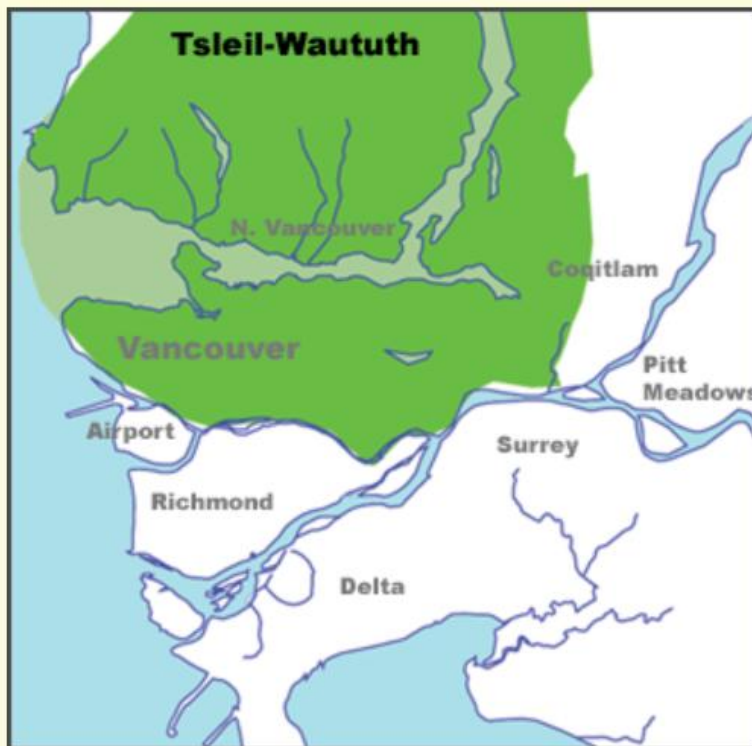


# Tsleil Waututh

Name: \_\_\_\_\_



The Tsleil-Waututh Nation is one of many groups of Coast Salish peoples living in the Pacific Northwest, throughout British Columbia, Washington, and Oregon.

Course	Topic
Social Studies	<p>Tsleil Waututh, Boulder Island, and Tree Burials. Perspective, and Ethical Judgement</p> <p><b>Curricular Competencies:</b> Take stakeholders' perspectives on issues, developments, or events by making inferences about their beliefs, values, and motivations (perspective)</p> <p><b>Curricular Competencies:</b> Make ethical judgments about events, decisions, or actions that consider the conditions of a particular time and place, and assess appropriate ways to respond (ethical judgment)</p>
Math	<p>Measuring distances with a ruler</p> <p><b>Curricular Competencies:</b> Reasoning and Analyzing: Model mathematics in contextualized experiences.</p>
English Writing	<p>Boulder Island – Creative Responses</p> <p><b>Curricular Competency:</b> <i>Create and Communicate:</i> Transform ideas and information to create original texts</p>
Art	<p>Drawing of the Burrard Inlet</p> <p><b>Curricular Competency:</b> <i>Exploring and Creating</i> - Create artistic works collaboratively and as an individual using ideas inspired by imagination, inquiry, experimentation, and purposeful play</p>
English Reading	<p>The Wolf, the Creation Story</p> <p><b>Curricular Competencies:</b> Comprehend and Connect: Think critically, creatively, and reflectively to explore ideas within, between, and beyond texts</p>
Science	<p>The Inlet and Dredging</p> <p><b>Curricular Competencies</b> Communicating: Express and reflect on personal, shared, or others' experiences of place</p>
Core Competencies	Creative Thinking – Welcome Poles

## Social Studies - Tsleil Waututh, Boulder Island, and Tree Burials

Read the following statement, written by the Tsleil-Waututh nation:

*"Our oral history tells us up to 10,000 Tsleil-Waututh Members lived in our traditional territory, before contact with Europeans. Our Ancestors' survival depended on cycles of hunting, harvesting and preserving foods, and on trade with our neighbours. Originally, our great nation was about 10,000 strong, a distinct Coast Salish Nation whose territory includes səlilwəṭ (Burrard Inlet) and the waters draining into it.*

*Our people lived by a "seasonal round," a complex cycle of food gathering and spiritual and cultural activities that formed the heart of our culture. In winter, community members congregated in large villages located in sheltered bays. Shed-roofed houses up to several hundred feet in length were divided into individual family apartments.*

*We subsisted largely on stored dried foods gathered and processed throughout the rest of the year. Winter activities included wood carving, weaving blankets of mountain-goat wool, and participating in spiritual ceremonies.*

*In late spring, families would disperse to set up camps on virtually every beach and protected cove in Tsleil-Waututh territory. Our people transported planks from the winter houses by canoe to construct smaller summer structures. From these base camps, we made excursions to hunt, fish and gather food, as resources became seasonally available. Some food was consumed immediately; other food was processed and stored for winter.*

*In mid-July or early August, most of our Tsleil-Waututh people and other Coast Salish groups travelled to the Fraser River to catch and dry the most favoured type of salmon: sockeye. During this time, people would visit, exchange news of relatives, and form alliances. We also harvested and dried large volumes of berries during the summer.*

*After the Fraser River run finished in the fall, Tsleil-Waututh families would congregate in camps on the Indian, Capilano, Seymour and other rivers to fish for pink and chum salmon. Most of the catch was dried for winter use or trade. By December, families returned to their winter villages with the provisions collected throughout the year, and the cycle began again.*

