Ikawegi’lakw
(the) Maker of Good Things

By

Deanna Nicolson

A Project Submitted in Partial Fulfillment of the Requirements for the Degree of

MASTER OF EDUCATION

in the Faculty of Humanities, Department of Linguistics
and Faculty of Education, Indigenous Education
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Ikawegi’lakw
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By

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Abstract

This project is about archival reconstruction. It focuses on records pertaining to the Kwakw̱a’kw̱w̱ people of the Pacific Northwest Coast of British Columbia. Specifically, this project focuses on digitizing and converting a collection of ‘Personal Names of the Kwakiutl’ recorded by George Hunt nearly a century ago for anthropologist Franz Boas. The vast amount of information was recorded using an out-dated orthography crafted by Boas that can hardly be read nor can it be replicated on a standard computer keyboard today. By first digitizing and then converting this data into a more recently developed and widely accepted writing system this will increase accessibility and comprehensibility for Kwakw̱a’kw̱w̱ members. In a sense, this project is also a repatriation project – the return of the almost one hundred year old material from a cross-continental institution.

This work can potentially serve as a foundation for indigenous education curriculum in the areas of language and culture as Kwakw̱a’kw̱w̱ personal names are embedded with an abundance of cultural information. Each name reveals a rich rendition of Kwakw̱a’kw̱w̱ history and genealogy. In addition, these traditional names are constructed in a particular way that combines (oftentimes) several word-parts that each carry meaning and when strung together construct a beautifully crafted ‘name’. In all actuality, the name is only the tip of the iceberg of a complex cultural history.
Dedication

Χus̃amda’as

he’am niks o’metli hayulis malkwatal̓
dl̓idl̓igames sn̓a’s naxwa
Acknowledgements

Xusamda’as (Beverly Lagis), I wish to acknowledge you auntie Bev for always having time, answers and laughter for my never-ending questions about our language. Your gentle presence and participation at each one of my sons’ naming ceremonies is deeply rooted in my heart and will never be forgotten. Your loving ‘promise to always remember everyone’s traditional names’ was the driving force behind this work and inspires me to do the same.

Nagedzi (Charlie Dawson), I wish to acknowledge you for opening your door and your heart to my young family while we lived in Kingcome. You will be remembered for sharing your knowledge about family connections and for sharing your knowledge around an ancient baby naming ceremony.

Maxwayala’galis (George Hunt), I wish to acknowledge my three-times great grandfather for the vast amount of information documented on our people, the Kwakwaka’wakw.

Kesugwi’lakw (Gloria Nicolson), I wish to acknowledge you for your love and support and of course for your knowledge of our mother tongue.

Tim Powell and Brian Carpenter of the American Philosophical Society, I wish to acknowledge you for being immensely helpful in regards to accessing the archives’ Franz Boas/George Hunt material.

I wish to acknowledge my supervisory committee Su Urbanczyk and Tlatla’kuł (Trish Rosborough) for everlasting encouragement and patience guiding me along my academic journey as I work towards this degree in Indigenous Language Revitalization.

Gwi’molas (my husband), I wish to acknowledge you for being ‘ahead by a century’!

Ha’malagalis, Tsaxw’id, Yakala’anal, and Kesugwi’lakw (my sons), you are the ones that we wished for, our treasured ones, our respected ones. I breathe for you!
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Part One: Introduction

My language, Kwak’wala, has always been important to me and I have spent many years working with Kwak’waka’wakw elders to conserve our language. Over these years, I heard many elders discuss what is important to them and what they would like to see our young people do moving forward. Many of these discussions revolved around traditional names and the importance personal names carry. For Kwak’waka’wakw people, personal names can represent historic kinship ties that weave families together. In addition, Kwak’waka’wakw personal names can also reflect a person’s character or describe the relationship they have to their family. Consequently, I decided to do this project because many of my elders wanted future generations to learn from our names because they can teach us in so many ways.

Ge̓nisən Gwixidi (The Route That I Took)

For this work I rely heavily on my own experiences as a Kwak’waka’wakw person who grew up learning Kwak’wala in elementary school and in community. Later in life, I became a language teacher who taught Kwakwala in the Lil̓awagila School in Gwa’yi (Kingcome Inlet, BC). I also worked on numerous language projects for the Gwawa’enuxw Tribe, Kwik̓w̓ats’inuxw Háxwamis First Nation, and Nānwaḵolas Cultural Society of the Kwak’waka’wakw people. During that time, I created language resources such as a Kwak’wala pocket dictionary, Kwak’wala learning modules and Kwak’wala language learning CDs. In addition, as previously mentioned, I was compelled to heed to the advice of the ninoxsola (respected people) of the Kwak’waka’wakw who expressed desire for this type of project to be
done. I feel it is important for my project to be shaped by my ninoxsola (respected people), be comprehensible for my community, and will supplement my community’s long-term goals.

