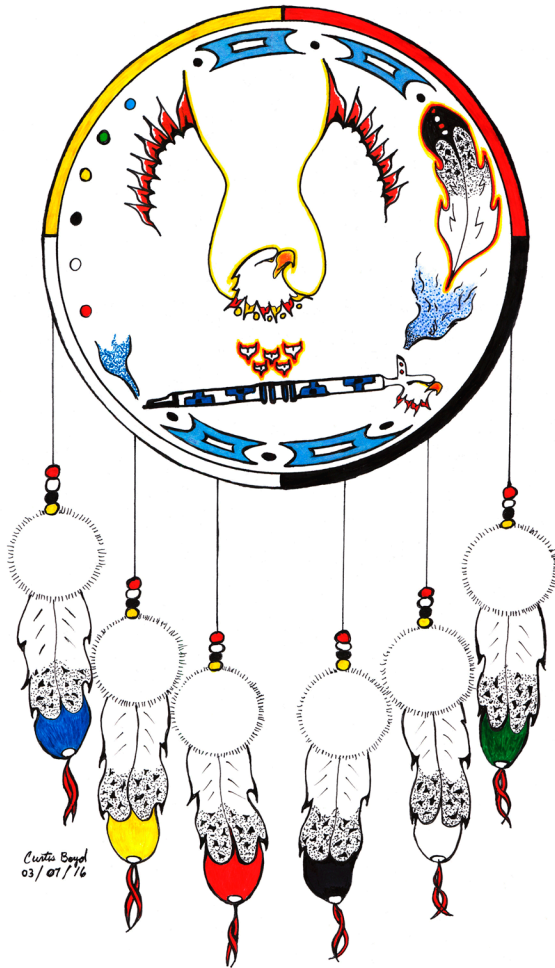




northern health
the northern way of caring

ABORIGINAL RESOURCE GUIDE 2019





**Artwork on cover by Artist
Curtis Boyd**



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INTRODUCTION

Quesnel Health Services provides services to four local bands: Ndazkoh First Nations (Nazko), Lhoosk'uz Dene Nation (Kluskus), ?Esdilagh First Nation (Alexandria) and Lhtako Dene Nation (Red Bluff), as well as to the urban population of local First Nation, Inuit and Metis people.



This Guide will provide information on our local First Nations, community resources, culture and history.

A Quick Overview

Nazko, Kluskus and Red Bluff are all Southern Carrier Nations. Their traditional language is Carrier, which is part of the northern Athabaskan language family which is spoken throughout Northern and Western Canada. Alexandria is a Tsilhqot'in (Chilcotin) Nation, with the traditional language being Chilcotin, also a part of the Athabaskan language family. Many First Nations people, specifically Elders, still actively speak their traditional language.

Culture has always been an important part of life for First Nations people. Connection to the land, spiritual ceremonies, traditional foods and medicines, and family traditions are just a few components of culture that are important to First Nations people. "Culture provides people with a sense of belonging, a connection to their Creator and each other, and a feeling that they are part of something bigger than their individual selves. Culture provides a communal bond and common understanding of our roles within a community and the world" (Gray, 2011).

All First Nations cultures are unique; the best way to learn more about the cultures of our local First Nations is to learn directly from Elders and community members.



NDAZKOH FIRST NATION



Nazko is a Southern Carrier First Nation, with the main reserve located 107 km west of Quesnel. There are two smaller reserves: Baezaeko (Basikoh) and Trout Lake (Bunchek), which are located 24 km & 48 km away from the main reserve.

The road to Nazko is paved; however, it can be treacherous during the winter months. As of 2019, there are 405 band members in total, with 115 living on reserve. Nazko has a Health Center, Youth Center and a Community Hall. The Health Center was built in 2013 and provides many services to the community.

The traditional language spoken is Southern Carrier. Nazko First Nation has a band office located in Quesnel. Band staff, Chief and Council can be contacted through this office

Health Services

- Health Center on Reserve—wheelchair accessible shower and century tub.
- Doctor’s Day—once a month visit to reserve by Physician.
- Community Health Nurse & Home Care Nurse—available 4 days per week.
- Community Health Representative available on reserve.
- Home Care Nursing Services for Clients
- Immunizations
- Wellness checks for mother and new babies
- Doula Services available upon request
- Mom & Baby Group—weekly
- Wellness food boxes for diagnosed diabetics—monthly
- Wellness food boxes for Prenatal & Postnatal Moms—monthly
- Weekly wellness challenges to promote healthy living
- Wheelchair accessible medical van is available for transportation to in town appointments
- Translators available upon request
- Water treatment plant in community, currently delivering bottled water to households.
- Dakelh Wellness Team Community Visits

Social Services

- Wellness Counsellor—weekly
- Women’s wellness group—weekly
- Family Support worker available in community
- Social Assistance Worker to assist with employment and income assistance.