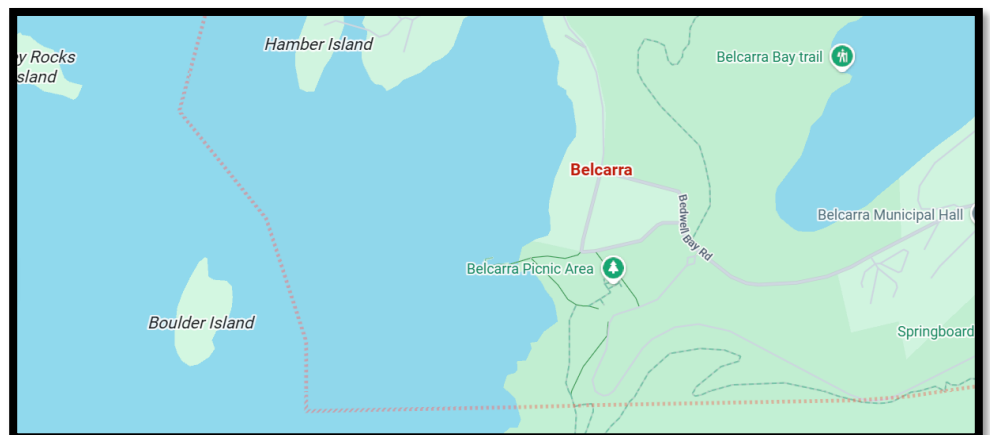
*We have discovered numerous archaeological sites where our ancestors gathered, some are thousands of years old. We've truly been here since time out of mind.*

*Our Elders tell us, once Europeans arrived, a majority of our population was decimated by disease. We also hear how our people survived other difficult times—colonialism, the reserve system and residential schools. Despite this devastation, our people helped build Vancouver and North Vancouver, persevered in the stewardship of our territory, and continued practicing and passing down our hən̓q̓əmin̓əm' language and culture however we could. We found our way through the change happening in the world around us."*

Tsleil-Waututh (pronounced tSLAY-wah-tooth) means "People of the Inlet" in Halkomelem, the community's traditional language.

In the summer, the people would live in 'Whey-ah-wichen', which means **'faces the wind'**. In the winter, the people would live in 'Tum-tumay-whueton' which means **'biggest place for the people'**.

Prior to contact, the Tsleil-Waututh<sup>1</sup> had been raided by the Lekwiltok and Haida (other first nations), and had in turn, engaged in counterraid. Around the time of contact, the Tsleil-Waututh village populations may have shifted from one location to another for the purposes of defense – it was simply too dangerous to venture far from well-defended villages in



<sup>1</sup> The following information was shared by an elder while on a cultural tour of Belcarra, with Takaya Tours



small task groups, so in the search for new resources, they migrated together as a community, from site to site.

Day-trips would often be 2 hours out, and 2 hours back, to search for resources. Longer, over-night trips to search for resources were sometimes too dangerous, if they felt a threat of a raid from another nation. Sometimes it was safer to have shorter daily foraging trips, so that the majority of their people could remain in the fortified village. Although there was a more permanent summer camp, and winter camp, there were also several sites that were used as resource harvesting camps. There are areas where people would hunt and gather, and camp overnight. All of the permanent sites, and resource sites, need to be considered as all being part of the entire territory, and system. Their territory was not just the winter camp, and the summer camp. Sometimes families (and the whole population) moved because of a depletion of local food resources (especially shellfish), depletion of local firewood sources, population changes, vulnerability to attack, and buildup of waste. Sometimes families (or even the whole population) could leave a specific site vacant for a number of years, to allow build-up of natural resources, or natural degradation of waste.

The Tsleil-Waututh consumed a lot of their food from the water in the inlet (fish, shellfish, etc). The Tsleil-Waututh would as a result, contain a lot of food scraps (shells, etc), from the various items that were taken from the water. After eating shellfish such as oysters, clams or mussels, there were a lot of shells leftover. While some shells were used for decoration or tools, the majority needed to be discarded. The Tsleil-Waututh created a 'shell midden' – a mountain of shells. They made several very large, neat piles, of discarded shells. The Tsleil-Waututh had not only resource gathering sites, but also sites that were special for spiritual and ceremonial purposes.



Boulder Island, pre-contact, was covered in red cedar trees. Very special members of Tsleil-Waututh who died (incredible warriors, exceptional knowledge keepers, etc), would be 'buried' on Boulder Island. This island was a 'cemetery'. A 'burial' on this island looked like this: the body was wrapped in a blanket made from the fur of a mountain goat. It was then wrapped in a second blanket, made from the inner bark of a red cedar tree. The body was then hung, from the torso, on a rope made from cedar, tied to a cedar tree, on Boulder Island. Over time, the body would fall back to the earth, either because the body decomposed and fell, or because the cedar rope decomposed, and snapped. When colonization happened, the government allowed the island to be logged. The island was replanted with spruce trees, fir trees, and the occasional cedar trees. Now, wealthy Vancouverites live on the island. Any bodies still remaining on the island at the time of logging, were removed, and buried in a traditional western-style burial ground on the mainland. It is now a privately owned island, and recently sold for \$3,999,000.00