**Nugwa’ám (Who I am)**

I carry many names. Can I tell them all? Yes. My names are Deanna, Dee, Mom – these are the most common. If you were to call me by any of my English given names, I would instantly be reminded of three grandmothers, all of which are no longer here. One who was more like a mother to me, she showed me deep unconditional love and we laughed a lot. One who took me in and quizzed me with words from our ancestral language and made me fall in love with our beat, songs and dances. And a great grandmother who I have never met but being her great granddaughter has gotten me many embraces and instant acceptance among the Musgamakw Dzawada’enuxw people. Being their namesakes has brought many wonderful things into my life and hearing their names that are now my names, always brings back many wonderful memories.

At a very young age, my Dawson family claimed me as Gałgamišilakw. My Beans family deemed me as their ƛłakwagila’ogwa, as a young girl. My Cook family also bestowed upon me the name ƛłakwagila’ogwa as a young woman. In the year 2014 at Alert Bay, I was very honoured to begin to bear the name Ikawegi’lakw, a name that was previously held by my late maternal grandmother. Most recent, I have been called “Mrs. Gwi’molas” amongst the Kwakw̓ałk̓ał̓ wakw, quite simply
because I am the wife of Gwi’molas. Carrying these traditional names is an honour; these names connect me to my ancestors, my culture and my homelands.

Nugwa’am Ikawegi’lakw. Ikawegi’lakw is the name that resonates deeply with me. Loosely translated, it means ‘maker of good/beautiful things’. I also like to interpret that as ‘made to be good’. For me, it is not simply a name; it is a gentle reminder of a good way to be.

He’mān Gayutlī (Where I am from)

I am Kwakw̱a’kwa’wakw and my genealogy is rooted in the Kwaguł, Mamalilikał, ‘Namgis, ‘Nak’waxda’xw, and Musgamakw Dzawada’enuxw of the Kwakw̱a’kwa’wakw people. The centre of Kwakw̱a’kwa’wakw territory is the Queen Charlotte Strait on the Northwest coast of British Columbia. In terms of range, Kwakw̱a’kwa’wakw territory extends along the outer coast from Smith Sound to Cape Cook, on the shores of Queen Charlotte Strait and the inlets leading into it. Historically, Kwakw̱a’kwa’wakw people consisted of approximately thirty groups, which are usually identified as “tribes” and each tribe has its own territory, village sites, and several resource sites. Although the Kwakw̱a’kwa’wakw may have once been organized into approximately thirty traditional groups, the process of colonization has convoluted Kwakw̱a’kwa’wakw identity making it difficult to describe contemporary Kwakw̱a’kwa’wakw people. Many of the Kwakw̱a’kwa’wakw tribes have been amalgamated or split apart by the government of Canada into fourteen bands under the Indian Act.

Due to the potlatch ban (1884-1951), it has been challenging for Kwakw̱a’kwa’wakw people to maintain their language and traditions because it was
illegal under Canadian law during that time period for Kwak'wala people to practice their culture. In addition, Kwak'wala people were forced to attend residential schools, which punished them for speaking their language, and discouraged them from learning their history and culture. Therefore, when Kwak'wala people entered the residential school system, they were renamed and given English names. According to oral history, the government forced all Kwak'wala people to take English names around 1921\(^1\). Subsequently, English names became the norm and the process of giving traditional Kwak'wala names became eroded. Over time, many names became lost or forgotten which is why I felt it was important to do a project on Kwak'wala personal names.

During the late nineteenth century and early twentieth century, anthropologist Franz Boas and George Hunt collected a vast amount of information pertaining to Kwak'wala culture and the Kwak'wala language. However, I found this information difficult to access and also difficult to read and decipher because the writing system used by Boas and Hunt contained many unique characters, which was incomprehensible for majority of Kwak'wala people. In elementary school, I was taught how to read and write my traditional language using orthography created by the U'mista Cultural Society in 1981 and this writing system\(^2\) was modified to be able to transcribe the Kwakwala language using a standard typewriter. However, all of the work by Boas and Hunt was in another

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\(^1\) Personal communication with Kwak'wala elder Glen Johnson (b.1918-d.2002).
\(^2\) An orthography conversion chart including Boas' and U'mista writing systems is included in Appendix A.
orthography and, when I was young, there was no U’mista conversion chart for Boas orthography that I could utilize to read the Kwakwala in Boas’ work. It was not until recently that Adam Werle and Marianne Nicolson created a conversion chart (Nicolson & Werle, 2009). Consequently, making Boas and Hunt’s names list more accessible by converting into U’mista orthography is another reason I felt it was important to do this project.

