

Mehodihi

WELL-KNOWN TRADITIONS OF TAHLTAN PEOPLE

"Our Great Ancestors Lived That Way"



Confluence of the Tahltan and
Stikine Rivers,
Tahltan Traditional Territory
Photo by Nanette Jackson, 2002



Groundhog Blanket,
Photo by Judith Thompson

Prepared by Pam Brown & Shawnaditta Cross
UBC Museum of Anthropology
September 2003

Introduction

This sourcebook grew out of the exhibit *Mehodihi: Well-Known Traditions of Tahltan People*, “Our Great Ancestors Lived That Way” which opened on October 18, 2003 at the Museum of Anthropology (MOA). It is the first ever Tahltan exhibit! *Mehodihi* means “Well-Known” in the Tahltan language.

Today, the Tahltan Nation includes some 6,000 people, with 1,600 residing in their communities. They have two clans: *Tsesk’iye* (Crow clan) and *Ch’iyone* (Wolf clan). The clan system is matriarchal, they follow their mother’s lineage. What you see in this sourcebook is a small part of thousands of years of Tahltan culture and experience. It is the result of a successful collaboration between the Tahltan Nation and MOA.

Their stories tell of their history, which began before time. They tell of the creation of the lands and their people. The Stikine River is the lifeblood of their tribal territory, which covers 93,500 sq. miles from the Coast Mountains in the west, to the lower parts of the Yukon’s Boreal forest in the north, the Cassiar Mountain range in the east and the headwaters of the Nass and Skeena Rivers in the south.

The rich resources of their tribal territory sustained vibrant and wealthy Tahltan societies for thousands of years. In pre-contact time, Tahltan people had an elaborate trading economy based on their position as middlemen between the coastal trade and the tribes living north and east of Stikine country. They are very proud of their tradition of commercial enterprise and equally proud that their people kept the Hudson Bay Company (HBC) out of their territory for some 40 years to protect their own trading economy.

Tahltans are known to be determined, friendly, generous, resourceful, and spiritual. They take pride in their homeland and have always defended it, as witnessed by the 1910 Declaration of the Tahltan Tribe.

Tahltan people continue to practice their traditional economy, which includes fishing, hunting, berry picking, gathering medicinal plants, tanning hide, and bead working. They are also extremely active in the modern economy of their traditional territory,

ensuring that Tahltans have an ownership position in any development within their territory. In this, they follow the ways of their ancestors to ensure that new development as well as jobs and training for Tahltan people proceeds in a way that respects the Tahltan way of life, and protects their lands, waters, forest, game, fish and other resources for future generations of Tahltan people.

Their territories and resources provided a rich cultural and economic foundation for their people and connect their past to the future. This continuity is reflected in their historic and contemporary artworks in the sourcebook and in the title *Mehodihi: Well-Known Traditions of Tahltan People*. We can also hear it in the words of their Elders, community members, artists and their young people. Late Robert Quock says it well, “Our great ancestors lived that way and we have to live that life and believe it.”

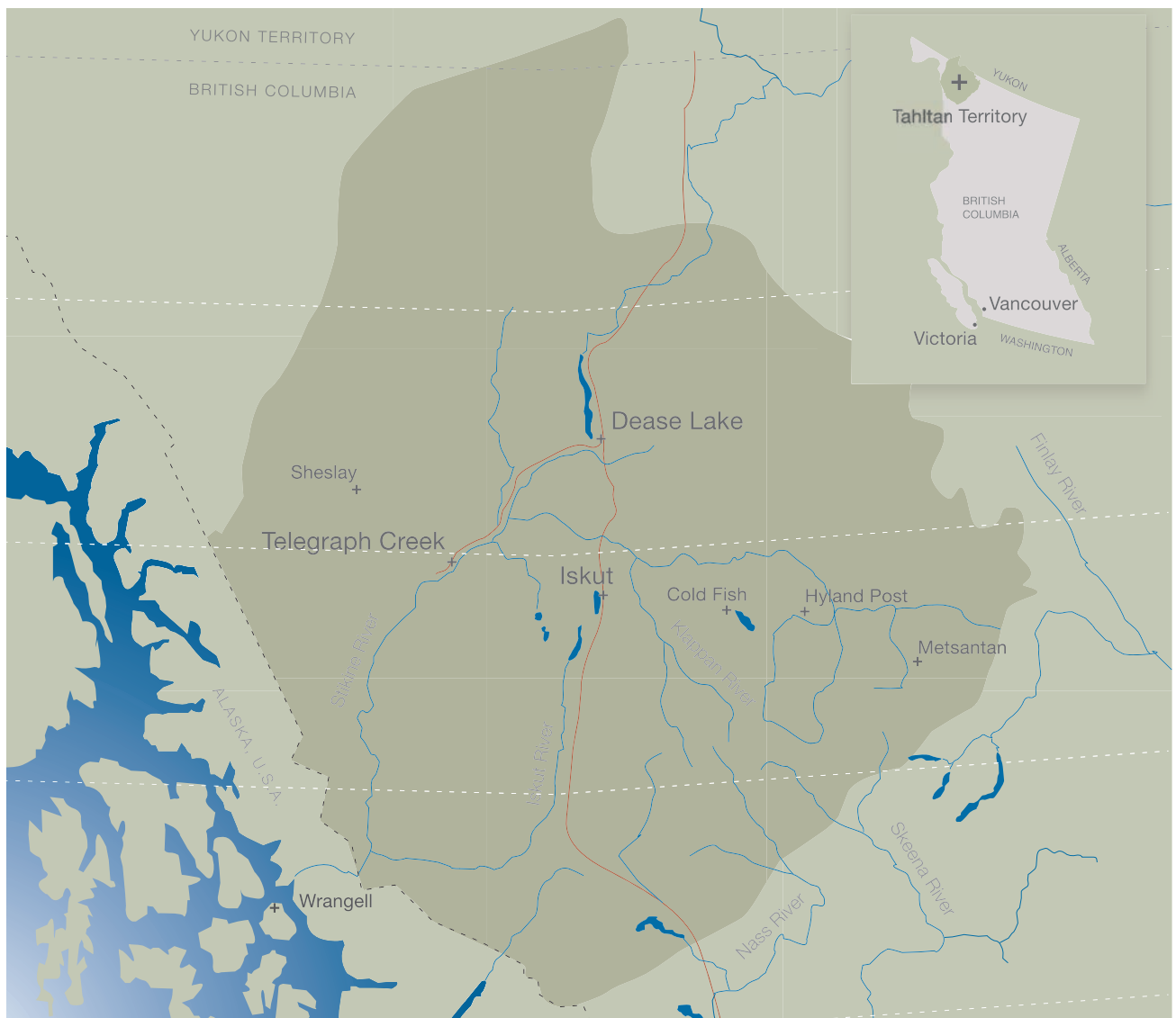
Meduh (thank you).

*Note: Title quote by late Robert Quock, May 2001.
Introduction based on material provided by Camille Callison, Nanette Jackson, and Curtis Rattray, August 2003.*

Tahltan Territory

Mehodihi means “Well-Known” in the Tahltan language. The title *Mehodihi: Well-Known Traditions of Tahltan People*, “Our Great Ancestors Lived That Way” was chosen by the Tahltan Exhibit Advisory Committee. It distinguishes what is special about the Tahltan – that they were well-

known as the original inhabitants of the Stikine River Watershed for thousands of years. They were known for protecting their sovereignty. Their territories and resources sustained their ancestors, provide a rich cultural and economic foundation for their people, and connect their past to the future.