Important Contact Information

Nazko First Nation Band Office

Chief & Council
Executive Assistant
Band Manager
Education Co-coordinator
Social Development Worker
Health Director

Phone: 250-992-9085

Fax: 250-992-7982

Address: 405 Barlow Avenue, Quesnel BC V2J 2C3

Nazko Health Center

Community Health Nurse, RN
Come Care Nurse, LPN
Community Health Representative
Medical Van Driver
Family Support Worker
Health Director



Phone: 250-249-0275

Fax: 250-249-5538



LHTAKO DENE FIRST NATION



Lhtako Dene Nation, also known as Red Bluff, is located approximately 7 km south of Quesnel, and is a Southern Carrier First Nation. The community is located very close to Quesnel, which allows band members to access health and social services provided by Northern Health and other Agencies in Quesnel.

As of 2019, there are 180 band members, with 85 living on reserve. The traditional language spoke is Southern Carrier. Lhtako Dene Nation has a band office located on reserve. Band staff, Chief and Council can be contacted through this office.

Health Services

- Community does not have any nursing staff available on reserve.
- Within catchment area to access Northern Health Home & Community Care Services
- Homemakers available to provide Elder Care in home — 3 days per week
- Good Food Boxes delivered monthly to every household on reserve
- Pregnancy Outreach and support groups accessed through the Friendship Center
- Health Workshops presented to community throughout the year (AIDS/HIV, Healthy Relationships, Diabetes, etc.)
- Translators available upon request
- Boil Water Advisory — bottled water delivered to every household
- Groups to promote healthy living and exercise throughout the year.

Social Services

- Dakelh Wellness Team Community Visits
- Family Support Worker Available
- Counselling available through Walmsley and Associates
- Drug and Alcohol Counsellor available at the Friendship Center
- Weekly Community group—crafts, lunch
- Education Worker for high school and elementary students
- Nenquani Treatment Center provides a mobile treatment program — available upon request.

Important Contact Information

Lhtako Dene Nation Band Office

Chief & Council

Family Support Worker

Health Director

Social Assistance Coordinator

Education Coordinator

Community Health Representative

Phone 250-747-2900

Fax 250-747-1341

1515 Arbutus Road,
Quesnel, BC V2J 5H8



?ESDILAGH FIRST NATION Alexandria



The community of Alexandria is located on both the East and West sides of the Fraser River. ?Esdilagh First Nation is the most northern Chilcotin reserve, approximately 50 km from Quesnel.

As of 2019, there are 235 band members, with 50 living on reserve. The majority of the population that lives on reserve reside on the West side of the Fraser River. Road conditions to Alexandria can be treacherous during the winter months, particularly on the West side of the river where there are many steep hills.

The main language spoken is Chilcotin, with some people speaking Southern Carrier as well. Alexandria has a small band office located on reserve.

Health Services

- Good Food Boxes delivered monthly — delivered through the diabetes program.
- Nurse Practitioner in Community — monthly
- Health Director available
- Translator available upon request
- Workshops in community throughout the year (HIV/AIDS, solvent abuse, diabetes, etc.)
- NO Medical Van available, transportation may be available through health director.

Social Services

- NNADAP — Alcohol & Drug Worker 3 times per week
- Social Worker Available through band
- Nenquani Treatment Center provides a mobile treatment program, available at request.