— Resource Harvesting Trip

Resource



Anchovy



Elk



Oyster



Bear



Eulachon



Rockfish



Beaver



Herring



Salmon



Clam



Lingcod



Sea Urchin



Deer



Mountain Goat



Seal



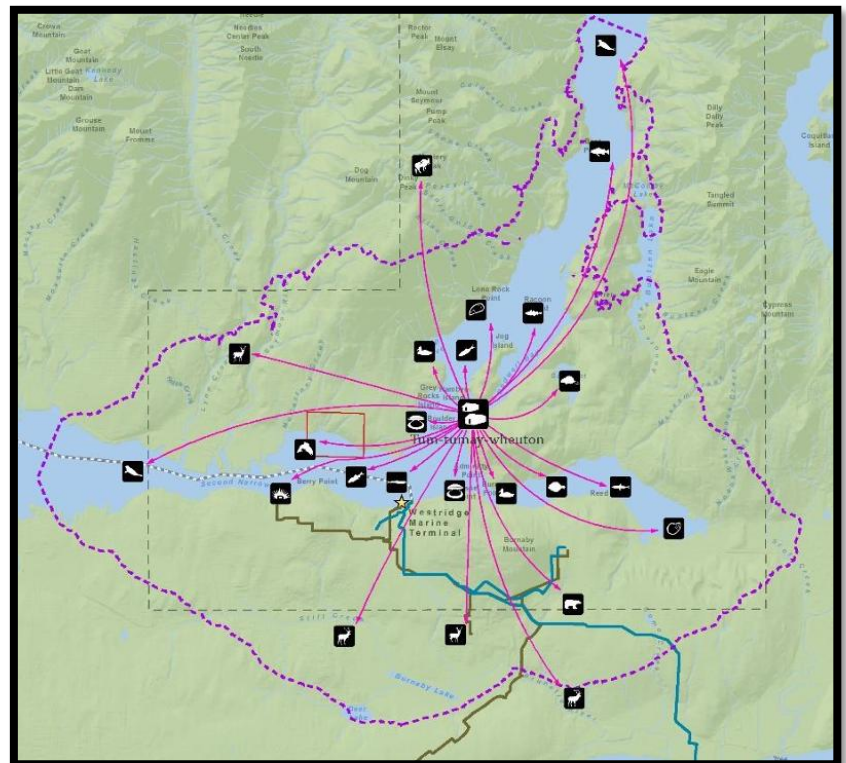
Duck



Mussel



Sole



# Perspective

Here are **8 different perspectives on Boulder Island**. Each one helps us to understand how people might see the island in different ways, both in the past and today.

## 1. A Tsleil-Waututh Elder (from long ago)

"Boulder Island is a sacred place. Our bravest warriors and wisest knowledge keepers rest there. The cedar trees protect their spirits. We visit the island to remember and to show respect."

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## 2. A Tsleil-Waututh Family Member (today)

"I feel sad when I think about what happened to Boulder Island. It was once our cemetery, but now other people live there. I hope people remember that it is still a sacred place to us."

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## 3. A Logger from the 1800s

"We were told to cut down the trees on Boulder Island to make lumber. I was just doing my job. You want stuff made out of wood? You need trees."

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## 4. A Government Official (from the past)

"The goal was to use the land to help grow the colony and the economy. We didn't ask the Tsleil-Waututh for permission because we own the land. They don't need it. They can bury their dead somewhere else."

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## 5. A Tree on Boulder Island (personified)

"I once stood tall beside my cedar family. We watched over the ancestors. When the loggers came, many of us were cut down. Now, spruce and fir trees grow where we once stood."

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## 6. A Scientist or Ecologist

"The island's trees and soil tell a story. You can see how the land changed after logging — cedar trees are rare now, and new types of trees have replaced them. But the land still holds memory of what was here before."

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## 7. A Wealthy Homeowner Living There Today

"I love living on Boulder Island — it's peaceful and beautiful. I like how quiet it is, and no one can bug me. I have my own piece of property in the middle of a large body of water. It's perfect."

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## 8. A kayaker

"I don't like that people can just privately own an island. I like kayaking in Vancouver, and I just want to be able to kayak or canoe, or paddle board, and just paddle up to the island, and get off on the island, and have a rest. The land should be free for anyone to use. I don't want to LIVE there, I just want to be able to stop there and have a picnic and a rest."

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# Ethical Judgement

Which perspective do you think is the one you think is the most reasonable? Discuss your ideas.

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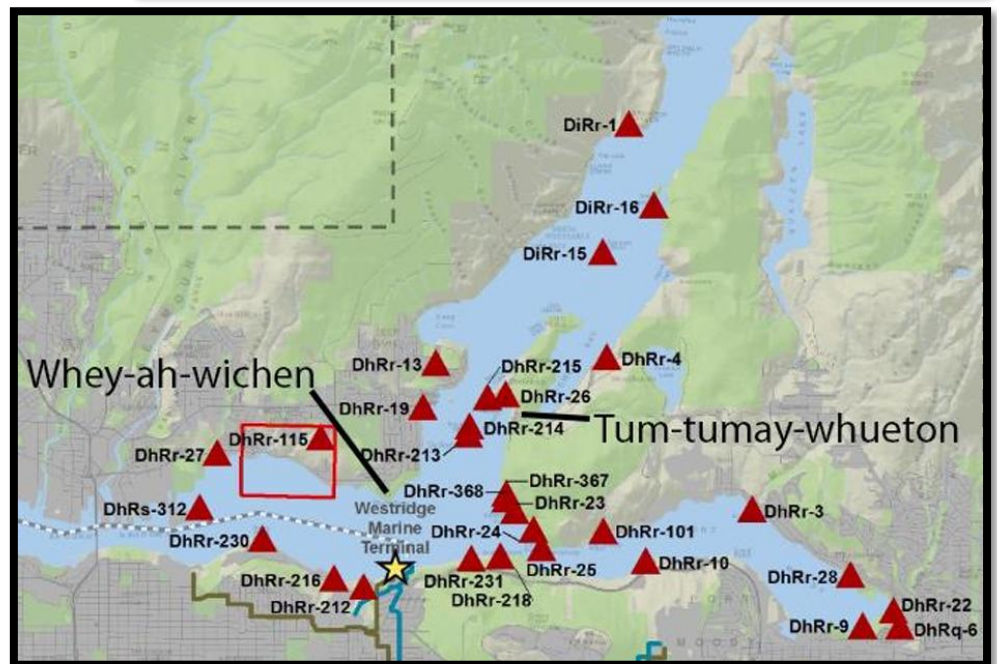
## Math - Distances between settlements

The Tsleil-Waututh would move from place to place, depending on the season, and the activity.