Facts about the Tahltan

The territory of the Tahltan extends from the Coast Mountains in the west, to the lower parts of the Yukon's Boreal forest in the north, the Cassiar Mountain range in the east and headwaters of the Nass and Skeena Rivers in the south.

Area – 93,500 square miles, 11.4% of B.C.'s land mass

Linguistic group – The Tahltan language is part of the Athapaskan language family

Population – 6,000 people with 1,600 residing in their communities

Communities – Tatl'ah (Dease Lake), Tuwe'chōn (Iskut) and Tlīgōhīn (Telegraph Creek)

Clans – Tsesk'iye (Crow clan) and Ch'iyoñe (Wolf clan)

Traditional Governance Statement – 1910 Declaration of the Tahltan Tribe

Climate – Varies from a temperate rain forest in lower Stikine and Iskut valleys, to the dry rain shadow belt in the Telegraph and Shesley River areas, to the boreal forest in remaining lower valleys, to alpine tundra in high mountain areas

Declaration of the Tahltan Tribe, 1910

We, the undersigned members of the Tahltan tribe, speaking for ourselves, and our entire tribe, hereby make known to all whom it may concern, that we have heard of the Indian Rights movement among the Indian tribes of the Coast, and of the southern interior of B.C. Also we have read the Declaration made by the chiefs of the southern interior tribes at Spences Bridge on the 16th July last, and we hereby declare our complete agreement with the demands of same, and with the position taken by the said chiefs, and their people on all the questions stated in the said Declaration, and we furthermore make known that it is our desire and intention to join with them in the fight for our mutual rights, and that we will assist in the furtherance of this object in every way we can, until such time as all these matters of moment to us are finally settled. We further declare as follows:—

Firstly— We claim the sovereign right to all the country of our tribe—this country of ours which we have held intact from the encroachments of other tribes, from time immemorial, at the cost of our own blood. We have done this because our lives depended on our country. To lose it meant we would lose our means of living, and therefore our lives. We are still, as heretofore, dependant for our living on our country, and we do not intend to give away the title to any part of same without adequate compensation. We deny the B.C. government has any title or right of ownership in our country. We have never treated with them, nor given them any such title. (We have only very lately learned the B.C. government makes this claim, and that it has for long considered as its property all the territories of the Indian tribes in B.C.)

Secondly— We desire that a part of our country, consisting of one or more large areas (to be selected by us), be retained by us for our own use, said lands and all thereon to be acknowledged by the government as our absolute property. The rest of our tribal land we are willing to relinquish to the B.C. government for adequate compensation.

Thirdly— We wish it known that a small portion of our lands at the mouth of the Tahltan river, was set apart a few years ago by Mr. Vowell as an



Chief Nannock and wife.

Photo by James Teit, courtesy of Royal British Columbia Museum, PN 14859, taken before 1913

Indian reservation. These few acres are the only reservation made for our tribe. We may state we never applied for the reservation of this piece of land, and we had no knowledge why the government set it apart for us, nor do we know exactly yet.

Fourthly— We desire that all questions regarding our lands, hunting, fishing, etc., and every matter concerning our welfare, be settled by treaty between us and the Dominion and B.C. governments.

Fifthly— We are of the opinion it will be better for ourselves, also better for the governments and all concerned, if these treaties are made with us at a very early date, so all friction, and misunderstanding between us and the whites may be avoided, for we hear lately much talk of white settlement in the region, and the building of railways, etc., in the near future.

Signed at Telegraph Creek, B.C., this eighteenth day of October, nineteen hundred and ten, by Nanok, Chief of the Tahltans, Nastulta, alias Little Jackson, George Assadza, Kenetl, alias Big Jackson and eighty other members of the tribe



Tahltan Chiefs.

Photograph from Thorman Collection, courtesy of Royal British Columbia Museum, PN3305, taken before 1913

Raven Creation Story

As Told By Rosie Dennis

Tahltan people have passed on their culture, history and Creation stories orally from generation to generation for thousands of years. This Creation story is about Raven and how he brought light to the people, as told by Rosie Dennis to Dr. John Alderete, December 1999, Dease Lake.

This is a Raven story. How silly he could be? He could make himself into anything. Raven saw that one guy, a wife and daughter had daylight, sun and the moon. Only their place, a brush house, had light. And this whole earth was just pitch dark, yet people lived on it, and Raven thinks to himself, "How could I get the lights away from those people – how could I make myself so that girl could swallow me? Then she'll bear me and I'll cry for daylight first, then I'll cry for the sun, and then I'll cry for the moon." So he made himself a little dust – that's how crow does that, he made himself dust and this young girl eats it. He puts himself on that girl's food so she could swallow him and have a baby. The girl spots it, and tells her mother to look at the dust on her food. They claimed that's the story. Those people were so neat and clean that nothing would come near them because they were the only ones that had light. And the crow thinks, "Oh I don't know what to do now – what could I make myself so that girl wouldn't see me so she'll swallow me? She has a wood cup." And the crow thinks, "Oh, if I put myself around the rim of that cup, make myself a small little dust, I bet that way she'll swallow me." So he did! Sure enough the girl didn't see it and she swallowed that little dust.

In a few months, it's showing that she's pregnant – and her mother and Dad ask how did she get pregnant, how could we find out? They couldn't find out, nobody came around, it was just them. Finally she's in labour; here it was the boy that was that crow! The way grandma and the old timers tell us, they say it's a true story. So the mother of the girl tells her husband, put up your camp outside my daughter's, she's in labour. So her Dad put up a little brush house. He moved out of there, that's our Indian way when a woman is going to have a baby. When a woman is in labour, the man has to move out till the woman has the baby – so that's what they did.



Rosie Dennis.
Photo by Tanya Bob, May 2000

Here it was that boy! That baby grew up fast, they figure he started creeping around in about a week. The grandfather and the grandmother loved that kid so much it isn't funny! And when he figured that he was big enough to carry the daylight, sun and the moon, he cried for daylight. But first he cried to his grandpa. He points to that daylight, he can't talk but he points to that daylight. So his grandpa asks his wife, "Shall we give to him? He wouldn't spoil it." The grandmother said "He might cry himself to death, give it to him." So the grandfather brings it down, and hands it to him. He played with it so long, he cried for the sun. Then he pointed to the sun and he wanted that too. They both said the same thing, he might cry himself to death – we better give it to him, so they gave him that sun. When he bounced the daylight and sun together, the grandpa and the grandma just hollered! Then he started to cry for the moon. They tried to give him something else but he wouldn't take it, he wouldn't quit crying so they figured that again he might cry himself to death – so they gave him that moonlight. Now he had all three of them – he practised when they weren't looking at him. He asked himself, "I wonder if I can fly out through that smoke hole – they have a big brush house! I wonder if I can lift it and fly out through that smoke hole?" No, he thought to himself. So he waits for another day, I don't know how long after, then he start same thing again –

daylight first, then sun, and moonlight. They give it all to him, and he plays with it and finally he tests himself again to see if he can fly with it. All of a sudden he could hold all three of them – that daylight, sun, and moon. “Caw, caw, caw,” and he flies out through that smoke hole. That’s the time all the animals holler, the first thing that hollers is the marten sitting on a tree, and the grizzly bear was at the foot of that tree, under that tree. He’s got no moccasins on. The marten hollers, “Daylight break, daylight break.” The goat runs to the bluff, the beaver dives in the water, the bear

runs in a den. When the daylight broke, all the animals, wherever they settled, that’s where they are today. The grizzly bear sat under that tree where the marten was. He said, “Daylight break, daylight break, run away daylight break.” Grizzly bear put his moccasins on the wrong way, that’s why grizzly bear’s back foot is wrong you see – he was so excited he put his moccasins on the wrong way. When they heard daylight break, all the animals got so scared they ran to where they live. It’s that way right up to today – how does that grab you?

