

# Summary: What we heard

Čičųė Circle Workshop #1

Feb 5-7, 2023

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## Opening circle

From February 5-7, 2023, members of the čičyε Circle participated in a two-day facilitated workshop, in order to continue their work supporting Tla'amin-led Child and Family Services (CFS) reform. This workshop carried forward the contributions of those who have kept our connection with language, taʔow, and Tla'amin ways over time. At the workshop, focused time and energy was dedicated to how our teachings guide us in supporting children and families. This work will contribute to community-based and system-level change, for the benefit of čičuy - today and tomorrow.

The workshop involved deeply exploring teachings that guide us in different stages throughout the lifecycle. We learned that as we move through life, different principles and practices can support us. We also learned that there are certain principles that weave throughout, creating a continuous thread that grounds us and keeps us connected with one another and our ways. These include love, respect, gentleness, and connection. We invite you to keep these particular principles with you as you review this summary of learning.

This summary provides an overview of what we heard as the čičyε Circle gathered around these ideas. We welcome you to read it as if you were in the room with us: These are teachings and practices that offer touchpoints for us (as parents, as community members, as staff, as leadership), and provide guidance if we need it. They are resources, rather than standards or expectations.

Before family life was disrupted by the State, we were offered teachings at different stages of life, by trusted adults in our families and community. We had everything we needed to support each other, in both good and hard times. Because of the separation and harm we have endured, more recent generations may have missed the opportunity to move through the lifecycle in this supported way. But what we heard from this workshop is that we have retained these tools. We can rebuild the important connections that have always kept us well; we can carry forward our taʔow in new ways in a changing world. As stated by one čičyε: "Connections to the past, present, and future: without those connections we'd be lost. Connections to the past, present, and future: with that we can go forward."

Whether we live at home or offlands, whether we are from Tla'amin or a sister Nation, and whether we grew up knowing our ʔεʔaʔε or language – we are all teachers and we are all learners. What we heard from the čičyε Circle, as shared in this summary, provides some accessible and uplifting routes to both teaching and learning, wherever we are on our path.

## Definitions

These words are commonly used in relation to child and family services. During the workshop, they were used in specific ways:

*Best interests of the child:* Family first. If the child needs to be somewhere else to be safe for a period of time, someone else from the community can step in in a supportive and respectful way. This person should be someone who represents family and has an existing, consistent relationship with them.

*Protocol:* Referring to and upholding protocol is more respectful than law. Law tells us what we have to do. Protocol provides us with guidance about how we can show up for ourselves and each other. Law is authoritarian, whereas protocol is an expression of our teachings, and can be adapted.

*Intervention:* When action is taken to improve or redirect a situation, it should be done as gently and respectfully as possible. It should be done by the person or people who are safe and already have a trusting relationship.

## Lifecourse teachings

By systematically working through scenarios in small groups (see Appendix A), the čičyε Circle surfaced crucial teachings that start at the earlier stages of life, supporting us as we grow older and more responsible for ourselves and others. Through scenario work, we learned how important early childhood is in preparing us with values and ways of being that keep us strong throughout life. At the same time, we also learned that if we missed earlier teachings, we can learn them at any later point with the support of our family and community.

The lifecourse teachings below can guide our family life as well as professional child and family services, in order to create the conditions for wellness for our čičuy. We recognize that lifecourse teachings begin at conception and continue for the duration. However, for the purposes of this initial čičyε Circle workshop, we focused on five stages - infant, toddler, child, youth, and young adult - because this is where our most pressing needs are for child and family services reform.

### Infant (0-1 year)

Babies are precious, and at this stage of life they are free from expectations; we let them know they are loved and that their needs will be met. During infancy, it is important to support the primary caregiver so that they are able to help the baby to feel secure and loved.