Different resources were harvested around where they camped. While the Tsleil-Waututh prepared preserved foods for the winter months, some local fishing / hunting / gathering occurred in the winter. Marine life was available year-round. Some people hunted, fished, or clammed, simply to break the monotony of living wholly off of dried foods like smoked salmon, and dried berries.

Each triangle on the map, shows a place where the Tsleil-Waututh would have a camp / village / site. The scale on this map is **1:120,000**, which means that 1 cm on this map is approximately **1.2 km** in real life. Measure the distance between the sites (as outlined on the table below). Then, convert the measurement in cm, to km (approximately).

Starting point	End point	Length on ruler	Distance in real life
Whey-ah-wichen	DiRr-5		
Whey-ah-wichen	DhRr-9		
Whey-ah-wichen	DiRr-16		
Whey-ah-wichen	DhRr-3		
Whey-ah-wichen	DhRr-216		
Whey-ah-wichen	DhRr-27		
Whey-ah-wichen	DhRs-312		
Whey-ah-wichen	DhRr-4		
Whey-ah-wichen	DhRr-101		
Tum-tumay-whueton	DiRr-5		
Tum-tumay-whueton	DhRr-9		
Tum-tumay-whueton	DiRr-16		
Tum-tumay-whueton	DhRr-3		
Tum-tumay-whueton	DhRr-216		
Tum-tumay-whueton	DhRr-27		
Tum-tumay-whueton	DhRs-312		
Tum-tumay-whueton	DhRr-4		
Tum-tumay-whueton	DhRr-101		





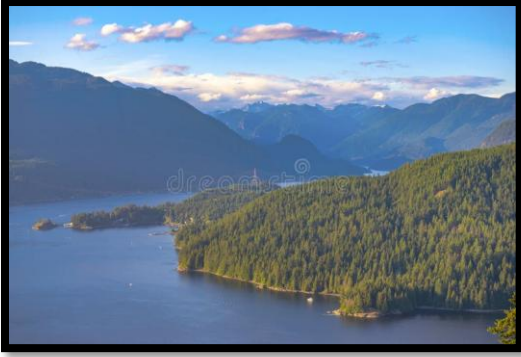
## English - Writing

Choose one of the writing prompts below, and write a detailed response:

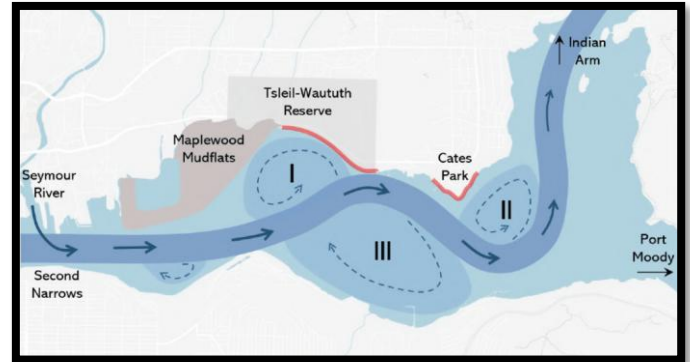
- Imagine Boulder Island long ago. Describe what you see, smell, and hear when the island is full of tall red cedar trees. What does the island feel like before it was changed?
- Write from the point of view of a red cedar tree on Boulder Island. What do you see as generations of Tsileil-Waututh people come to the island to honour their loved ones? How do you feel when the logging begins?
- Think about how the island changed over time. What does it mean that the red cedar trees were cut down and replaced with different kinds of trees? How do you think the land “remembers” its history?
- Imagine you are a Tsileil-Waututh child watching the trees being logged for the first time. How would you feel seeing a sacred place being destroyed? What would you want to tell the loggers or the government?

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## Art - The People of the Inlet