Raven Stealing the Sun Panel, 1987.
Nb 22.78



“The panel is a depiction of a story about Raven and how he brought light the people, told to me by my grandparents in 1987.”

Dempsey Bob, November 1999

“ To really understand the art you have to dance and feel the drum and you have to understand the stories, because all the sculpture and all the art goes back to the stories. If you don’t understand the stories you don’t understand the art.”

Dempsey Bob, 1999



Edith Carlick with Beaded shirt & Beaded headband, A2.111 & A2.66
Photo by Tanya Bob, December 2000

“ I like this style of moccasin because it’s real old Tahltan peoples’ style. Most of them use this kinda of slipper. It’s almost made out of one hide, one piece of skin – a small little tongue, and behind, two seams come up in the back and they cut that, square.”

Late Robert Quock, May 2001



Robert Quock holding moccasins
Photo by Tanya Bob, December 2000



sē

Beaded Belt
A.262

ejidehkē

Moccasins
A2.84

ēch & tšinit'ī

Beaded Shirt & Beaded Headband
A2.111 & A2.66

“ When I was little I used to watch my mother do all this beadwork, and work with moose hide. After she passed away, I took over all that. She left behind her sewing basket, beads, needles and thimbles – everything went to me.”

Jenny Quock, 2001

“ I want visitors at the Museum to know about our traditions. It’s important to know our culture so that we will know what to do in our lives and so we can pass it on to our children.”

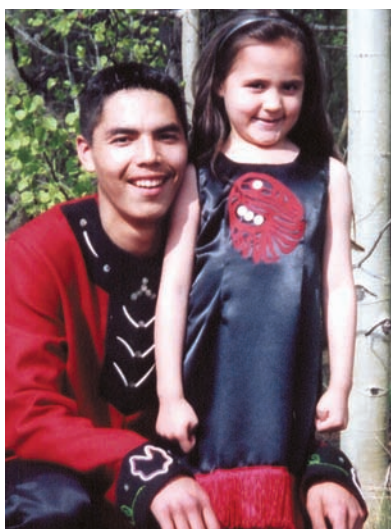
Samantha Tashoots
Grade 7 Klappan Elementary School, 2003



Jenny Quock drumming for Headstart graduation.
Photo by Tad McIlwraith



Robert Jakesta working on a small button blanket, Grade 2, Klappan Elementary School, Iskut.
Photo by Carolyn Doody, February 2003



Left to Right, Francis Quock and Tiffany Beaulieu.
Photo by Melva Quock, Telegraph Creek, June 2003

kākha'ūt ts'ede

Button Blanket

A2.586



ts'ah

Hat

A2.54

gwēl

Beaded Bag

A2.63

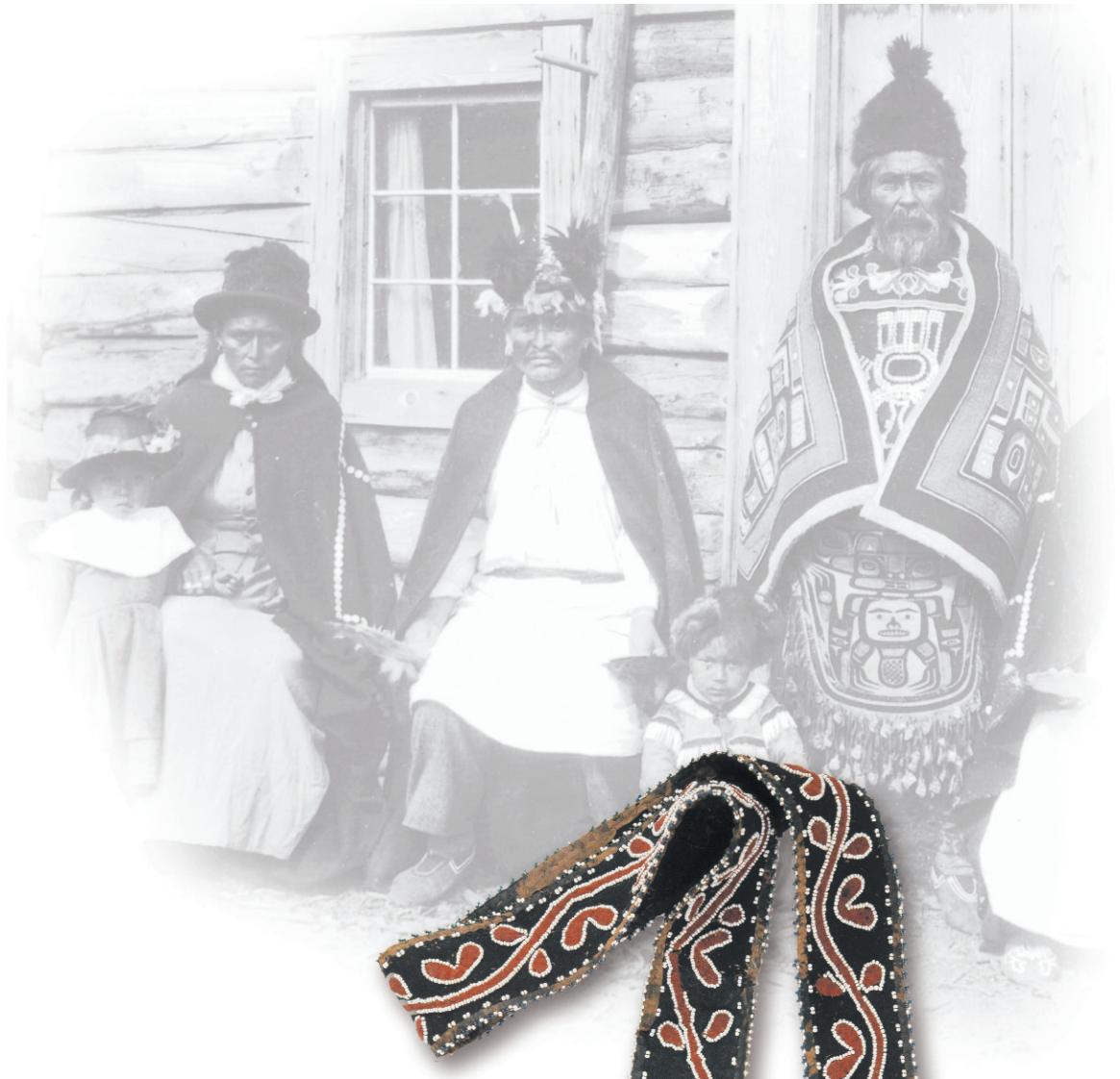
“ Traditionally, Chilkat blankets were used by Chiefs and the clan house leaders. Chilkat blankets were very spiritual. This bag to me is part of the Chilkat. What I like about it is that the bottom of it is Tlingit Chilkat style, and the top is Tahltan – a very traditional, classic Tahltan style of beading, color and use of design.”