#### *Principles*

- Love
- Connection; belonging; togetherness
- Gentleness; care
- Respect
- Understanding; curiosity; humility
- Communication
- Sharing
- Ceremony

#### *What to do and how to do it*

- Nurture babies from conception forward
- Honour where people are; honour the role of woman at this stage
- Build up formal and informal supports around the primary caregiver (ie. pre- and post-natal; mom's group)
- Provide food and other comforts
- Have a resource person at all community events; make information about professional supports accessible and welcoming; structure in comfort and safety in everything we do
- Communicate openly and regularly about supports so that if there is an intervention it is experienced as supportive
- Address immediate needs first in a gentle and comforting way

- Stop by, be a helping hand; give parents a break
- Take more time to understand a situation before problem-solving; be curious and gentle
- Reintroduce protocols for things every person goes through (ie. ages and stages). It helps people know what to expect in a way that focuses on the life stage rather than the individual
- Share stories as a way of communicating important teachings
- Rebuild intergenerational connections so guidance and teachings can be shared in regular and positive ways
- Čičyēs have an important role; so do staff

*“We need to honour and respect what the woman goes through. Take care of her in a good way; then she can take care of her baby.” – John Louie*

*“It’s all about ancestors and their energy; giving thanks to the trees not praying to the bark.” – Lynn Galligos*

### Toddler (1-3 years)

Toddlers communicate their needs in ways other than words, so at this stage we work hard to understand what their behaviour is communicating. This sometimes requires a lot of patience and gentleness. At this stage, it continues to be important to provide consistency so they know where they belong, so supporting the primary caregiver is a continued priority.

#### *Principles*

- Connection; consistency; togetherness
- Grounding
- Safety; trust; protection
- Love; healing
- Listening; gentleness; patience
- Sharing; transparency
- Respect; dignity
- Confidentiality

#### *What to do and how to do it*

- Recognize that behaviour is communication; learn more about what is being communicated – be curious and attentive
- Every child is different; respond to them as unique individuals, and always show them love
- Teach children feeling words in the language, so they know how to express what they are experiencing and what they need
- Keep the child close with a consistent adult, ideally family
- If a child has to be away from family (ie. daycare), ensure there is a consistent adult in their life
- Introduce change only very gradually into a young child’s life; let them experience safety and trust
- Ensure the adults who care for the child are well taken care of, so they can be stable for the child
- Provide support groups and other programs so adults can learn teachings and habits that they may have missed the opportunity to learn
- Show them another way; model for them; support them to love themselves

- Sit with the old people and hear their stories –grandparents and/or other Elders can provide teachings through story
- Teach children important lessons at each age and stage of life, and support adults to do that teaching
- Wrap support around them as an entire family
- If difficult conversations have to happen; select a trusted adult (ideally family member)
- Stay calm and be strong; be mindful to always use soft words; be accepting
- Model for them; give them opportunities to learn through experience
- Give parents a break; offer to take care of their child
- Rather than expecting parents to change, adapt the supports offered to meet them where they are
- Guide people gently and respectfully towards change
- If you witness abuse, you have to report it
- Investigations should be done by a team that is different from the one that provides supports; this will help build trust
- Be transparent about communication flows at Health and the Nation so people can trust – protect privacy and center dignity in support services

*“When it was many generations living together, we dealt with family issues together.”  
– Rose Adams*

*“Lots of hugs, love, reassurance of being close and having family member there.  
Parents don’t know what they are doing is affecting the child.” – Brenda Pielle*

### Child (3-11 years)

During childhood, we begin teaching children about how to relate with the world. This requires affirmative and proactive guidance and direction. We can respectfully support and redirect each other as adults in this process, as this is a difficult thing to do alone.

#### *Principles*

- Safety; comfort
- Choice; communication; transparency
- Gentleness; patience; compassion
- Non-intrusive; proactive; preventative
- Protocol
- Privacy
- Dignity

#### *What to do and how to do it*

- Foster healthy connections: between and among children, between children and youth, within families, with land, with service-providers
- Remind adults they are upholding the culture in daily activities and they support each other that way, and support them in that
- Communicate clearly and regularly about community supports so people know they are there when they need them. Be open and available, but respect the choices individuals make.
- Make sure people know about laws

- Follow protocol, draw on ceremony. When adults have differences of opinion, protocol can provide guidance. Protocol is respectful. It helps us take care of each other, especially in hard times.
- Work as a team to identify the most trusted adult to connect with someone who may need support.
- Respect privacy and dignity
- Be gentle, and recognize that people may find it challenging to articulate everything they are experiencing – take time
- Observe before intervening in a situation
- If a child is at risk, temporarily remove the child from the situation; do it in as gentle a way as possible to reduce the likelihood of it adding further stress.
- Give the child choice where possible (ie. who they would like to stay with)
- Let the child know what is happening: talk to them about how they are feeling, and where they can go when they feel like that (a safety net)
- Support the family - emotionally, spiritually, and practically - so that home can become a safe place again
- Support the child through their feelings too; proactive supports that build up children will help them through their whole lives