Lastly, the material collected by Hunt for Boas is extremely difficult to manage and organize simply because of the enormous amount of unpublished materials collected by Hunt and the countless publications by Boas pertaining to the Kwakwãka’wakw. Therefore, another goal of this project was to begin to remedy this challenge because the names lists created by Boas acts as an index for his material. So each name compiled by Boas also has a corresponding citation where the name can be found which I will explain in greater detail later in this paper.

Kwâkwala Language

The Kwâkwala language is currently not in a healthy state. A language revitalization study conducted twenty years ago by Stan Anonby revealed at that time there were approximately two hundred fluent Kwâkwala speakers (Anonby, 1997). This number equated to roughly 4% of the Kwakwãka’wakw population. Anonby resided in Alert Bay for a small number of years and observed the community. His recommendation was that if Kwâkwala was going to survive as a living language the community was going to have to expand their revitalization efforts beyond elementary school instruction and into the homes. Anonby also
warned that the community had an approximate timeframe of 15-20 years to create a new generation of speakers.

Nearly twenty years later, the First Peoples’ Heritage, Language and Culture Council published its’ 2014 Report on the Status of B.C. First Nations Languages. The report includes updated information regarding B.C. First Nations’ language statistics that are submitted by a representative of the First Nations. The most recent report indicates that of a total Kwakwaka’wakw population of 7,309, 2.3% are fluent speakers, 6.8% are semi-fluent speakers and 10.6% of the population are making efforts to learn their traditional language. The report does not categorize the language into a specific level of endangerment on a vitality/endangerment scale; it does however classify all of B.C. First Nations languages as “critically endangered.” Consequently, another aim for this project is to provide a resource that can aid Kwakwala language revitalization. Next, I will describe the project in greater detail.

Part Two: Project Description

First and foremost, this project is an archival reconstruction project. It focuses on converting existing archival records of Kwakwaka’wakw personal names that were collected nearly a century ago by George Hunt for anthropologist Franz Boas into a framework that is accessible and to begin to suit contemporary needs. In a way, it is also a repatriation project because it reconnects contemporary Kwakwaka’wakw people to knowledge that was documented but displaced for nearly a century.

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3 Also known as Kwakiutl
The intention of this work is to increase accessibility first by converting the record of Kwakwəka’wakw names collected by Boas into a Microsoft Excel spreadsheet making the index easier to organize and manage. The personal names collected were recorded in an out-dated orthography, crafted by Boas in an attempt to accurately transcribe the many unique sounds of the indigenous language of the Kwakəka’wakw. This out-dated orthography needed to be converted into an orthography understood and used by contemporary Kwakəka’wakw people. Consequently, this project will make the names collected by Boas more comprehensible and accessible to Kwakəka’wakw community members, who are this project’s targeted audience.

In addition to being an archival reconstruction project, this work can serve as a foundation for Kwakəka’wakw education curriculum in the areas of language and culture because traditional Kwakəka’wakw names are embedded with an abundance of cultural information. Each name reveals a rich rendition of Kwakəka’wakw history and genealogy. In addition, these traditional names are constructed in a particular way that combines (oftentimes) several word-parts that each carry meaning and when strung together construct a beautifully crafted ‘name,’ which I will provide an example of next.

<table>
<thead>
<tr>
<th>Table 1: Example of a traditional Kwakəka’wakw personal name including a brief breakdown of root plus suffixes, gloss and loose translations of word-parts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muḵwi’stalisəmi’</td>
</tr>
<tr>
<td>Root:</td>
</tr>
</tbody>
</table>
Mukw | -si’sta | -lis | -ami’
---|---|---|---
(to tie) | (-around) | (-in the world) | (-first of its kind)

“The first to potlatch around the world”

Note: It was common practise for gigagame⁴ to tie long strips of cedar bark around the top of long, tall stakes and drive them into the ground outside of their house fronts to signify that they will soon be giving-away, or potlatching. This particular Kwakw̱a’wakw name could very easily lose significant meaning if left partly translated to “the first to tie around the world.” With cultural knowledge passed down through generations and re-told by James King a Musg̱amakw Dzawada’enuxw elder, the Kwakw̱a’wakw know that the name refers to being “the first to potlatch around the world.”

Table 1 provides a breakdown of the traditional Kwakw̱a’wakw name: Muḵwsi’stalisami’. The rows depict how the name can be broken down into its’ root with suffixes followed by a gloss, a loose English translation (shown in parenthesis). Consequently, Kwakw̱a’wakw names can be very helpful tool in teaching Kwákwal̓a suffixes as many names are constructed using multiple suffixes. Next, I will describe the names lists created by Boas and the process I implemented in converting these lists into contemporary orthography and format.