Dempsey Bob, 2001



Potlatch for five people. From left to right: Alfred Ball, Johnny Williams, Mary Williams, Benny Frank, Joe Coburn, Elsie Neehas Inkster, Vera Williams, Eva Williams, Mary (Blackjack) Williams, Opal Williams Ball, Brenda Day, Mrs. Neehas in door-way.

Photo courtesy British Columbia Archives # E - 01165, circa 1943



Dempsey's grandfather Johnny Sinkoots
Carlick (centre three years old) and great-great
grandfather Etmata Sinkoots.

Photo from A.J. Stone Album, courtesy British Columbia
Archives #D-08961, circa 1897

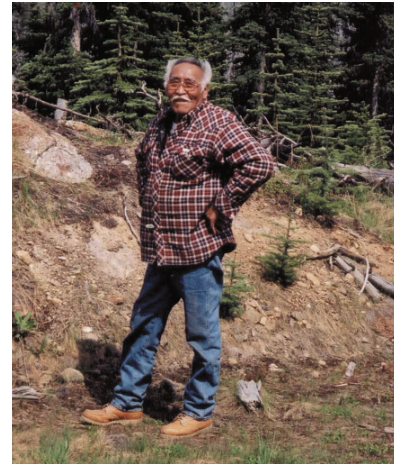


gwēł
Chilkat Bag
A2.529

gwēł
Beaded Bag
A2.50

“ Our Tahltan ancestors were well known people that lived off the land and made their own living.”

Late Robert Quock, 2001



Late Robert Quock.
Photo by Tad McIlwraith, June 11, 2002

“ This exhibit is the perfect opportunity to share who we are as Tahltan people with the outside world. Our land is important to us. Our relationship to the land goes back to time immemorial. Meduh!”

Nanette Jackson, 2002



Tahltan people using babiche bags on their way to hunting grounds.
Photo from A.J. Stone Album, courtesy British Columbia Archives # D-08947, circa 1897-98

dagoji
Dagger
NA 1684



ūnāzēs
Musket Case
A2.69



etuk'aza
Powder Horn
A2.604



gwēł
Frog Bag
A2.65



t'asłā
Sewing Bag
A2.70





Late Robert Quock and Pat Carlick at the Museum of Anthropology, with dagger Na1684 and moccasins A 2.84 a – b.

Photo by Tanya Bob, December 2000



(From left to right) Ned Brooks, Ben Frank, Old Dennis and the Game Hunter.

Photo courtesy of B.C. Archives, E-01166, circa 1945

ts'iyū

Silver Bracelet

Nb.22.98



tsesk'iyē na tše'i

"Where the Crows Sleep" by Huey Carlick

Photo by David Cunningham, September 2003

Embroidered Moose-hide gloves
made by Jenny Quock

On loan for the exhibit from Pat Carlick

“ I became a teacher because I believe that children are important to the survival of our culture. Our children offer us hope for the future.”

Carolyn Ann Doody, 2003



Carolyn Ann Doody and class, from left to right, (front row) Robert Jakesta, Branden Dennis, Tristan Dennis, (2nd row) Mercedes Abou, Jenny Jakesta, Gabrielle Louie, Brendan Johnson, Ty Abou, Courtney Nole, Jaycee Henry, Alana Tashoots, Jordan Louie and George Ball Jr., (3rd row) Carolyn Ann Doody (teacher), Judy Carlick (Teacher Assistant).

Photo courtesy of Carolyn Ann Doody, March 2003

“ I think about our ancestors, about a time when everyone spoke Tahltan fluently. Our language is a critical part of our culture; it is important for us to continue to speak and to learn our language.”

Tanya Bob, June 2003

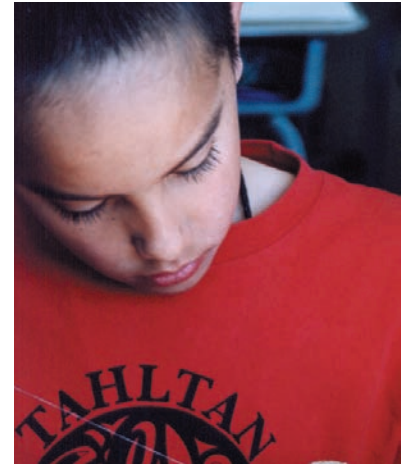


Tanya Bob (centre) working with late Robert Quock (right) and Jenny Quock (left) at the Museum on the Tahltan exhibit.

Photo by Ditta Cross, October 2002

“ This exhibit is important because it shows other people how we lived a long time ago. I would like visitors to the Museum to know how we live.”

Kale Quock
Grade 4, Tahltan Elementary School
April 2, 2003



Kale Quock doing bead work.
Photo by Nanette Jackson, April 2003



Janet Vance teaching children at Tahltan Elementary School, Telegraph Creek. From Janet's right, Savana Reid, Keri Baxter, Shania Quock, Samuel Stevens, Joshua Etzerza, and Gilbert Tashoots Jr., Keenan Vance, Tiffany Beaulieu.

Photo by Melva Quock, May 2003

Tribute & Acknowledgements

The sourcebook brings together contemporary and historical Tahltan art works. The objects are the treasured works of family members and valued examples of the continuing creative traditions of the Tahltan Nation. Most of the historical pieces were collected by MOA between 1951 and 1998.

We feel it is important to acknowledge and thank all those who have given generously of their time and knowledge for the sourcebook, the community panel exhibits and for the exhibit at MOA.

This sourcebook is also dedicated to the memory of Robert Quock. Teaching the Tahltan language, culture and history was very important to Robert. He played an integral role in the development of this community project, and was committed to seeing it through. We are honoured to use his quote “Our Great Ancestors Lived That Way” as part of the exhibit title. His knowledge of Tahltan history, his knowledge of the Tahltan language, and his incredible contributions to Tahltan art and culture have enriched us all – a legacy that will never be forgotten. We also acknowledge the late Charles Quock of Iskut, Robert Quock’s oldest brother, who contributed to the exhibit.

Meduh (thank you) to Tahltan Chief Jerry Asp, Iskut Chief Louis Louie and Community members for their assistance, patience and support throughout the project.

The Museum has been working with the Tahltan Advisory Committee since 1999. Members of the committee were appointed by the communities of Dease Lake, Iskut, and Telegraph Creek to work with the Museum in all stages of the development of the exhibition. Their role has been integral to the success of this exhibit.

Meduh to the Tahltan Cultural Advisory Committee: Pat and Edith Carlick, Sally Havard, Late Robert Quock, Jenny Quock, and Melva Quock.

Meduh to the Tahltan Elders and community members who shared their knowledge and stories for the project: Vera Asp, Dempsey Bob, Linda Bob, Virginia Bob, Charley and Julia Callbreath, Camille Callison, Candis Callison, Cynthia Callison, Dale Marie Campbell, Peggy Campbell, Una Ann Campbell, Huey Carlick, Pat and Edith Carlick,

Violet Carlick, Angela Dennis, Rosie Dennis, Carolyn Doody, Sally Havard, Margery Inkster, Nanette Jackson, Late Charles Quock, Peggy Quock, Late Robert Quock, Jenny Quock, Melva Quock, Curtis Rattray Judith Thompson.

Meduh to the contemporary Tahltan artists: Dempsey Bob, Dale Marie Campbell, Jenny Quock, Huey Carlick.