*“Once you get the child out, have a talk with him. See how he’s feeling. Let him know there’s somebody out there who cares for him. He can come to you if things get rough. There’s a place to go.” – Pauline Paul*

*“Supporting the child means supporting the whole family.” – Sherry Bullock*

*“The old people always let you know what they were doing, but in a good way. It wasn’t like you were intruding. There was a way of gently getting anywhere. Instead of going in there and saying I’m taking them out. The words that you use.”*

*– John Louie*

## Youth (12-18 years)

Youth are learning how to take on more and more responsibility. As they gain independence, ceremony and protocol can instill clarity and pride in who they are. Being particularly mindful of communicating with positive words while establishing expectations is important.

### *Principles*

- Protocol; grounding
- Ceremony
- Pride; culture; identity
- Positive speaking
- Responsibility; accountability
- Understanding; communication; patience
- Relationships; support
- Love; acceptance

### *What to do and how to do it*

- Teach children and young people about their place in the world, and in their life (ages and stages protocol and ceremony)
- Reassure them; make sure they know they are loved
- Help parents to accept their children
- Model the teachings, learn together – free from shame and blame. Use positive words.
- Honour who they are; accept them even if you still have more to learn about them
- Work to understand: watch, learn, ask
- Work with the whole family; bring in aunties; wrap around them in a good way
- Teach pride and responsibility as they move into teen years; keep them busy with positive things and create opportunities for them; it's about pride and taking care of yourself and your family
- Provide judgement-free and gentle support; keep open lines of communication. Be available to them so they can learn from you.
- Support youth-to-youth connections
- Provide meaning, support identity, and build relationships and pride through cultural activities
- Provide opportunities to sing, drum, and be on the land (ie. tribal journeys)
- Make community programs and services accessible and barrier-free for youth and for parents; consistently offer so when people are ready they know where to go

*“Patience. Our grandparents never yelled at us, never swore. Using all positive words. There wasn’t any ‘no’ or ‘not’. Instead of ‘no violence’ – what’s the opposite of that? Even when it was something big, I don’t remember them ever using negative words.” – Lynn Galligos*

*“It would make a world of difference to be wrapped around. That would be the same as any trauma – if they could trust to sit with the aunties in that loving circle, and say it’s OK. We’re here for you.” – Marlane Paul*

*“Reassure them of your love for them. That acknowledgement of who you are is so important.” – Elsie Paul*

### *Young adult (18-25 years)*

As youth become adults, expectations for them to take responsibility and be accountable for their actions increase. Building them up through both gentle and firm guidance will support them to be strong as individuals, and for their family and community. Connection and joy are important, and depending on how they experienced earlier stages of life, they will need ongoing healing and learning.

### *Principles*

- Discipline; respect; responsibility; accountability
- Support; guidance; ‘tough love’
- Ceremony
- Healing
- Connection
- Culture; Nation-building
- Identity
- Joy; love

### *What to do and how to do it*

- Invest in things that build young people up to know who they are and where they come from: tribal journeys, traditional skillbuilders, and other cultural practices that make the Nation stronger, involve people of all ages, and bring families together
- Proactively include families, including those who stay to themselves
- Be led by protocol and teachings
- Guide them towards being responsible, and having a sense of purpose – sometimes there is also a place for firm guidance
- Teaching through stories is affirming
- Care for the caregivers; bring in formal supports to lighten the load of those who care for their families
- Find out more; gently develop a clearer understanding of context
- Help them navigate complex systems and the supports they need and want
- Model in a good way; check in repeatedly in case readiness for learning changes
- Focus on what people do want – connect them with the experience of something better. This will help them get back on the right path; instill pride

*“It all starts with respecting one another. Maybe he wasn’t taught respect. Respect and love. Those are two important things for a family. You’ve got to respect one another.” – Pauline Paul*

*“I took youth on tribal journeys. I was trying to get them to learn how to be a community, to work together. If they feel comfortable they can start to heal stuff.”*