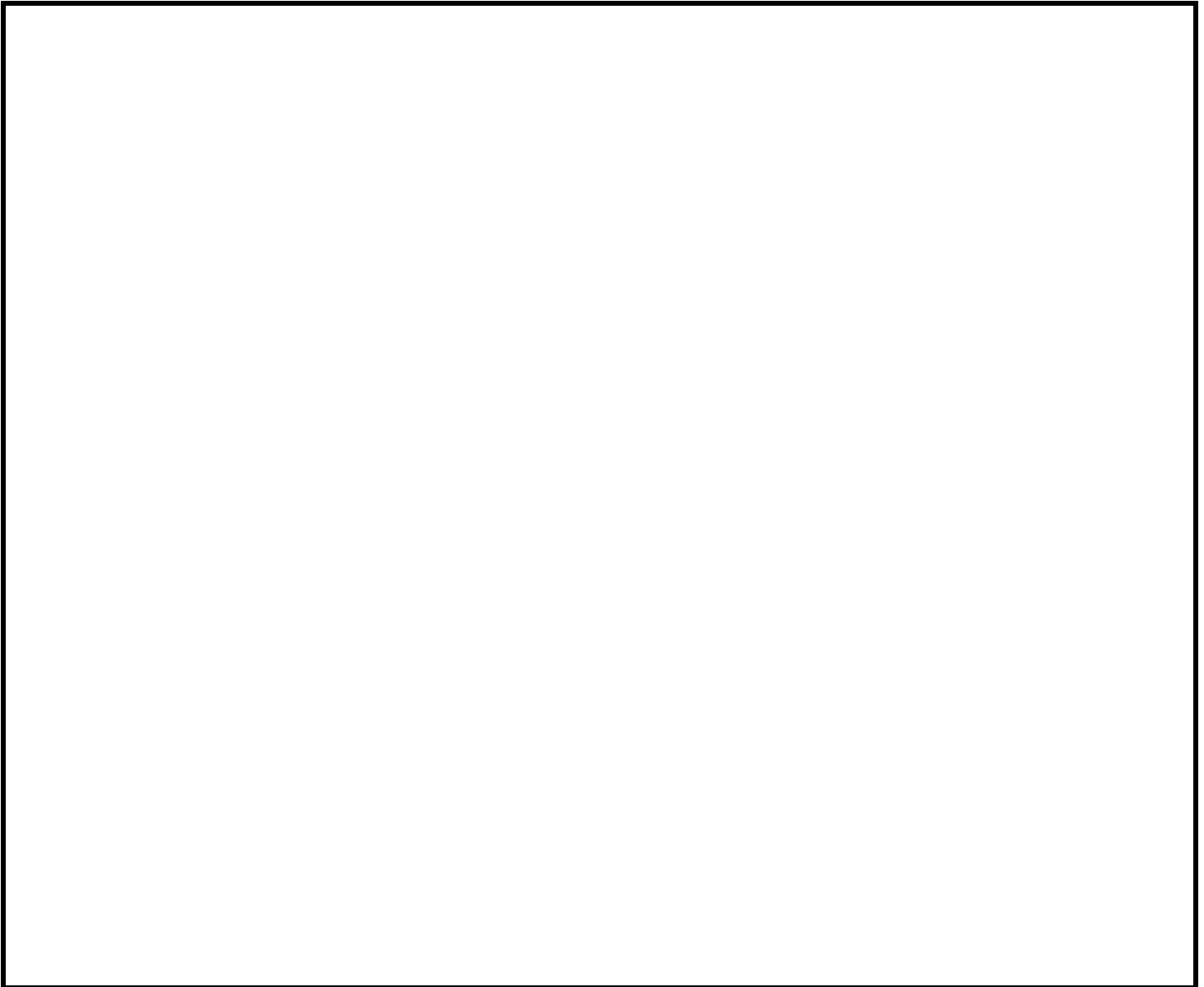


The Tsleil-Waututh name means People of the Inlet. Sketch your idea below, and then create your good copy on a separate piece of paper.



What comes

to mind when you think of the Burrard Inlet and the nearby mountains? Do you picture the inlet, showing the meeting of land and sea? Do you want to include elements that show harmony between people and nature (canoes, salmon, cedar trees, etc.)? Your task is to create an original piece depicting what you think about, when you think of 'the people of the Inlet':



The Tsleil-Waututh First Ancestors were transformed from a wolf and created from the sediments of Burrard Inlet.

The wolf is the symbol of the Tsleil-Waututh peoples. The wolf is depicted on Tsleil-Waututh Nation flags and banners as a wolf playing a drum and dancing; this originates from the Tsleil-Waututh Nation creation story, an oral history, in which The Creator transformed a wolf into the first Tsleil-Waututh male. When that ancestor became lonely, The Creator transformed the mud and clay from the shores of the Burrard Inlet into the first Tsleil-Waututh female. This creation story encapsulates the belief of the Tsleil-Waututh peoples that we are all connected to nature, both through animals and through the land itself on which we, the people and animals, live.

Leonard George is a respected Tsleil-Waututh elder, holder of traditional knowledge, and former elected chief. The following story is an exact written record of his words:

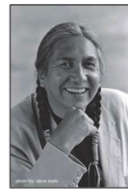
*And the idea, starting from our story of creation leading all to where I am at today, is that – is that it was God given and that it was our responsibility to take care of it, from the points that I mentioned to the heartland where we're at today. And so that in the creation of our first – of our first father, what the – what God or the Great Spirit did was transform our first young boy from a wolf into a man, giving us the family linkage of being belonging to the wolf clan. When your first father was a – was just a child-man, that he used to roam throughout the inlet and he learned from all of the animals in the environment around him. He learned from the salmon the cycle of life and the highways of the ocean and why they would go out and the times they did and why they would return. He learned from the bird when the berries were ripe on the top of the mountain.*

*And any time that he learned something new he returned to this cliff that overlooked the inlet and he would stand there at sundown and he would tell the Great Spirit to share with him all the wonderful things he had learned about his life, and this carried through time. But when he became a young man and went through the change of life, it was like he woke up for the first time after one winter and he was frustrated and he felt things in himself that he never felt before, because he was frustrated and he never felt that, and he was angry and he never felt that before, and he was also lonely and he never felt that. And it bothered him that everybody else in his community, all the animals could re-give life but there was nobody exactly like him that walked on two feet. And so he was going to the cliff where he used to stand and he would always wait until the end of the day there until all of his thoughts had been given to him for that day. And he got there and he was just going to start to talk to the Great Spirit, but the Great Spirit gave him an image of himself, a vision of himself leaping from this cliff down to the water. And he had no reason – he had no knowledge of why he was going to do that, but he knew that if he did it he would receive the answer that he was looking for. So he leapt from the cliff and landed down into the water, and when he hit the water, he kept on going down to the bottom of the ocean. And it was hard because it was cold but when he got down there he grabbed two handfuls of sediment and he began to swim upward with them. And when he broke surface he started to feel good already on his work and so he swam ashore and when he got up on shore he went and collected some cedar boughs and then he drew a large circle in the sand and then he cleaned all the circle out of all the debris and sticks and patted it down and made it good. And then he took the cedar boughs and he placed them in the centre and he placed these handfuls of sediment on that. By that time the sun was gone down and so he went to sleep. The next morning when the first sun came up, he looked up to see what had happened to his work and there was a beautiful lady sitting there. And the Great Spirit spoke to him then directly and said, 'I've sent this woman to be your wife and the mother of your children and the grandmother of their children. But you must treat her with love and respect because she is a direct gift from the love of mother earth, and with her common knowledge of earth and if you don't love and respect her, they won't flourish and be able to go forward and share their knowledge with all the other nations of people (Sworn evidence of elected Chief Leonard George, February 10, 1997).*



