

## THE CANOE

To journey far by canoe there is much that one must put forth to ensure the journey is a success. Discipline is foremost when it comes to being a member of the Canoe, we follow the rules set in place by our Ancestors. Each canoe Family has their rules and codes of conduct, as we are representing our Nation when we travel in this manner. The protocols of our canoes, and canoe Families is based fundamentally around RESPECT.

Our personal paddle is our best friend and must be treated as such.

There are a few customs that we will follow while we are around a canoe.

- We announce our name while getting in and out of the canoe,
- Don't bring negativity to the canoe, leave your egos on the beach.
- Don't talk about things that will send our Powe elsewhere, keep it in the canoe.
- You have to earn your seat.
- Work together as a team, a family, as one.
- It is the Canoe that makes the journey.
- Know how to properly represent your Nation Family while in the canoe, on the Longhouse floor, and while engaged in daily activities, and while on the journey.
- Know the protocols on how to take care of your canoe, as in how to store it. There are many teachings i.e.. when canoes are brought on land, they should always face the ocean, so they can't forget what they are.
- Know the songs that represent your canoe.
- Learn the ceremonies regarding care for the canoe. Ie. The ceremony for putting the canoe away for the Winter. These are just some of the teachings that go with travelling in an ocean going canoe, allowing us to have that unique experience of seeing thru our Ancestors eyes.

Wey chewx yuu, Huup ta Hoy, Paddles Up!! OCM



Squamish Traditional Territory encompasses the area from Vancouver to Whistler and reaches past Gibsons (Roberts' Creek), all of Howe Sound, and extends to the very back of the Squamish Valley. Squamish names, places, and the Squamish language is very much alive, and can be heard spoken around areas where people congregate around the North Shore.

Here are some common Squamish phrases:

- Huy chewx aa - Thank you"
- Ha7lh skwayel - Good day
- O Siyam" - addressing respected person
- Ha7lh en skwalwen kwins kwachnumi - Good to see you
- Ta nu (tah no) - Hello
- Huy melh halh (hoy meth hath) - Goodbye
- I chexw wa txwnch7am" - How are you ?
- I chen men wa ha7lh..(A chin mun wah ha/th) - I'm Good/fine
- i7 (ah/) - Yes
- haw (how) - No
- swat kwi a sna ( S-wah-t qui ah s-nah) - What's your name?
- Xwi7ski (Way/ s-kae) - Let's go !
- lyayshim...(ee-y-eye/sh-ame)-Wait
- Tem stl'i7 chen tl'a nu (tum s-clay/ chin claw no) - I Love You

Some common Place names (Phonetic) :

- Che-che-yoh.-ee - Twin Sisters Mountains
- Kee-karlsum - Eagle Harbour
- Staywitsut - Point Atkinson
- Stuckale - near Marr Creek (means bad, terrible smell)

The Squamish are part of the "Mish" Family of Indigenous peoples. Other related tribes can be found looking southward. Those with names ending in "mish" such as; Skokomish, Stomish, and Swinomish, all have the same "Great Flood" origin about how the canoes were tied to the tops of the highest mountains, looking around at the coast mountain range, common to our ancestry as coastal people .

We are a water people. Elements of our everyday life depend on the ocean and the medicine it provides. It is our highway, our provider of food, and our teacher.

The main motivation behind the Kayachten Project is to provide artists with access to cultural teachings of the area in which they work and live, which is on the x<sup>w</sup>məθk<sup>w</sup>əy<sup>ə</sup>m (Musqueam), Skwxwú7mesh (Squamish) and sə́lilwətaʔ (Tsleil-Waututh) Territories. It is recognized that there is a need for this type of work in this community. We firmly believe that what is taught and learned in these expeditions will directly impact the artist's craft and the way they move forward in their creative practice.

Kayachten is an investment in the Indigenous creative process. It is important to understand that, as Indigenous people, art is fundamentally vital to our way of life and that our entire approach to creation differs from the non-Indigenous artist. We believe that, by emphasizing the journey rather than the destination, truly inspiring results will form.



In the Canoe we are literally leaving this "world" and venturing into a new realm of medicine, culture and ceremony. We are here to guide you through this process so that you can take these teachings and apply them to your everyday life, especially in the creative and spiritually rooted sectors of your earth walk.

We are here to create a team of the next generation of Indigenous creatives who call this unceded territory home. We strongly encourage collaborative efforts to create pieces that inspire change and healing to the greater Indigenous community as a whole.