*– John Louie*

## Day two opening circle

### What is one thing that you learned?

- The teachings will guide us: connection, respect, patience, love, responsibility, sharing. The culture will support us to embody the teachings. And protocol and ceremony can prepare us as we move through the different ages and stages of life.
- Create ongoing opportunities for adults and children to experience teachings, culture, protocol, and ceremony. Start young, and continue throughout life.
- We are all both teachers and learners, supporting each other. Leadership comes from the ground up, but we need support to step into this responsibility.
- We need opportunities to come together that are fun, uplifting, and connecting. And we need to actively invite in people who may be shy to volunteer themselves.
- Keep working to make the connections among past, present, and future strong. This connection is critical.
- Taking care of our own children and families is part of who we are. This involves coordinated and trusting relationships among family, peers, and professionals.
- Supports should be responsive, flexible, and uplifting. Be kind and gentle. Be willing to sit with people.
- Understanding the context is important. Change is always possible, and may look different for different people in different moments.



- Help the whole family; support those who are responsible for the child.
- Respect privacy and center dignity.
- Use positive words.
- Communicate regularly what services are available and make that information accessible – including when there are changes or there’s turnover in staff.
- Always remember that the sister Nations are one people.
- Look to our teachings to know how to move forward in a changed world, and adapt accordingly.

## The Dog Children Story

On day two, the Dog Children story (Appendix B) was read to the group. The conversation that followed surfaced teachings and guidance about next steps:

### Content teachings

- Teaches girls how to behave around boys.
- Always listen or there will be consequences.
- You can always redeem yourself, even if you have done something wrong.
- Čičyε was always the protector of the children. She is resourceful and will help the mother take care of the children.
- The woman is resilient. She stays with the children. She takes care of her children and creates an environment for them. She knows them.
- At puberty, you leave your childish ways and step into a role with more responsibility.
- The feast: ceremony for community accountability and apology.

### Thinking through the story today

- The girl was being educated in that way. Today there are different ways to teach lessons.
- Girls had more responsibility at a young age then, as compared to today.
- Today a lot of work is needed to reconnect young people with their identity and culture.
- Do we draw the teachings (including specific practices) forward as they were once taught? Or do we adapt for the fact that our people are in a different place now, and need an easier path to reconnect with them?

### Process teachings

- By telling the story as animal stories, our dignity is centered. We can learn by listening to what happened to someone else.
- Stories have room for interpretation: there are many right ways, and many lessons. People learn what is important for them to learn in each instance of the telling of a story.
- Sovereignty/autonomy: the teachings are there in the story, but it’s up to you if you want to live by it or what you will take from it.
- By sharing hard lessons through stories that are enjoyable, it is more engaging.
- It’s a gentle way to correct a child: instead of lecturing them about what they’ve done, you tell them about what Mink did. Give them the opportunity to think and make different choices.
- You can think about it, learn something. Hear it again and learn something else. Or it can be told a different way next time in order to highlight something different in it.
- Stories are sometimes changed and modernized to respond to current context.
- Hearing stories in the language is much more engaging and meaningful; richer.

- Words have different meanings in ᐃᐱᐱᐅᐅᐅᐅ and English, as language is an expression of worldview. There is less shame attached to certain words and actions in the language.
- Hearing stories was a way for families to come together: have fun, connect on a regular basis.

### What stories should we explore at next workshop?

- All the Mink stories
- A banishment story
- Seal man story
- T'al

### What next

The workshop was an opportunity for the Child and Family Services (CFS) reform team to take guidance about how to do the work. However, much of the learning extends beyond the scope of that project to also provide direction for Nation staff and members when it comes to child and family wellness. The following future considerations include both immediate internal team actions as well as those to be carried forward.

### Transparent, frequent communications with the community about what is happening

- neh motl article and updates
- Circulate participant evaluation survey re: workshop #1
- Update leadership team and CAO
- Create and share ᐅᐅᐅᐅ media video(s) widely (virtually and with a community event)
- Update Health and Nation websites with more detail about programs, services, and service providers (incl. names and contact)
- Create organizational chart, indicating how this work fits in with the CNP
- Continue building connections between departments, getting away from siloed services

### Widen the Circle

- Continue sharing contact information for CFS reform work
- Continue promoting Čičᐅᐅ Circle when there are vacant spaces
- Do key informant interviews with people with lived experience of child welfare system
- Do focus group with parents of young children
- Do youth engagement

### Create opportunities for uplifting, healing, and fun experiences

- Singing, drumming, ᐃᐱᐱᐅᐅᐅᐅ bingo, feasts
- Healing circles
- Tribal journeys
- Traditional skillbuilders
- Ages and stages ceremonies (spiritual baths, medicines, trips to ᐃᐱᐱᐅᐅᐅᐅ, sweat lodges)

### Culturally-ground all CFS reform work

- Integrate this (and all) data into developments of: a) intergovernmental agreements, b) laws, c) needs assessment, d) cultural safety training, and e) CFS team.