Important Contact Information

?Esdilagh First Nation Band Office

Chief & Council

Band Manager

Social Development Worker & Education Coordinator

Phone: 250-991-6000

Fax: 250-991-0589

Address: #4 - 423 Elliot Street

Quesnel, BC V2J 1Y6

?Esdilagh First Nation Wellness

Health & Wellness Manager

Community Health Representative

Home & Community Care Nurse Practitioner

Community Nurse

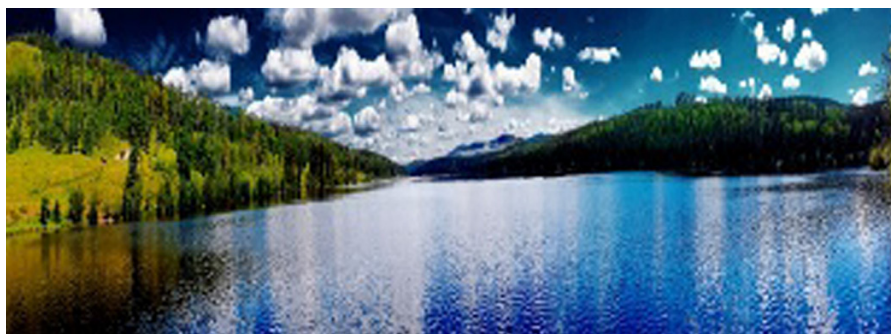
Physiotherapist

Phone: 250-747-2002

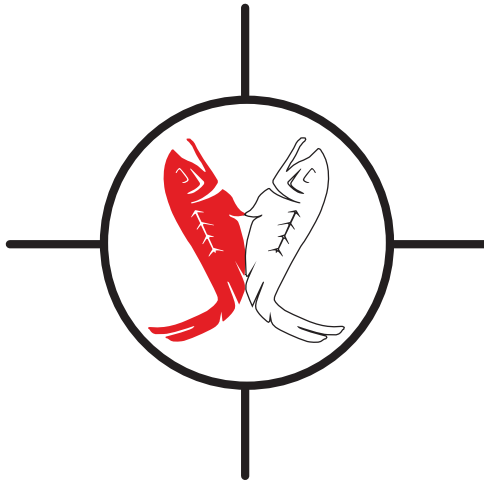
Fax: 250-747-3920

#4 - West Fraser Road

Quesnel, BC V2J 6R4



LHOOSK'UZ DENE FIRST NATION Kluskuz



Lhoosk'uz Dene Nation is a Southern Carrier First Nation. The community of Kluskus is located approximately 195 km west of Quesnel. Travel to Kluskus can take up to four hours, depending on the road & weather conditions.

Kluskus is 100 km west of Quesnel on the Blackwater road, with the final 95 km driven on an unpaved logging road. As of 2019 , there are 245 band members, with 40 living on reserve.

There is a small school located on reserve for elementary school students with a room where health services can be provided by a Nurse Practitioner.

The traditional language spoken is Southern Carrier. A band office is located in Quesnel.

Health Services

- Nurse Practitioner in community monthly
- Health Van every Wednesday. Leaves Kluskus at 9:30 am, arriving in Quesnel at approximately 12:30 pm
- Health Van transports water and provides grocery delivery
- Community Health Representative on reserve
- Dakelh Wellness Team Community Visits

Social Services

- Family Support worker available.

Important Contact Information

Lhoosk'uz Dene Nation Band Office

Chief & Council

Family Support Worker

Health Director

Social Development Worker

Phone 250-992-3290

Fax 250-992-3921

101-231 Anderson Drive, Quesnel BC V2J 3K4

On Reserve Contact

Community Health Representative

School / Education

250-277-4886

ADDITIONAL RESOURCES



Aboriginal Patient Liaison GR Baker Memorial Hospital

Phone 250-985-5812
Cell 250-983-8411

The Aboriginal Patient Liaison provides services to patients and families of GR Baker Memorial Hospital, residents and families at Dunrovin Park Lodge, as well as to clients within Quesnel and our local First Nation Communities.

Some of the services provided are:

- Arrange for translation services
- Help patients understand the health care processes, procedures and terminology
- Help to ensure administration and discharge planning goes according to patient needs
- Assist with Advanced Health Care Planning
- Facilitate communication and cultural understanding between patient and care providers
- Connect patient to end of life support
- Coordinate spiritual / cultural advisors
- Support and comfort family and friends
- Assist with referrals within NH and to community agencies
- Help link patients to non-insured health benefits
- Assist with transition to and within long-term care
- Attend Doctor's appointments with patients

Quesnel Tillicum Society / Native Friendship Center

Phone 250-992-8347 • 319 North Fraser Drive, Quesnel BC V2J 1Y9

Services Available:

- Drug & Alcohol Counselling
- Family Support Worker
- Youth Outreach Worker
- Needle Exchange Program
- Elders Groups
- Employment Coordinator
- Legal Advocacy
- Family Law Advocacy
- Youth Justice Worker
- Cultural Programmer
- Point of Care Nurse
- Family Finder
- FASD/E Coordinator
- Mom's for Recovery Program
- Mental Health Clinician
- Community Involvement Book

Dakelh Wellness Team

395 Elliot Street, Quesnel, BC, V2J 2K7

Office: 250-983-6841 • Cell: 250-255-6177

The Dakelh Wellness team consists of a Registered Nurse and two Clinicians who provides specialized services in mental health promotion, prevention, maintenance and rehabilitation services that address the needs of clients in their communities. The RN is available to meet with people to provide support while they navigate their journey to emotional, spiritual, physical and mental wellness.