Meduh to those who provided photographs: Vera Asp, Tanya Bob, Kelly Nolin, B.C. Archives, Linda Bob, Virginia Bob, Cynthia Callison, Camille Callison, Dale Campbell, Peggy Campbell, Allison Cronin, David Cunningham, Harold Demetzer, Carolyn Doody, Sally Havard, Nanette Jackson, Tad McIlwraith, William (Bill) McGhee, Bill McLennan, Peter Morin, Melva Quock, Curtis Rattray, Dan Savard, Royal British Columbia Museum, Martin Sparrow, Judith Thompson.

Meduh to those who provided advice, consultation, and assistance: Dr. John Alderete, Research, Raven Creation Story, Chief Jerry Asp, Vera Asp, Dempsey and Margaret Bob, William and Merle Bob, Camille Callison, Cynthia Callison, Rob Diaz, Carolyn Doody, Alan Hoover, Nanette Jackson, Chief Louis Louie, Irma McPherson, Nancy McGhee, Tad McIlwraith, Dr. Pat Moore, Peter Morin, Jonella Morin, Brad Nothstein, Connie Quash, Education Manager, former Chief Yvonne Tashoots, Curtis Rattray, Judith Thompson.

Meduh to Canadian Heritage Museum Assistance Program for their generous support.

- Pam Brown, Heiltsuk Nation, Curator of Ethnology/Media, Museum of Anthropology
- With Curatorial Team Tanya Bob, Tahltan/Tlingit Nation, and Shawnaditta Cross, Mohawk/Innu Nation

MOA programs are produced with the assistance of visitors, members, and donors; Volunteer Associates and Shop Volunteers; department of Canadian Heritage Museums Assistance Program and Canadian Arts and Heritage Sustainability Program; Virtual Museum of Canada, Canadian Heritage Information Network; Canadian Council of Archives; Canada Council for the Arts, British Columbia Arts Council; Young Canada Works; Aboriginal Career Community Employment Services Society, Aboriginal Healing Foundation; the Vancouver Foundation; The Audain Foundation; and the HRDC Summer Career Placement Program.

Tahltan Community Profiles

Tahltan Chiefs



P. JERRY ASP – My Tahltan name is *Shaw Neek*. I am of the Wolf Clan. My parents are both Tahltan; my mother is Thelma D. Norby (nee Edzerza) and my father is Phil H. Asp (deceased). I am currently the Chief of the Tahltan First Nation.



LOUIS LOUIE – My Tahltan name is *Med es ta*. I was born in Matsantan. My crest is Wolf. My parents were Anna Louie and Antoine Louie. I am Chief of the Iskut Band.

Tahltan Advisory Committee



EDITH CARLICK – My Indian name is *Tl'ók'esda*. My birthday is June 1, 1928. I was born in Telegraph Creek. My crest is Crow. My granny is Lucy Campbell and my grandpa is Jordy Campbell.



PAT CARLICK – My Indian name is *Hamdā*, I was born in Telegraph Creek, December 21, 1941.



SALLY HAVARD – I'm from Iskut B.C. My Tahltan name is *Now uts*. I was born in Telegraph Creek on March 18, 1958. I am of the Wolf Clan. My parents are Peter Dennis and Mabel Louie.



MELVA QUOCK – My Tahltan name is *Kuh-to-kah* (kuhtuke) and my crest is Crow. I was born in Telegraph Creek May 8, 1961. My parents are Pat and Edith Carlick.

Tahltan Advisory Committee (cont'd)



JENNY QUOCK – My Tahltan name is *Do na uh*. I was born November 26, 1942 in Matsantan. My crest is Wolf. My parents were Anna Louie and Antoine Louie.



LATE ROBERT QUOCK – Robert's Tahltan name is *Kamkägeht*. He was born July 3, 1930 at Telegraph Creek, B.C. to Emma and John Quock. He was married to Jenny Louie on

February 8, 1960. They have three sons and four daughters, sixteen grandchildren, and five great-grandchildren. His clan is Wolf.

Community Members Who Contributed to the Exhibit



VERA J. ASP – My Tahltan name is *Chaudaquoock*. I am of the Wolf Clan. My parents are both Tahltan; my mother is Thelma D. Norby (nee Edzerza) and my father is Phil H. Asp (deceased). My husband is Julio Amaya-Espana. I am the mother of four adult children and the grandmother of four. Presently I am a graduate student in the Education Program at Simon Fraser University.



DEMPSEY BOB – I'm from Telegraph Creek. I was born there in February 1948 and it was about 60 below. I'm Tahltan and Tlingit. My clan is the Wolf clan.



LINDA BOB – My Indian name is *Hastin*. I have my mother's Indian name. I was born in Telegraph Creek to Flossie and Johnny Bob. My clan is the Wolf clan.



VIRGINIA BOB – I was born in Telegraph Creek on September 23, 1952. My Indian name is *Shaghakī*. I belong to the Wolf clan. My parents are Johnny and Flossie Bob. My Indian name, *Shaghakī*, means eagle flying around the top of the mountain.

Community Members Who Contributed to the Exhibit (cont'd)



JULIA CALLBREATH – I was born September 10, 1916. My Tahltan name is *Kashā*. I am from the *Tsesk'iyē* (Crow) Clan, from the *Tl'banotine* group. My crest is *Tehkahche* (Frog).



CHARLEY CALLBREATH – I was born March 14, 1909. My Tahltan name is *Eyakta*. I am from the *Tsesk'iyē* (Crow) Clan, from the *Nalotine* group.



CAMILLE CALLISON – I am of the Crow clan from the Quock family. I am proud of my son, Matthew and we are fortunate to have a Tahltan Bear Dog, *Et-tea*. I am dedicated to the preservation of Tahltan culture for future generations. I have a B.A. in Anthropology and am presently pursuing a Master's in Library, Information and Archival Studies at UBC.



CANDIS CALLISON – I am a granddaughter of Ethel Mae Quock and sister of Camille and Cynthia. After working in media for many years, I am now a doctoral student in the Science, Technology, and Society Program at Massachusetts Institute of Technology. I live in Boston with my husband, Mark Podlasly and we are awaiting the birth of our first child.



CYNTHIA CALLISON – My Tahltan name is *Glu dah clet*. I am a granddaughter of Ethel Mae Quock. I practice law in partnership with my husband, Darwin Hanna, in the law firm of Callison & Hanna. I have two very determined daughters, Lauren and Shesley.



DALE MARIE CAMPBELL – I was born in Prince Rupert, B.C. Both of my parents are from Telegraph Creek. My Tahltan name is *Talth-ta-ma*, which means Tahltan mother. I am from the Wolf crest and I am a First Nations artist. I started designing and carving in 1972.



PEGGY JANET CAMPBELL – My Indian name is *Coo-Deesh-Gwoelth*. I was born in Telegraph Creek. My crest is Wolf. My parents are Mary and Belfry Etzerza.



UNA ANN CAMPBELL – I am from the Crow clan. I am a Tahltan artist with a passion for drawing and design. As an Aboriginal Support Worker I give workshops for the Langley School District in making (moose hide) pouches, moccasins and designer vests. I am also a member of the Fort Langley Artists Group.

Community Members Who Contributed to the Exhibit (cont'd)



HUEY MURRAY CARLICK – My Indian name is *Es clum atah*. I am from the Crow clan, born and raised in Telegraph Creek. My parents are Una Quock and Leonard Carlick. I am a Tahltan artist. My medium is wood carving and painting.



ROSIE DENNIS – My Indian name is *Kishegwet*. I was born in Sheslay. I am from the Wolf clan. I am the daughter of Eva Carlick.