## Appendix A

The scenarios that were reviewed by the small groups are listed below.

Life stage	Table 1 Scenarios	Table 2 Scenarios
<p>“What are teachings that guide how to respond to this situation, and the beliefs that lie beneath them?”</p>		
<p>Infant (0-1)</p>	<p><i>Mary is a new mother and living away from Tla’amin lands. She has heard previously that she is supposed to save the belly button of her new baby but doesn’t know much more than that.</i></p>	<p><i>Sariah is 3 months old. Her mom Wendy is experiencing postpartum depression and having a difficult time connecting with her child. People at community events notice that Wendy seems distracted and short-tempered with Sariah and she never seems to sooth her or pick her up when she is fussing.</i></p>
<p>Toddler (1-3)</p>	<p><i>Josh is three. He lives in a triplex on Tla’amin lands and attends the Tla’amin daycare. One of his ECE teachers (who is also his aunty) lives in the unit next door. She witnesses late night parties and yelling and lots of people coming and going from the house. His teacher (and aunty) feels she needs to intervene but is not sure what to do.</i></p>	<p><i>Rachel is 18 months old and enrolled in daycare. She is being raised by her grandparents. The childcare providers and grandparents are having a difficult time because Rachel has a lot of strong outbursts of anger, she will run away whenever there is an open door or gate. Her parents aren’t really in the picture to help out and the grandparents have limited ability to keep up with Rachel.</i></p>
<p>Child (3-11)</p>	<p><i>Melinda (10) is skipping school and the teachers are calling the parents with a lot of concerns. But from the neighbour, the parents are hearing that their child is very respectful - always doing chores and eager to learn and help out. The parents aren’t sure what to do.</i></p>	<p><i>Eden is 7 and has not shown up to school for several days. He recently and suddenly lost his uncle and the whole family is in mourning. When an aunty checks on him at home the parents are clearly intoxicated with no other supervision available. Not all adults in the extended family agree on the right course of action.</i></p>

<p>Youth (12-18)</p>	<p><i>Chelsea (14) and Sarah (12) are always fighting with one another. It's usually verbal fighting and only done in the home, but has recently started to become physical and they are now fighting in more public spaces as well. Recently both girls were sent home from school for a fight that erupted in the hall.</i></p>	<p><i>Deb is a single parent struggling to navigate teen Aiden's (16) growing independence. Deb and Aiden live in Vancouver. Aiden was born a girl but recently has asked mom to use he/him pronouns. Aiden is staying out late, hanging out with new people, and not sharing much. Their once close relationship seems strained. When Aiden is home he is constantly online. Deb struggles that her child will be bullied or harassed because of their gender identity yet Aiden has never seemed more calm or happy.</i></p>
<p>Young Adult (18-25)</p>	<p><i>Mark (22) is using physical violence against his partner Janelle (18) when they get into arguments. He feels regret afterwards, but he doesn't know how to change. They want to stay together, but not like this.</i></p>	<p><i>Sabrina is 18 and just discovered she is pregnant, she is excited but nervous. She met her partner Steven on tribal journeys, he is from Washington state (19) and has moved to the community. Sabrina and Steven live with her mom and dad. Sabrina's mom has MS and Sabrina takes a lot of care around the house. Steven hasn't really adjusted to the community very well and plays video games all day. Sabrina is worried about baby coming and that she won't be able to care for her mom in the ways she needs to.</i></p>

## Appendix B

The Dog Children story, as written in 'Sliammon life, Sliammon lands':

A young woman was cautioned by her grandmother not to eat tree pitch, but she only Laughed at this advice. One day, when this young woman was in the forest digging Ladyfem roots, she got some pitch and started to chew it. Soon, she felt something inside her moving around and told her grandmother. The old Lady knew immediately that her granddaughter was pregnant with puppies.