Services include:

- Community visits to Nazko, Lhoosk'uz and Lhtako Dene Nation.
- One-on-one or group support
- Support and education to improve anxiety, depression, insomnia, grief and loss, trauma and addictions
- Facilitation of wellness events
- Harm reduction education and supplies
- Assisting individuals and/or families who are wanting to go to treatment
- Connecting individuals with other community resources for further holistic support
- Answering questions about medications and/or other health concerns associated with mental health

North Cariboo Aboriginal Family Program Society

Phone 250-992-9160 • Fax 250-992-9157 • 324 Hoy St., Quesnel BC V2J 1X3

Services Available:

- Parent Circle
- Family Support Worker
- Parent Services Facilitator
- Community Culture Program
- Strengthening Families Program
- Family Group Conference Coordinator
- Cooking Programs, Community Kitchen
- Aboriginal Infant Development Program
- Aboriginal Supported Child Development
- Adult Literacy, Adults Learning Together (ALT)
- Better at Home
- Circle of Security
- Kids in the Kitchen (ages 9-12)
- Youth in the Kitchen (ages 13-16)



Carrier Chilcotin Tribal Council

Office located in Quesnel – 231 Anderson Drive
Phone: 250-992-2075

CCTC offers the free services of a Family Support Worker, Traditional Wellness Coordinator and a Child and Youth Mental Health Clinician. They are able to travel to the communities of Lhtako Dene Nation, Lhoosku'z Dene Nation and Nazko First Nation, as well as offering services within the City of Quesnel.

Traditional Wellness Coordinator

Cell: 250-255-1151

Email: wellness@carrierchilcotin.org

- Develops and provides community-based traditional wellness services in collaboration with community Elders, health staff, Traditional Healers, families and community resources
- Provides holistic traditional approaches/practices to health and wellness
- Teaches medicine harvesting and preparation, traditional Medicine wheel/grandfather teachings, smudging and cleansing sweat lodge

Child and Youth Mental Health Clinician

Cell: 250-255-4985

Email: childyouthquesnel@carrierchilcotin.org

- Provides individual or group counselling to youth
- Provides family counselling
- Specialty in working with those who have suffered sexual abuse and trauma

Family Support Worker

Phone: 250-992-2075 • E-mail: jenn@carrierchilcotin.org

- Registered Social Worker who works with First Nations families in the Quesnel area
- Assists families with MCFD, court matters, advocacy and referrals to other support agencies





KUU-US Crisis Line Society



KUU-US Crisis Line Society

If you are facing a difficult situation, call us now. We can help.

Adult/Elder Crisis Line: 250-723-4050

Child/Youth Crisis Line: 250-723-2040

KUU-US operates at 24-hour Indigenous crisis line that services all of British Columbia. Once the crisis issue has been identified, the level of severity for call handling is determined. The goal is to establish a non-judgmental approach to listening and problem solving. A support system is put into place where the caller is brought back to a pre-crisis state. Debriefing is also provided to any front line worker who works with in the field, KUU-US also maintains and in-depth referral database.

A service that makes KUU-US unique is Safety Monitoring for suicidal Indigenous clients. Safety Monitoring involves KUU-US phone operators placing daily safety phone call check-ins to high risk individuals.

North Cariboo Metis Association

Phone 250-992-9721 • A-668 Doherty Drive, Quesnel BC V2J 1B9

Services Available:

- Employment and training services
- Cultural information, programs and activities
- Family Support Worker
- Youth Advocacy
- Support and referrals to community agencies
- Metis Clan Wellness Program

Mental Health and Substance Use

543 Front St., Quesnel, BC V2J 2J6, Floor 2R in the Hospital
250-983-6828

Individuals can call and book an appointment to access mental health services

West Side Mental Health

395 Elliot Street, Quesnel, BC V2J 1Y4

Phone 250-992-5833 • Fax 250-992-5833

The Mental Health & Substance Use community programs offer services that include a combination of functions with Inter professional teams, as well as some specialty services, i.e. Developmental Disabilities Mental Health (DDMH), Acquired Brain Injury (ABI), etc. Youth addictions counselling and referral, elderly services counselling, early psychosis, eating disorders, vocational and recreation rehabilitation is also available at most community programs.

Community programs provide assessment, treatment and referrals for adults.

OAT Program: A methadone/suboxone clinic every Wednesday. Harm reduction supplies are available every day as well as groups and counselling for addiction.

Grace Young Activity Centre

395 Elliot Street, Quesnel, BC V2J 1Y4

Phone 250-985-5824 • Phone 250-985-5608

Grace Young provides social, recreational, employment and educational opportunities to people who are experiencing mental health and or addiction challenges in the community.

Walmsley & Associates

335 Vaughan Street, Quesnel, BC V2J 2T1

Phone 250-992-9525 • 1-866-992-9525 • Fax 1-866-389-9858

Child and Youth Mental Health

163 Kinchant Street, Quesnel, BC V2J 2R1

Phone 250-992-4267

Mental Health support for children and teens, offers services that include assessments, planning, treatment, consultation and education. Drop in days include Tuesdays and Thursdays.