CAROLYN ANN DOODY – I am from the Quock family of the Tahltan Nation. I am a great granddaughter of John and Emma Quock. I am from the Wolf clan. I am a graduate of UBC and I am a teacher at the Klappan School in my village of Iskut, B.C.



MARGERY INKSTER – I was born in Telegraph Creek in 1939. My crest is the Crow. My mother is Winnie Carlick, my dad is Mike Maclesky. My husband's name is Tom Inkster, we have seven children.



NANETTE JACKSON – I am from the *Tsesk'ie* Clan, and I am the grand-daughter of Maggie Jackson and *Cah nah*, Dick Jackson. I've been bestowed with a brilliant child, named Tyler. As Tahltans we have inherited the responsibilities of being the caretakers of the land. It is my responsibility to ensure that our ancestors' words and traditional ways are upheld.



LATE CHARLES QUOCK – My Indian name is *Kesh nultl*. I was born at Eddontenajon Lake on November 13, 1922. I am from the Wolf clan. My mother's name is Emma and my dad's is John Quock.



PEGGY QUOCK – My Indian name is *Hos gama*. I was born July 20, 1927 in Cariboo Hide. I am from the Crow clan. My parent's names are Cecelia and Jim Moyes.



CURTIS RATTRAY – My Tahltan name is *Ninth Gunn Adz* (refers to the ground torn up by caribou). I am from Nalhoteen and from the *Tsesk'ie* Clan. I am the Grandson of Liz and Chris Edzerza. I graduated from the University of Victoria, and am Chair of the Tahltan Central Council. We work to define and protect inherent Tahltan rights and title for the protection of our traditional territory.



JUDITH THOMPSON – My Tahltan name is *Edōsdi*. Which means "someone who raises up pets and children." My mother Cathryn is Tahltan and my father Wallace is Gitksan. My maternal grandparents, Julia and Charley Callbreath, are Tahltan Elders. My grandparents and my mother were born and raised in Telegraph Creek, B.C.

Tahltan Students who participated in the exhibit: Iskut

Iskut Junior Grades Klappan School · Grade 2

Photos by Carolyn Doody



MERCEDES ABOU – My favourite piece is the Silver Bracelet #N622.98, it's beautiful. This exhibit is important because people will learn about us. I am an artist I can draw anything! I want visitors to the museum to know Tahltans are great artists.

*Grade 2, Crow clan
February 10, 2003*



TY MONTANA ABOU – I like the dagger # Na 1684 because I want to use it to hunt moose, bear, chicken and beaver. Peggy can draw anything. I can draw a rainbow. This exhibit is important because we are learning to speak Tahltan in school. We call moose *Kadah*. The visitors to the museum will know that our school is called Klappan.

*Grade 2, Wolf clan
February 10, 2003*



GEORGE BALL JR. – My favourite piece is the beaded belt because it's pretty. This exhibit is important because it teaches us good things. My Grandma Jenny makes moccasins. I want visitors to the museum to know we are smart and friendly people.

*Grade 2, Wolf clan,
February 10, 2003*



TRISTAN JULIAN CLINT-DENNIS – My favourite piece is the hat # A2.54. It has lots of stuff on it, lots of feathers and beads. I like hats, it looks cool. This exhibit is important to us, it's good for us. Our stuff looks good. Me and my Grandma and Grandpa are artists. They draw pictures for me. I want visitors to the museum to know we are good people and we are nice to everybody.

*Tristan Julian Clint Dennis
Grade 2, Wolf clan
February 10, 2003*



JENNY LYNN JAKESTA – My favourite piece is the Beaded bag #A2.63. It looks like a purse and it has a cool design on it. You can put stuff in it. My Grandpa Robert was a good storyteller. People will learn about us. Grandma Jenny makes moccasins. I want visitors to know we are good people, nice people, smart people.

*Jenny Lynn Jakesta
Grade 2, Wolf clan
February 10, 2003*



ROBERT PETER JAKESTA – My favourite piece is the Dagger #NA 1684. I like it because they hunt stuff with it and I just like how it looks. This exhibit is important because it teaches us how to hunt animals for our food. Grandma Jenny makes moccasins. I want visitors to know Tahltans can teach you lots of stuff.

*Robert Peter Jakesta
Grade 2, Wolf clan
February 10, 2003*



BRENDON JOHNSON – My favourite piece is the beaded headband #A2.66. This exhibit is important because we can learn beading and then you can make slippers with it. My Dad and Dorian are artists. I want visitors to know sewing and beading and making nice mittens is important to us.

*Brendon Johnson
Grade 2, Killer Whale clan
February 11, 2003*



GABRIELLE LOUIE – My favourite piece is the hat #A2.54 there are feathers on there and it looks cool. This exhibit is very important to us. My mom is an artist she draws. I would like visitors to know that we are artists.

*Gabrielle Louie
Grade 2, Wolf clan
February 10, 2003*

Grade 3



ALANA HARMONY TRISTAN TASHOOTS – My favourite piece is the beaded bag # A2.63. I like the beaded bag because it is pretty and nice. This exhibit is important to us because we'll get smart because we want to learn about Tahltan. I want visitors to know we're nice to each other and we respect each other.

*Alana Harmony Tristan Tashoots
Grade 3, Wolf clan
February 10, 2003*



SKYLAR JAKESTA – My favourite piece is the Crow panel because I am from the Crow clan. This exhibit is important to our community so younger generations could learn from it. My Dad is a musician. I want the visitors to know we are very good artists and we are very good people.

*Skylar Jakesta
Grade 3, Crow clan
February 28, 2003*



GRANT PHILLIP LOUIE – My favourite piece is the beaded necklace # A2.57, it's really pretty. This exhibit is important so others would learn about our Tahltan art. I want the visitors to learn about Moose hide.

*Grant Phillip Louie
Grade 3, Killer Whale clan
February 17, 2003*



JORDAN LOUIE – I like the moccasins #A 2.84 a-b, best because they are nice. The exhibit is important because it teaches us how to dance. My grandma Yvonne is an artist, she makes moccasins. I want visitors to know that Tahltans have lots of good food and medicine.

*Jordan Louie
Grade 3, Killer whale clan
February 10, 2003*



JENNIFER MCCOOK – I like the Tahltan fire bag because it has beautiful beadwork. This exhibit is important so the children would learn about our culture. My brother is an artist. I want visitors to know we are very proud people.

*Jennifer McCook
Grade 3, Crow clan
February 28, 2003*



COURTNEY NOLE – I like the beaded bag # A2. 63 the best because it's pretty. It's old Tahltan stuff. There was a doctor and he had a blanket and he helped those Indians to not get sick. I want visitors to know that Tahltans are nice, they're polite and they say nice stuff.

*Courtney Nole
Grade 3, Wolf clan
February 10, 2003*



LACEY QUOCK – My favourite is the dress, it was nice.

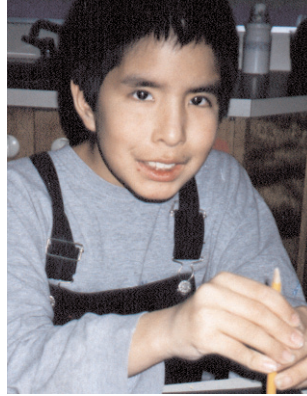
*Lacey Quock
Crow clan, Grade 3
February 17, 2003*

Grade 4



BRANDEN DENNIS – My favourite is Dempsey Bob's mask #Nb22.76 because it is great artwork. This exhibit is important for our generation to learn our culture. Both my brothers are carvers. I want visitors to know that we are nice people and very smart.