### Legend of the First Man and Woman <sup>(4)</sup>

As told to Leonard George by Josephine Charlie who worked with Leonard on the CBC series *The Beachcombers*:



Leonard George

"The wolf was very important to us because in a bad salmon year a wolf brought us half a deer, only keeping half for himself. We believe that the first man was transformed from a wolf as a gift. He was very lonely, and angry at being alone when everything else in nature had a partner. The *Great Spirit* gave him a vision of diving off a cliff into the ocean, for at the center of the world lived the *Spiritual Grandmother*. When he hit the water he went to the bottom and returned with two hands full of sediment which he was to place in a ceremonial manner in a circle of cedar boughs. He did so and the day ended."

"When the sun came up next day a beautiful woman was sitting there. She was to be the mother of his children and treated with great respect and love, a gift of mother earth. If he failed to comply his family would not flourish."

"That," Josephine said to Leonard "is the story of your people's creation."  
— Leonard George



Questions:

What did the Great Spirit transform the young boy from and into? \_\_\_\_\_

Why did the young man become frustrated and lonely? \_\_\_\_\_

What happened after he brought the sediment from the bottom of the ocean? \_\_\_\_\_

Why do you think he brought up two handfuls of sediment instead of something else? \_\_\_\_\_

Why do you think the Great Spirit asked the young man to jump into the ocean? \_\_\_\_\_

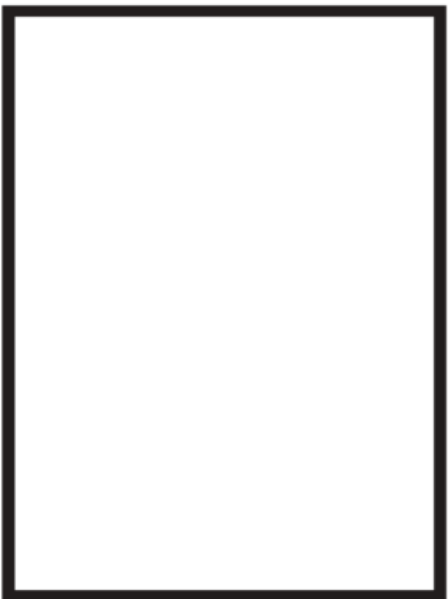
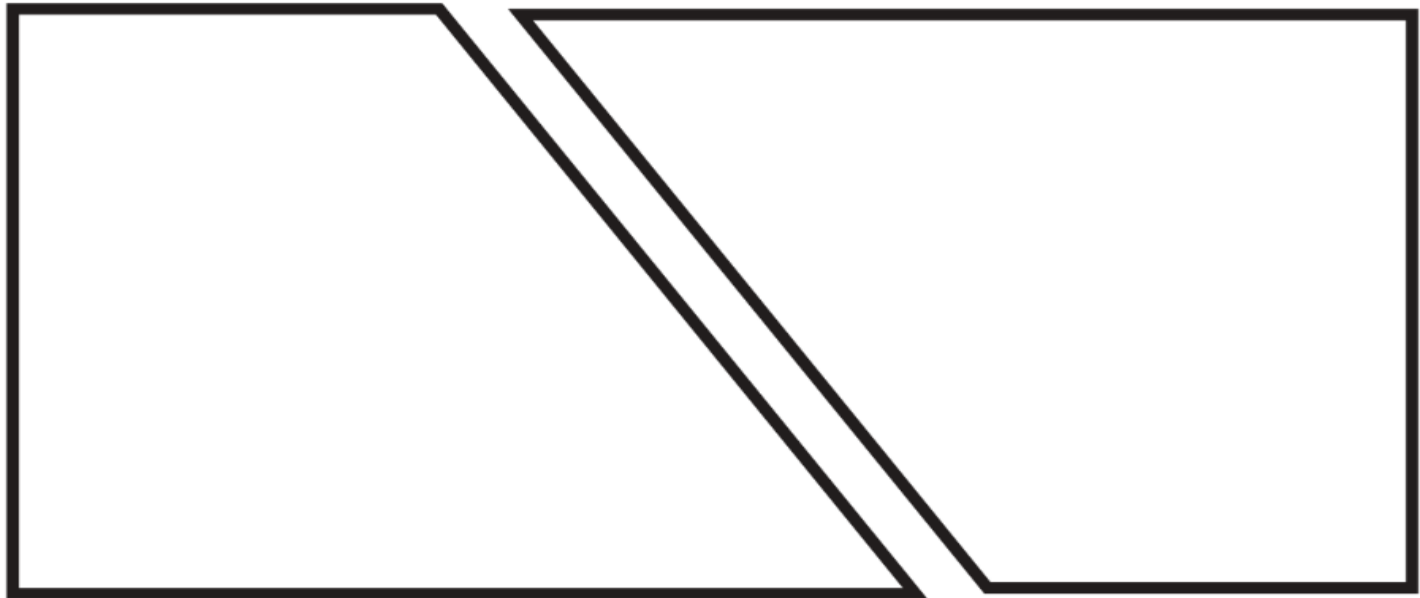
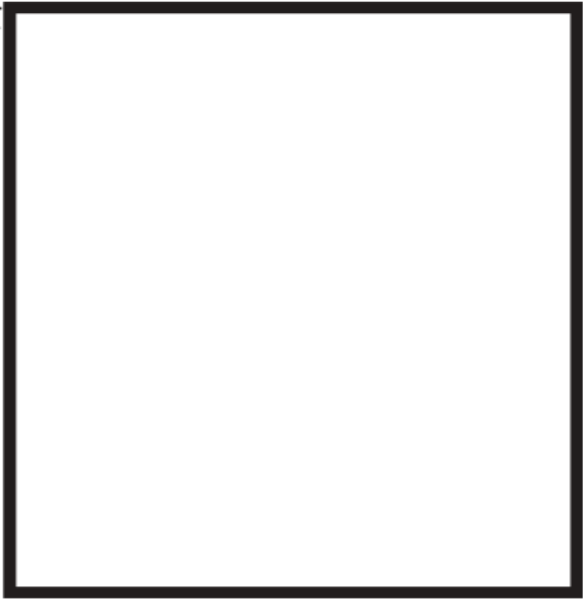
What might the sediment and the cedar branches symbolize? \_\_\_\_\_