A Lot of people, including Raven, Crow and Great Blue Heron Lived in the village with this young woman. When Raven discovered she was pregnant, he told all the people to pack up their belongings and move, Leaving her behind.

The young woman's grandmother cried as she watched Raven take a dipper of water and extinguish all the fires in the village. When he came to her fire, the old woman hid a smouldering coal in a horse-clam shell. Then she spoke to a Little dog who was running around, "You are going to be smart. You will show her where I am hiding this." The dog watched the old woman bury the shell containing the smouldering coal. After the people Left the village, only this Little dog remained.

When the pregnant young woman returned to the village, she realized that everyone had left. It was very quiet. All the fires were out. She sat down and began to cry, but the little dog ran over to her and

started to rub itself against her. Then it ran into the forest to where the old woman had hidden the horse-clam shell dug some soil from the top of it and ran back to the young woman.

Three times, the little dog ran back and forth. Finally, on the fourth time, the woman went to see what it was doing. The little dog began to dig. Then the woman dug down deeper and found the horse-clam shell. Opening the shell she discovered the smouldering coal that had been left for her by her grandmother. She returned to her house and was able to build a fire.

Winter came and the tide was very low at night. Every night the woman made a torch from pitch wood and went down to the beach to dig for clams. It was on the beach that the young woman gave birth to her children - they were puppies, ten males and one female. She returned home and made a place for her puppies beside the fire. After rekindling the fire, she went back to the beach to dig again for clams.

While the woman was on the beach, she could hear a lot of noise coming from her house, so she gathered up her torch and her clams and went to see what was happening. But when she got near, the noise stopped. She ran into the house and found only her pups, piled one on top of another to keep warm. The woman cooked the clams and fed her puppies, who were growing rapidly.

The next night, the young woman went down again to the beach, and again when she started to dig, the noise resumed.

She placed her digging stick in front of the torch and hung her hat and cape on it, so it would appear that she was still standing there on the beach, digging clams. The noise from her house was growing louder and louder. The woman sneaked up to her house and, peeking through a crack, saw naked puppies dancing around the fire without their dog skins, which were piled up near the fire where they usually slept. Her children were human!

While the boys danced, the little girl kept watch at the door for their mother. "Where is our mother?" the boys asked her. "Oh, she is still down at the beach digging clams," the girl replied.

The boys continued to dance. Suddenly, their mother threw open the door, ran into the house and tossed all of the dog skins into the fire, where they burnt. Now all the dogs were human.

One night, the children, who had grown up quickly, were sitting around the fire and asking each other what they were going to do. One of the boys stood up and said, "I am going into the woods and hunt deer for us to eat." "I am going to hunt seals," announced another young man. Another said that he would be a porpoise hunter. Each of the woman's sons decided on a certain task. Then they asked their little sister what she was going to do. "I will cook everything that my brothers bring home," the girl replied. That is why today women cook the food that the men bring home from hunting.

The next morning the boys went out hunting and shot lots of game for their sister to cook.

Crow returned to the village one day to see if the abandoned young woman had died, but instead she saw the woman's family and their many provisions. The young men gave some smelt to Crow to take home with her, but told her not to say where they had come from.

Raven had wondered where Crow was going, so when she returned, he sent people to spy on her to see what she had brought home. Flea was the first one to spy, but he was too noisy when he jumped. Crow heard him approaching and put away her smelt. "She isn't eating anything," Flea reported to Raven.

Next, Louse went to spy on Crow. She landed on Crow's head, but as she landed, she let out her breath, and Crow heard her, too. None of them could find out what Crow was bringing home.

When Crow ran out of food, she left again to visit the abandoned woman. This time, when Crow returned, Raven went over to her house, beat her up and searched for what she had brought home. But Raven couldn't find anything. Next, Bedbug was sent to spy on Crow. Because she was not aware of Bedbug crawling around her hair, Crow took out her smelt and began to eat. "So that is what you are eating!" called out Bedbug. Crow could not deny it, so she said she had received it from the young woman whom they had abandoned. "The pups became human. They have deer, mountain goat, porpoise and seal put away for the winter," Crow explained.

All the people returned to the village to visit the abandoned woman. When they got ashore, they were invited to eat. Raven sat at one end where they gave him a dogfish to eat, as it was he who had extinguished all the fires, but all the other people were given a great meal. Today we eat the same foods that were served at this feast.

These were the ancestors of the Sliammon people.