*Branden Dennis
Grade 4, Wolf clan
February 17, 2003*



JAYCEE HENYU – My favourite piece is the Frog bag #A2.65. I like how they did the beadwork and it's pretty. My Auntie Peggy is an artist, she beads. I want visitors to know that we work together, we're friendly and we help each other.

*Jaycee Henry
Grade 4, Wolf clan
February 10, 2003*

Grade 5



CHAD WATTS – My favourite piece is the babiche bag #A2.59 because it is wonderful. This exhibit is important so everyone could take a picture of it before they leave. I want visitors to know about beading.

*Chad Watts
Grade 5, Wolf clan
February 17, 2003*



LUCAS FRANCIS QUOCK – The dagger is my favourite because you could kill bear with it or any animal and cook it. This exhibit is important to show others our Tahltan art and they will see we are good at art. My grandma is an artist, she made an eagle out of beads and threads. I want visitors to know how we made the art so people could know how to make stuff.

*Lucas Francis Quock
Grade 5, Wolf clan
February 17, 2003*



JAMIE NOLE – My favourite object is the frog bag. This exhibit is important for people to learn about Tahltan art and culture. My auntie Sandra makes beadwork and my grandma Hester makes moccasins and puts beadwork and paint on them. I want visitors to know we make good native artwork.

*Jamie Nole
Grade 5, Frog clan
February 17, 2003*



JADE ASHLEY QUOCK – My favourite piece is the bracelet #Nb22.98. I like silver, it looks beautiful, I love the design. This exhibit is important to me so people could know what Tahltan people are like. We are nice and we like peace and it's not that nice for other people to call us rude names. My Grandpa, the Late Charles Quock and my Grandma Peggy make purses for holding bullets. I want the visitors to know how special we are and show them what we do. My Grandpa used to always tell stories of Tahltan people long ago. They are funny, scary and special.

*Jade Ashley Quock
Crow clan, Grade 5
February 17, 2003*



TYSHEENA R.J. NOLE – I like the silver bracelet because it is nice and beautiful. This exhibit is important because it would show people that we are smart, nice and beautiful. My Dad is a musician. I want visitors to the museum to know that it is old culture and art.

*Tysheena R.J. Nole
Grade 5, Eagle clan
February 17, 2003*

Klappan Independent Day School: Intermediate Grades: Grade 6



CARY MCCOOK – I like the moccasins because our Elders used to wear them. It must have hurt without moccasins. This exhibit is important because we have to learn about our ancestors. Me and my two brothers Mason and Travis are artists. Visitors to the museum should know about our traditions and that we are good people.

*Cary McCook
Grade 6, Crow clan
February 14, 2003*



DEEPER DENNIS – My favourite piece is the dagger because it's a tool and it could help you. This exhibit is important to learn about Tahltan art so we can make some. I want visitors to see Tahltans are really artistic and how they do it.

*Deeper Dennis
Grade 6, Wolf clan
February 17, 2003*



KAMARIA DENNIS – The powder horn is my favourite object in the Tahltan collection. This exhibit is important so we could pass it on to our children so that our culture lives forever. My Dad and I are the artists in the family. What I think Tahltan means to me is that we should learn about it, so we know what to do in life.

*Kamaria Dennis
Grade 6, Wolf clan
February 18, 2003*



MURRAY DENNIS – I like the dagger because it is cool. I have been waiting to see one because Tahltans made it. The artists in my family are my Dad, my brother, and my Uncle Darren.

*Murray Dennis
Grade 6, Wolf clan
February 14, 2003*

Grade 7



DAVID BOURQUIN – I like the powder horn because they found an easy way to fill their muskets. I think that this is important to our community because it shows other people who we are. I want the visitors to the museum to know that we do not wear seal, deer and moose skin and that we are not living in teepees.

*David Bourquin
Grade 7, Wolf clan
February 18, 2003*



KALCIE JOHNSON – I like the velvet shirt #1768/57. This exhibit is important to us because Tahltan people have a lot to offer. My Dad is an artist, he could draw and carve. I would like visitors to the museum to know we are really friendly, kind, and we love to meet other people.

*Kalcie Johnson
Grade 7, Killer Whale clan
February 14, 2003*



SAMANTHA TASHOOTS – My favourite object is the moccasins because I want to learn how to bead and make moccasins. This exhibit is important to our community because we should know about our culture. My brother is an artist. I want the visitors to know our tradition. We need to know about our culture because it's where we are from. To me Tahltan is a large culture, there are many people. It will never die out. It's important to know our culture so that we will know what to do in our lives, and so we can pass it on to our children.

*Samantha Tashoots
Grade 7, Wolf clan
February 14, 2003*

Grade 8



DONALD KINNEY JR. – My favourite object is the dagger. This exhibit is important to our community because our culture needs to be seen and read by other cultures. My cousin Lloyd is an artist.

*Donald Kinney Jr.
Grade 8, Wolf clan
February 17, 2003*



DORIAN JOHNSON – I like the panel #Nb22.78 because I would like to do that kind of art one day. I think this exhibit is important because it is who we are, Tahltan. My Dad, grandfather and I are all artists. I want visitors to know we are very spiritual people and live off of our land.

*Dorian Johnson
Grade 8, Killer Whale clan
February 17, 2003*



KODY NOLE – My favourite piece is the dagger because it is an interesting artifact.

*Kody Nole
Grade 8, Crow clan
February 14, 2003*



MARINA CARLICK – My favourite piece is the moccasins because I really want to learn how to make them. This exhibit is important because we all should know about our culture. My Mom is an artist. I would like visitors to the museum to know about my traditions.

*Marina Carlick
Grade 8, Wolf clan
February 14, 2003*



MASON ABOU – My favourite object is the dagger because I'm a hunter and it was used as a hunting utensil. This exhibit means a lot to my clan and culture. It has a lot of stuff that my great grandfather Bob used to use. There are two artists in my family, my brother and I. My brother likes to draw Tahltan art and paint it. I'm a drawer, wood worker and painter. I want visitors to know that Tahltans are powerful and strong. They are excellent craft men. They are the best hunters and awesome artists.

*Mason Abou
Grade 8, Crow clan
February 17, 2003*



SHELENA QUOCK – I like the beaded necklace #A2.57 because it looks beautiful and it is handmade. This exhibit is important so people can learn about our culture from many different people and places. My mother is an artist.

*Shelena Quock
Grade 8, Wolf clan
February 18, 2003*

Telegraph Creek

Tahltan School • Grade 3

Photos by Melva Quock

NELSON HAWKINS – My favourite piece is the belt #A2.46 because it's cool. This exhibit is important because it shows how we make things. My four brothers are artists. I would like visitors to the Museum to know how we live.

*Nelson Hawkins
Grade 3, Wolf Clan
April 2003*

FELICIA QUOCK – My favourite object is # A2.50 because it is nice. This exhibit is important to show the nice beading. My Daddy is an artist. I would like the visitors to the museum to know how we use bags.

*Felicia Quock
Grade 3, Wolf clan
April 2003*



DALLAS QUOCK – My favourite object is the dagger #Na 1684. This exhibit is for Tahltan people. My Uncle Gordon is an artist. I would like visitors to the Museum to learn about our culture.

*Dallas Quock
Grade 3, Crow Clan
April 2003*

Grade 4

AARON HAWKINS – My favourite piece is the dagger #Na 1684 because it looks cool. This exhibit is important because we are Tahltan. I want visitors to know we are good artists.