Quesnel Child and Youth Support Society

13 - 665 Front Street, Quesnel, BC V2J 2K9 • Phone 250-992-1554

Provides assessments, treatment and advocacy services to children, youth and their families when trauma has been experienced.

First Nation Health Authority – Mental Health

First Nations Health Benefits (FNHB) provides coverage to access mental health providers, including counselors, social workers, and psychologists. FNHB covers three mental health programs: short term crisis intervention, Indian Residential School Resolution Health Support Program, and the Missing and Murdered Indigenous Women & Girls - Health Support Services.

What is covered:

1. Short Term Crisis Intervention provides coverage for mental health counselling for crisis situations when no other mental health services are available and/or being provided. If you are living on-reserve, first contact your band office to find out if mental health crisis intervention services are offered directly in your community.
2. Indian Residential School Resolution Health Support Program - Individual and Family Counselling component is open to all former Indian Residential School students and their families. Counseling is provided to safely address the broad spectrum of mental wellness issues and trauma related to the impacts of Indian Residential Schools.
3. Missing and Murdered Indigenous Women and Girls - Health Support Services is open to all survivors, family members and loved ones who are impacted by the national inquiry and cases related to Missing and Murdered Indigenous Women and Girls in Canada.

Services to Adults with Developmental Disabilities (STADD)

1-855-356-5609 – Services are available in Quesnel
STADD works collaboratively with other ministries and a wide range of community partners to lead a one-government approach to person-centered transition planning for CLBC eligible youth and young adults with developmental disabilities. A STADD Navigator can help with planning for the future, meeting goals and needs, connecting with supports from the government and community.

THE MEDICINE WHEEL



The Medicine Wheel is interpreted differently by many First Nations throughout Canada; however, some main points remain similar.

The medicine wheel is circular, which represents holistic health, and has four sections to represent the Emotional, Spiritual, Mental and Physical Components of life.

The medicine wheel represents the importance of balance, and maintaining health in all four aspects of life.

The straight lines on the wheel represent the four directions; North, South, East, West.

The colors, which are typically red, white, black and yellow, represent different teachings and traditions to individual nations.

The medicine wheel can be used as a great tool to identify disparities in health and look at how to regain balance and a healthy balance.

Use the medicine wheel to fill in the things that you do to maintain health in each of the four quadrants.

White: Physical
Black: Spiritual
Yellow: Emotional
Red: Mental



Quesnel Health Services Contact Numbers

HOLLEY CLINIC

348 Front Street V2J 2K3
250-992-2158

PRIMARY CARE CLINIC

644 Front Street V2J 2K8
250-992-8321

FRASERVIEW CLINIC

665 Front Street V2J 5J5
250-992-3636

HEIHO CLINIC

697 Front Street V2J 2K9
250-992-2934

QUESNEL MEDICAL CLINIC

205 St. Laurent Avenue V2J 2C8
250-992-8948

GOLD CITY WALK-IN CLINIC

458 Reid Street V2J 2M6
250-992-6006

GR BAKER MEMORIAL HOSPITAL

543 Front Street V2J 2K7
250-985-5600

HEALTH LINK BC — NURSES HOTLINE 8-1-1

Registered Nurse — 24/7

Southern Carrier Terminology

COMMON PHRASES:

Dahooja = What is happening? (Greeting)

Suchanailya = Thank you

Ndinda ho? = Are you sick?

Undendah ho? (1) = Are you hurt?

Danint'oh? Soo 'unint'oh ho? (1) = How are you?

Are you doing ok?

Nyoozi dats'utni? = What's your name?

Soo 'unuht'oh ho (2) = Are you feeling well?

Dube hoonust'I ndoh ninya = Welcome

bubut = his/her stomach

budzek = his/her ear

bugan = his/her arm

bukechun - his/her leg

bukechunoh = his/her ankle

bukelamai = his/her toes

buk'i = his/her hip

bula = his/her hands

bulasgek = his/her finger

buluzk'et = his/her urinary tract

bunintsis = his/her nose

bunints'uzti = his/her elbow

butsi = his/her head

butsigwut = his/her knee
buwusdlak = his/her shoulder
buyunt'ak = his/her back
buzesdak = his/her throat
buzut = his/her liver
dunets'un = human bones
hubutsigwut = their knees
neluzk'et = bladder
nyudes = your lung
nyudzi = your heart
nyuke = your foot
nyukw'uz = your kidney
nyunintsis = your nose
nyutsi = your head
sudzi = my heart
sudzo = my ear
sun = my eye
suyunch'oos = my spinal cord
suyunt'ak = my back
suyust'e = my body
suzesdak = my throat
tsistlo' = brain
tsults'ik = large intestine
'uchak = ribs
'uskaich'oos * = veins
'uzuz = skin/hide