Why do you think the first father learned from animals instead of other people? \_\_\_\_\_

How does the Great Spirit guide and teach the young man? \_\_\_\_\_

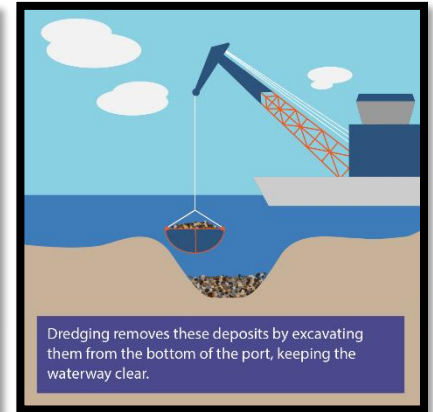
How do you think this story helps the Tseil-Waututh people understand who they are and where they come from? \_\_\_\_\_

Turn the creation story into a comic strip:



## Science - The Burrard Inlet – Affect on Marine Life

The Tsleil-Waututh have always relied on marine life. They are very concerned with how the marine life has been affected by industry and shipping. The BC government has proposed 'dredging' the Burrard Inlet, for shipping reasons. The Tsleil-Waututh Nation continues to protect the Burrard Inlet from pollution and overdevelopment.



Read the following article from Global<sup>2</sup>:

### B.C. government supports dredging Burrard Inlet so tankers can carry more oil<sup>3</sup>

May 8<sup>th</sup>, 2025

The **Trans Mountain Pipeline** now moves about **twice as much oil** as before, and there are new plans to let **bigger tankers** carry more oil through B.C.'s Burrard Inlet.

At first, the **B.C. government** was against the pipeline expansion. But now, it supports a proposal to **dredge** (dig out) parts of the inlet so that large ships don't scrape the bottom.

BC's Minister of Energy, **Adrian Dix**, said the change could mean **fewer ships** would need to travel through the inlet, which might help the environment. The pipeline cost over **\$34 billion**, and the government doesn't want ships to go to the U.S. to load up before heading overseas. Some **environmental groups** disagree. They say it's wrong to support another oil project when **B.C. is already struggling to meet its climate goals**. The plan is still in the early stages. The **federal government** would have to approve it after careful **environmental testing** before any dredging could begin.



Read why the Tsleil-Waututh Nation opposes industry and shipping in the Burrard Inlet:

The **Burrard Inlet** is a narrow body of water that connects to the Pacific Ocean, near Vancouver, BC. The Tsleil-Waututh believe the Inlet is alive – it gives life to people, salmon, seals, and many other creatures. But today, the Inlet faces problems because of **pollution**, especially **oil spills** and **litter**.

When oil leaks into the water – from ships, pipelines, or docks – it spreads across the surface like a shiny, sticky layer. This is a big problem because:

- **It harms animals:** Oil can coat the feathers of birds and the fur of seals, making it hard for them to stay warm or swim.
- **It poisons fish and shellfish:** When oil sinks, it can kill small plants and animals that live on the sea floor. Salmon eggs and clams can be damaged or die.
- **It lasts a long time:** Even after the oil is cleaned up, some of it stays in the mud and sand for years.

The Tsleil-Waututh Nation has spoken out against oil spills and new pipelines because they want to protect the Burrard Inlet. They say, *"If the water is sick, we are sick too."*

Litter – like plastic bottles, bags, or cigarette butts – can also hurt the Inlet. Here's how:

- **Animals eat it:** Birds, fish, and seals can mistake plastic for food. It can make them very sick or even kill them.
- **It breaks down slowly:** Plastic doesn't disappear. It breaks into tiny pieces called *microplastics* that stay in the water for hundreds of years.
- **It pollutes the food chain:** These microplastics can be eaten by small fish, then by bigger fish, and finally by people.

When the Tsleil-Waututh clean up the beaches or monitor the water, they are continuing their traditional role as **stewards** – caretakers of the land and sea. Everything in the Burrard Inlet is connected – the water, the salmon, the cedar trees, and the people. When the water is clean, the animals are healthy. When the animals are healthy, the people are healthy too. The Tsleil-Waututh Nation teaches that we must **respect the water**, because water gives life to all living things. Taking care of the Inlet means taking care of the future.