*Aaron Hawkins
Grade 4, Crow Clan
April 2003*



TRAVIS QUOCK – I like the shell belt #A2.46 because it has cool designs. This exhibit is important to show how we lived a long time ago. In my family Taylor is an artist. I would like the visitors to know how we live.

*Travis Quock
Grade 4, Crow Clan
April 2003*

KALE QUOCK – My favourite object is the powder horn because it puts gun powder in guns. This exhibit is important because it shows other people how we lived long time ago. I would like visitors to the Museum to know how we live.

*Kale Quock
Grade 4, Crow Clan
April 2003
Photo by Nanette Jackson, April 2003*

Grade 5

ALEX REID – My favourite object is the horn #A2.604 because it holds gun powder. This exhibit is important because we are First Nations. In my family, my Dad is an artist. I would like the visitors to the museum to know about the Tahltan designs.

*Alex Reid
Grade 5, Wolf Clan
April 2003*

CHANTEL AMY KORENA QUOCK – I like the bracelet #Nb.22.98 because I like all the Tahltan designs on it and the colour. This exhibit is important to show how it was a long time ago. My Uncle Gordon is an artist. I would like the visitors to know how we lived back in the days.

*Chantel Amy Korena Quock
Grade 5, Crow Clan
April 2003*

Grade 6



KHRIS DAY – I like the horn #A 2.604 because it holds gun powder. This exhibit is important because I want the people to know that Talhtans are alive still. My cousins are artists. I would like visitors to know it is a good place to visit here in the summer and you would like it.

*Khris Day
Grade 6, Crow Clan
April 2003*



From left to right: Khris Day, Cassandra Reid, Janet Vance, Megan Dennis

CASSANDRA REID – My favourite piece is the bag #A2.63. I like it because it's beautiful. This exhibit is important because it's how we lived years ago. I would like visitors to know what we do in our culture.

*Cassandra Reid
Grade 6, Wolf Clan
April 2003*

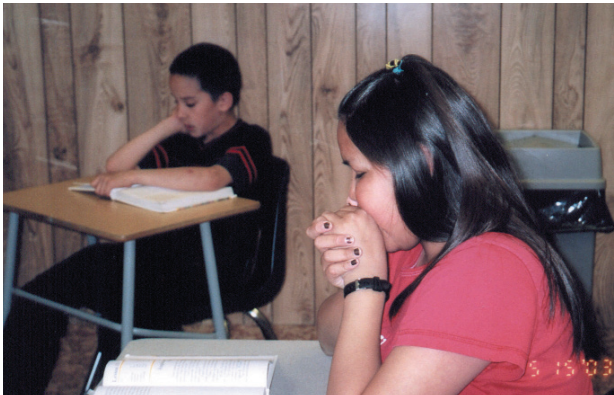
Grade 7

MEGAN DENNIS – This exhibit is important to our community because it is who we are. I would like visitors to know the things we do like beading, fishing, hunting and camping.

*Megan Dennis.
Grade 7, Wolf Clan
May 2003*

NATHAN DENNIS – This exhibit is important to our community because it is who we are. I want the visitors to the Museum to know how we get together for an event.

*Nathan Dennis
Grade 7, Wolf Clan
May 2003*



From left to right: Kale Quock, Megan Dennis



From front to back: Sabrina Bob, Keisha Brocklebank

SABRINA BOB – This exhibit is important because it is our culture and it was in our family for many years and it is who my people are. I would like the visitors to know that we are very interesting because we hunt here and we do beading and we learn languages, so yeah, I think my culture is very cool.

Sabrina Bob
Grade 7, Crow Clan
May 2003

KEISHA BROCKLEBANK – This exhibit is important because beadwork has been brought down through the generations. I want visitors to know that we are cool and we respect others.

Keisha Brocklebank
Grade 7, Wolf Clan
May 2003

Grade 8

CHELSEY CARLICK – This exhibit is important to our community because it shows who we are. I would like the visitors to know the things we do and how we bead.

Chelsey Carlick
Grade 8, Wolf Clan
May 2003

NICOLE REID – This exhibit is important because it's our culture and we do it to make our own stuff. It's something I can believe in. My uncle Huey and my uncle Albert are artists. I want visitors to know how we make our own stuff and we sometimes sell them.

Nicole Reid
Grade 8, Wolf Clan
May 2003

KORY CARLICK – This exhibit is important to our community to express what we believe. The artist in my family is Huey. I would like the visitors in the Museum to know about our history.

Kory Carlick
Grade 8, Crow Clan
May 2003

WYATT PEARSON – This exhibit is important because it makes you feel good inside. I would like visitors to the Museum to know about Tahltan culture so the culture will live on.

Wyatt Pearson
Grade 8, Wolf Clan
May 2003

Grade 9



ALLISON ABOU – In my family, Huey and uncle Lloyd Abou are artists. I would like the visitors to know that Tahltans are very good hunters, and artists and the language is the best. We always have family gatherings.

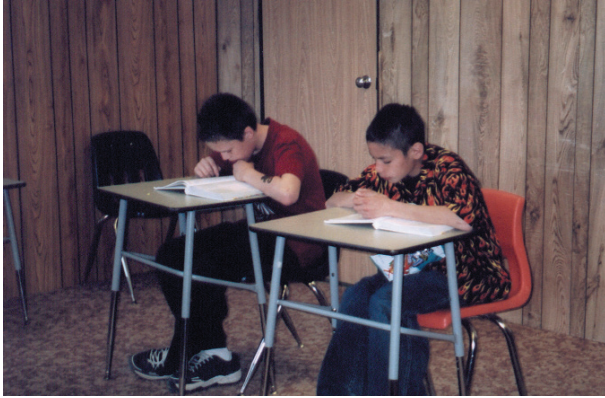
*Allison Abou
Grade 9, Wolf clan
May 2003*

JODY LEE TASHOOTS – This exhibit is important because it comes from the heart and is very special. My mother Avan is an artist. I want the visitors to see our culture and the hard work we put into it.

*Jody Lee Tashoots
Grade 9, Crow Clan
May 2003*

Telegraph Creek

Photos by Melva Quock, May 2003



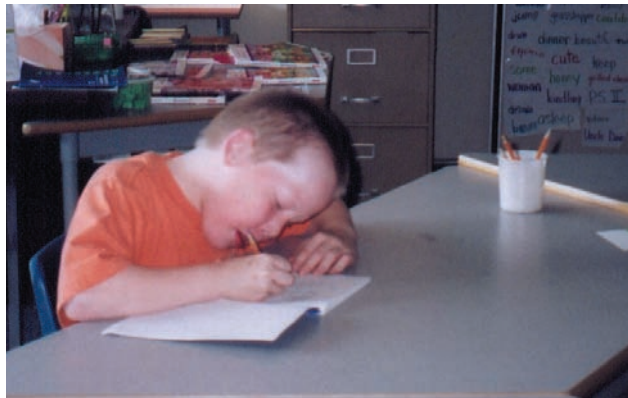
From left to right: Justin Tashoots, Khris Day



From left to right: Janet Vance, Chantel Quock, Ilona Weiss, Kale Quock, Aaron Hawkins



From left to right: Chanel Wood, Ajit Bob



Gilbert Tashoots



Joshlin Edzerza



Kari Baxter



Tiffany Beaulieu



From left to right: Tiffany Beaulieu and Ms. Jody Graeme



From left to right: Ajit Bob, Savannah Reid



Savannah Reid



Sister Anne



Talon Hawkins