Hospital Terminology

RECEPTION:

Njan 'et nyula'uts'ooneh ka'oodutalhkut

HOME & COMMUNITY CARE:

Njan 'et ts'iyanah ghuhugheztan

AMBULATORY CARE:

Njan 'et nyoh dant'l k'endinda soona'inj ka nehugheztan

PHYSIOTHERAPY:

Njan 'et ts'undedaih nehugheztan ba'uhoont'oh; net'ak whunduda, nets'un lhkulkut najeh, nenut'uk tujus

Stairs:

Njan 'et nyuk k'us nduk whedeltel

Elevators:

Njan 'et nduk k'us nyuk bewhets'ubulh

Chronic Disease Management Center:

Njan 'et 'ahoolyez ndinda k'us sa whuts'um ndinda ba'uhoont'oh

Community Cancer Care:

Njan 'et ndan hudughes 'en buhugheztan

Medical / Surgical:

Njan 'et nehut'as huba'uhoont'oh

Maternity:

Njan et' nezki yahooleh huba'uhoont'oh

Emergency:

Njan 'et dube "oh'un ndinda k'us ndendah huba'uhoont'oh

Things to do for Mental Health and Wellness:

- Drum Making at the Friendship Centre
- Riverfront Trail – 5km walk
- Arts and Crafts
- Yoga
- Rec Centre Activities (pool, gym)
- Meditation
- Indoor walking at the West Fraser Centre or Soccer Fields



FOOTPRINTS IN STONE

NEK'OH TSE K'UT

**A Collection of Stories
regarding Language, Tradition,
Customs & Value Systems**

As told by Doreen Patrick

Information shared by
Quesnel & District Museum and Archives
and Doreen Patrick



Customs & Traditions

Story as told by Doreen Patrick

Our Carrier customs/traditions/value systems and beliefs are all included in our culture and the land of our Carrier people. Our Carrier people are travellers, hunters, good-hearted, caring, very hard working and comical people. I know they are hard working from one of the stories told by my dad Jean Morris Boyd.

My dad and his late grandfather Jerry Boyd had to work in fields planting hay from 6:00 a.m. to 10:00 p.m. They both had to cut the trees by hand and pull out the stumps by hand. They had jobs working for other ranchers in the area, making fences, haying, feeding cows and hauling supplies for local merchants. Our people helped in the building of the roads from Nazko to Quesnel. It was hard work cutting down trees and removing boulders all by hand. The people always pulled together and helped each other in every thing they did, from building a house, haying, feeding animals, and cutting wood. Our people also shared, when a hunter killed a moose/deer or any small animals. It was shared with all the people on the reserve.

I remember when I was about 7 or 8 years old and home from the residential school for the summer; I had to pack moose meat to distribute to other households. I remember when I was 10 years old my mother was taken to the hospital; I was responsible for taking care of my younger siblings. I had to cook, make lunch, tea and juice to take to my dad, older sister and brother who were working in the fields.

When we were in bed at night, our parents and grandparents told us stories to help us learn. These stories were told by sharing their own experiences and told in a way so we could learn from them and not make the same mistake. Through these stories we were taught what to do and not to do and what could happen to you.

We had our beliefs; it was followed and practised by all of the people. We believed when a child is first born you take a baby's eyelash and put it in a robin's nest so the child will learn to get up early. We believed that when a boy became of age there was a ritual he had to go through every morning for a whole year. The boy had to get up early at dawn and run for miles, so he would learn to get up early and not to be lazy. We believed that when you are pregnant, you should not eat bear meat because your baby would be mean. When a girl became of age they were taught about respect for the men's hunting equipment. They were not to step over the men or their guns that they use for hunting or the men would not kill any game. When a girl became of age on her first monthly she had to go out in the bush and stay there for the first three days for a time of cleansing.

We believed that our men ate first, according to their age, the eldest man first. This was out of respect for our men who were hunters. After all the men have dished up then it was the women's turn.

I remember the good times when we prepared for the priest to arrive. Those were happy times. We used to look forward to the sleds coming in from other reserves. When we saw the lamps on the clearing above Nazko, people would start to shoot off their guns to welcome the visitors. It was also the time when people would come from Kluskus, 'Uikatcho, to celebrate Christmas and New Year with us in Nazko. I remember so well because there was hardly any alcohol and they were happy times. We would all help with the decorations of small trees cut to make a trail from the main road to the church. I remember saving the wrappers from candy kisses all year just for this occasion. We would have dances every night and was no alcohol and everybody has a good time. Everybody then went to church Christmas Eve and went to a big dance for New Years.