<sup>2</sup> <https://globalnews.ca/news/11171370/bc-government-dredging-burrard-inlet-tankers-more-oil/>

<sup>3</sup> Re-written at a grade 5/6 level

**Personal Experiences of Place:** If you lived near the inlet, how might dredging affect your daily life or the things you like to do there?

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**Shared Experiences of Place:** How might the Tsleil-Waututh Nation feel about changes to the inlet, which is part of their traditional territory?

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**Reflecting on Others' Experiences:** Why might environmental groups be worried about dredging the inlet?

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**Reflecting on Others' Experiences:** How might people who work with the pipeline feel differently from people who care about nature?

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**Thinking and Reflecting:** Can a place mean different things to different people? How does the inlet show this?

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**Thinking and Reflecting:** If you could share your thoughts with the government about the inlet, what would you say and why?

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## Core Competency - Creative Thinking

**"I can get new ideas or reinterpret others' ideas in novel ways."**

Welcome Poles Displayed at təmtə́míxʷtən (Belcarra Regional Park) and Whey-ah-Wichen (Cates Park)

Whey-ah-Wichen (Cates Park) in North Vancouver and təmtə́míxʷtən (Belcarra Regional Park) in Belcarra are important village sites for sə́lilwə́tə́l (Tsleil-Waututh Nation). Increasing sə́lilwə́tə́l visibility across the territory is a goal of the Nation, especially in these sites of deep importance. Building on cooperation agreements with Metro Vancouver and the District of North Vancouver, and with funding from Destination BC, the Nation commissioned TsuKwalton (Jonas Jones) to carve a welcome figure for each of the village sites, *Serpent Slayer* at təmtə́míxʷtən and *Return Of The Orca* at Whey-ah-Wichen. The pieces depict significant sə́lilwə́tə́l stories that took place in this part of the territory. The welcome poles face each other from təmtə́míxʷtən and Whey-ah-Wichen.



Learn more about the background of the welcome poles as told by carver TsuKwalton (Jonas Jones):

### ***Serpent Slayer***

Located at təmtə́míxʷtən (Belcarra Regional Park)

Carved by TsuKwalton (Jonas Jones), 2023

Long ago, as the waters of the great flood receded, sʔi:łqəy̓ (the great two-headed serpent) lay across sə́lilwə́t (Burrard Inlet). sʔi:łqəy̓ was a sʔelə́qə́m (powerful being) and all other living creatures feared and avoided it at all costs. Its gaze was more deadly than the fire from lightning.

One day, a young sə́lilwə́tə́l (Tsleil-Waututh or person of the inlet) boy living at təmtə́míxʷtən was swept away by a seal while swimming alone as his sister watched. The seals began to raise him as their own. The sea world prepped the boy to become a great warrior who would face the most difficult task: slaying sʔi:łqəy̓.

After a decade of travelling the world, training, learning, and living with his kin of the sea kingdom, he returned to təmtə́míxʷtən, ready to fight the giant two-headed serpent.

This was a gruesome battle and required the warrior to use carefully prepared arrows laced with pitch from a special tree. He struck the serpent twice, one arrow to each head. The serpent fell to its death and the warrior saved the land.

After his great battle with sʔi:łqəy̓, the warrior returned to təmtə́míxʷtən and stabbed the ground with the two-headed serpent's fang, opening a freshwater spring and sparing his people from having to travel for their water.  
sə́lilwə́tə́l / Tsleil-Waututh Nation



### ***Return Of The Orca***

Located at Whey-ah-Wichen (Cates Park), North Vancouver

Carved by TsuKwalton (Jonas Jones), 2023

Wacə́q II (1770-1840) was a Great Chief of sə́lilwə́t (Burrard Inlet) with his primary residence at təmtə́míxʷtən (Belcarra). Like his father, he had a close relationship with the natural world. He had a particularly strong connection with marine life. He once came upon two young boys throwing rocks at spawning scelétən (salmon) in ʔə́nliłwə́t (Indian River). To teach the boys a lesson about their connection to the scelétən, he asked the scelétən to leave the river. It was spawning season and ʔə́nliłwə́t was usually so full of scelétən, one could practically walk across it. Distressed, the people pleaded with wacə́q II, and he asked the scelétən to return to ʔə́nliłwə́t.

Wacə́q II was also a proficient hunter and specially trained warrior. He defended sə́lilwə́tə́l (Tsleil-Waututh Nation) Territory from attacks by other First Nations. He met his fate at the hands of several Kwakwaka'wakw arrows while defending ʔə́nliłwə́tə́l (Inlailawatash, a village near the mouth of the Indian River). Like his father and the leaders who preceded them, he was wrapped in cedar bark and placed in a traditional tree burial on an island near təmtə́míxʷtən.

European missionaries considered this burial illegitimate and pressured James Sla-holt, wacə́q II's son, to move his father's remains to an in-ground burial at sʔə́θnə́c (Tsleil-Waututh North Shore reserve) cemetery. As wacə́q II was moved across sə́lilwə́t, two qə́lilə́məcən (orcas) escorted his canoe all the way to shore. As the qə́lilə́məcən slipped away, it marked the last time they were to be seen in sə́lilwə́t for many decades.

Today, sə́lilwə́tə́l (the people of the inlet) continue to steward the land and water as they have since time out of mind. They have made major contributions to healing sə́lilwə́t of the degradation of industrialism and colonialism. Recent sightings of qə́lilə́məcən in sə́lilwə́t are a positive sign and a testament to the resilience of sə́lilwə́t and the people that call it home.



**Cultural context:** Each figure has a specific meaning depending on the Indigenous group. For example, the size of a mouth might represent the importance of a certain value, while the creature itself might represent certain strengths or values.

Design:

What did you include, and why?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.