Carrier Language

Story as told by Doreen Patrick

Before our Carrier alphabet was developed a few of the elders were taught to read the syllabics taught by Father Morice. Our people had a prayer book in syllabics and grave markers had syllabics written on them. I also found writing on a tree in syllabics at Kluskus. Some of our elders knew how to sign their names. I remember my mother telling me a merchant Paul Krestenuk taught her to print her name and that is how she signed her checks.

It has only been a few years since the Carrier language has been developed. Linguists Richard and Shirley Walker and Dave and Kay Wilkinson developed the alphabet and curriculum in the north and we later put the same material into our own dialect. There are very few people in our area who know how to read and write the Carrier language. A few of us, who could go, went to the Yinka Dene Institute through CNC at Vanderhoof to learn how read and write the language.

The four Southern Carrier bands of this area belong to a vast area of the Athapaskan language group of Northern British Columbia. The languages are closely tied to the culture and to the land. The place names have to do with recording the event that took place there. For example, Lhtakoh – where three rivers meet, the Quesnel River, the Fraser River, and the Baker River, this is the name of Red Bluff. The Athapaskan language stems from three geographical areas.

Some other northern language groups are Chilcotin, Sekani, Tahl-tan, Kaska, Slave and Beaver. Two other Athapaskan languages in British Columbia have died. The Tsetsaut which was spoken along the Portland Channel, and in the Nicola Valley. There are also two other Athapaskan language group in the United States: Navajo and Western Apache. I know that we can understand each other when we speak our Dakelh language with other Athapaskan languages.

I am also aware of an area where the Athapaskan language died and only a few speakers are left who can speak it. It is on the Pacific Coast from northern California to southern Washington. Athapaskan languages are also spoken in Alaska, Yukon, Northwest Territories, Alberta, and Saskatchewan.

We have 18 different dialects in our Northern British Columbia language group and these areas are:

'Ulkatcho	Nadleh
Ndazkoh	Yukooche
Lhoosk'uz	Nitaibun
Lhtakoh	Cheslatta
Saik'uz	Lheidli
Stellakoh	Babine
Nak'azdli	

These bands have had their names changed because our non-native friends couldn't spell and pronounce the names properly. Nazko – the correct name is Ndazkoh – Ndaz – meaning from the south and koh – Meaning River. (The river coming from the south). Kluskus – the correct name is Lhoosk'uz – Lhooz – meaning white fish and k'uz – meaning half/side of. (Half or side of the white fish is white). Red Bluff – the correct name is Lhtakoh – Lhta – where three meet and koh – meaning river. (Where the three rivers meet). Anahim Lake – the correct name is 'Ulkatcho – (meaning the fat of the land)

Many names of places have been changed because the non-native was not able to pronounce the names in the correct Carrier pronunciation. Lhoosk'uz is not the true name of where the reserve is now located, the name is supposed to be 'Uskai Talbun TI'at – meaning "where the blood flows into the lake". I do believe that the last names of some people have also been changed because they could not be pronounced correctly.

Child Birth

The cycle of life starts at the birth of a child. When women became pregnant they were expected to follow certain rules and rituals, and to avoid certain foods. They believed that women should avoid eating bear meat, as it would make her child mean and aggressive, like the bear. As well, they believed that if she ate an animal that had been killed slowly, like in a snare, that her child would suffer a similar fate. When the time of birthing drew near the woman would move to a brush shelter that her husband had built for her, out and away from the main camp. During the birth of the child two other women, the husband's mother and an experienced midwife would help the woman. The newborn was washed and wrapped in a rabbit-skin blanket. The placenta was either hung from a tree to ensure the baby was a good hunter or into water to allow future childbirth to be easier.

Death and Funerals

All people were believed to have both a soul, butsen, and a spirit, or nowdnilh. The soul left the body when the person was sleeping, and the travels of the soul were remembered as dreams. When a person died the spirit left the body permanently. They believed that the spirit travelled to the land of the dead, where the spirits of other dead people resided. Certain rituals were performed after death. Favourite items of food and clothing were burnt to allow the spirit to have the provisions it needed to make the journey. The Carrier cremated their dead. When a married person died the relatives would chant a death song and the widow would hold the corpse in a final embrace until the heat and smoke drove her away. Gifts from other clans were tossed into the fire. A relative noted the gift and its bearer and a return of an equally important gift would be made at the funerals of their relatives. After the cremation the spouse gathered up the remaining bones and wrapped them in bark or skins. He or she then carried the bundle or stored it in a safe place, until the funeral ceremony was held a year or two later. The remains would then be re-wrapped and either buried or placed on top of a tree or carved memorial post. A feast would be held at the time of the second funeral. (Quesnel Museum, Footprints in Stone)

Funeral Potlatch

In our Carrier culture when a person passes away we have a Potlatch. The three local southern Carrier bands get together to support the family. The Carrier people have a great deal of respect for the dead and the people all help out in any way they can. It is a very sad occasion but happy because of all the people from different areas are there to support the family.

As soon as the person passes away, we usually burn his/her clothes the same night; we believe the dead person needs the clothes for their journey to the other side. The Potlatch starts the same day the person passes away. People start to donate food, and people come to cook for the people that have come to be with the family.

The entire local band's people are notified and the local bands start to donate money to help with the food, ribbons, rope, pamphlets, and blanket and hall rentals. The food helps to feed the people three times a day for three days and sometimes more.

The ribbons are in 4 colors, red, white, yellow and green and used for decorating the vehicle transporting the body back to the reservation. The rope is used to lower the casket into the ground. One person is designated to work on the pamphlets, where members of family and friends get say what they want to say to the deceased persons and did not get a chance when they were still on earth.

Usually the second day after the death, the family have a family meeting and other people are there to help with the decisions for the Potlatch. This is the time when they appoint a person or group to help ease the work load for the family. The people who are designated to do this are the people who will get paid after the funeral. One person is designated to look after all of the donations from the local bands and from personal donations from the people. This is a huge job; when I to do this I have to account for every cent and get receipts. I had to work with in the amount of \$10,000 this last funeral

and I had to use up all of the money. The cooks are hired and the cooks work the hardest because they are cooking three meals a day for sometimes five days.

About 10 grave diggers are picked and they have to dig the morning of the funeral rain, snow, cold or sunny. The family also picks the 6 pall bearers, and 6 people to make the casing for the grave. (Case for the coffin to sit in) They also pick 4 people to make the grave marker, usually a little house to put on top of the grave.

A person is also designated to fund raise to help with the Potlatch and that person usually holds Loonie Auction, 50/50 draws. People donate blankets, towels, toiletries, microwave, CDs, anything and people just bid and if their number is picked they win that article.

We have people who stay with the body during the Potlatch and they stay up all night. People are gambling and playing Lahal long into the night and it makes it easier for the people to stay with the body all night.

The immediate family buys the clothes for the deceased, and then takes them to the funeral home. The family also has to take care of buying the ribbons, blanket and guest books for the Potlatch. Sometimes, the families who can afford it or if there is money left over from the Band donations they buy matching shirts and pants for the poll bearers.

The casket is the responsibility of the Band the deceased person belonged to. The family has to pay the remainder if it is more than what the band allows. The funeral on the last day of the Potlatch is a sad and huge occasion because the people who are not able to be there during the three days come on the last day for the burial. First, there is the service, during the service chiefs and anybody wanting to send a message to the people do so, and then the burial. The poll bearers have to tie a black ribbon on their outside arm when they are carrying the body (The black ribbon is to keep the evil spirits away). Before the lowering of the casket a person sweeps out the grave with spruce boughs and the casket is opened a wee bit, and a person knocks all around the outside of the casket. The Carrier people believe that bad spirits or the spirit of people might be lingering in the grave and they do not want anybody else to follow the dead person to the grave.

It is our custom to lower the casket for the first time about $\frac{1}{4}$ ways down and then lift it back up about the same distance. The second time it is lowered about $\frac{1}{2}$ way down and then about 1 foot above the grave, and the last time you touch the ground and then as far up as you can above the grave and then finally lowered for good. I really don't know why it is done this way but it has been done this way for as long as I remember. After the grave is covered back with the dirt, they set all the flowers on the grave and then lower the little house on top of the grave All the ribbons which were tied to the vehicle for decoration and the ribbons which were tied on the poll bearer's arms are tied to the cross on the grave. Everybody is then invited back for a huge dinner and pay-outs for all the people who were designated for jobs. Figuring out the amount to pay the workers takes up to three hours. The speeches are then done by the family to thank everybody and to give words of advice to the children, teens and anybody there.

The funerals today are different than the funeral we had many years ago. The people used to bathe and dress the body themselves instead of the funeral homes (usually the same person is designated to do that). The people also built their own caskets, and the craftsmanship was incredible. Everything about the customs is similar except when we ate we sat on the floor, instead of tables and chairs. A large canvas was spread on the floor and the food was all put in the middle. They use to have dice throws to raise money for the Potlatch; for prizes they use to have horses, leather vests, leather gloves, and leather moccasins. There were no children allowed at the funerals, the children were not allowed to run around, it was very strict. They also use to have dances after the funeral, to respect the deceased person if they liked to dance. They use to gamble all night and play Lahal and have dice throws.

CONTACTS AND NOTES











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