**Names List**

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⁴Gigagame’ are often referred to as “chiefs” and are the leaders and/or figureheads amongst the Kwakw̱a’wakw people.
This project involved the retrieval and digitization of an archival record titled “Personal Names in Kwakiutl” dated 1925. The record is currently housed across the continent from traditional Kwakiutl territory in the archives of the American Philosophical Society in Philadelphia, Pennsylvania. This particular collection consists of numerous card catalogue boxes of traditional Kwakw̕ək̕a̱’wakw personal names (one name per index card) hand written by Franz Boas. It is believed that these index cards were used in the early stages of collecting personal names.

The index card collections were later compiled into a sixty-nine page typed document. The typed document was used for this project. Each page contains between thirty and thirty-five names for an approximate total of twenty-five hundred Kwakiutl names recorded by George Hunt during his documentation work assisted by numerous consultants in various Kwakw̕ək̕a̱’wakw homelands.

The ‘names list’ is a welcome supplement to traditional knowledge and resources that the Kwakw̕ək̕a’wakw have today. Within our communities exist an abundance of cultural information such as oral knowledge that has been passed down for generations, ledger books recording the names of countless potlatch attendees, audio and video recordings as well as people in our community. Together, all of our resources can aid with the reconstruction of the sophisticated traditional naming protocols that once were in place.

Figure 1: Partial scan of archival record depicting traditional Kwakw̕ək̕a’wakw personal names including references and notes.
Figure 1 is a scanned portion of one page included in the ‘Personal Names in Kwakiutl’ archival record. It shows Kwakwaka’wakw names (underlined) along with brief English translations if available (in parenthesis). Also included are multiple references to numerous Franz Boas publications (e.g., M 730.8 would refer to page no. 730, line 8 of *The Social Organization and Secret Societies of the Kwakiutl Indians*). A list of referenced publications found throughout the names list is provided below. These references aim to provide insight into translation, history and context for the names that are recorded in the names list.

**Abbreviation:** Publication:


United States National Museum for the Year
Ending 1895.


R 1921 Ethnology of the Kwakiutl (Bureau of American Ethnology, Thirty-fifth Annual Report, Parts 1 and 2.) Washington, D.C.

H (not known at this time)

Hs (not known at this time, believed to be Hunt Manuscripts)

Ms Manuscript pages

The goal for this project was to breathe life back into the nearly one hundred year old archival record titled “Personal Names in Kwakiutl”. Containing more than two thousand names in an obsolete orthography it is very important to have this information return to its origin and aid in traditional naming practices occurring today. In order for this to happen I needed to digitize the material and convert the contents into a more widely used writing system. The conversion was first done by hand into notebooks and then I created a spreadsheet not only containing the personal names but also containing all of the originally documented information along with it (i.e., translations, references, notes, etc).

The first step involved for this project was to gain access and acquire the material from the American Philosophical Society located in Philadelphia,
Pennsylvania, United States. This involved contacting and developing relationships with library staff. It required a weeklong trip to Philadelphia to identify the material and request to have them scanned into digital form.

Second, a unique keyboard of characters was created. ‘New’ keyboard characters were needed to be able to enter the out-dated Boas writing system into a modern day computer. I was able to do this by searching and downloading fonts, screening through hundreds of characters and creating keyboard shortcuts to be able to accurately and digitally depict the Boas writing system, thus, creating ‘new’ characters. It is important to note that this was a great challenge as there is no readily available font for the Boas writing system and while he did utilize some characters from the Roman alphabet, the majority of characters that he used are rarely used today.

Figure 2: Partial scan of "Personal Names in Kwakiutl" depicting a traditional Kwakwaka’wakw personal name, including an alternate spelling with references.

Figure 2 shows a traditional name and alternate spelling (indented and listed beneath) taken from the ‘names list’ transcribed in Boas orthography. It is important to take note that entering the characters displayed in Figure 2 onto a digital keyboard would not transfer accurately. Below is an example of how
creating the unique keyboard of characters allows a much more accurate digital transcription of the archival records.

Table 2: Keyboard shortcuts formulated to enable the transfer of Boas’ orthography onto a modern day keyboard.

<table>
<thead>
<tr>
<th>Keyboard Shortcuts (keys):</th>
<th>Character Produced:</th>
<th>Number of Key Strokes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>[alt] + [e], [,],</td>
<td>´é</td>
<td>03</td>
</tr>
<tr>
<td>[k], [alt] + [,], [!],</td>
<td>k!</td>
<td>04</td>
</tr>
<tr>
<td>[a],</td>
<td>a</td>
<td>01</td>
</tr>
<tr>
<td>[w],</td>
<td>w</td>
<td>01</td>
</tr>
<tr>
<td>[alt] + [i], [n],</td>
<td>i</td>
<td>03</td>
</tr>
<tr>
<td>[g], [alt] + [,],</td>
<td>g</td>
<td>03</td>
</tr>
<tr>
<td>[alt] + [i], [n],</td>
<td>i</td>
<td>03</td>
</tr>
<tr>
<td>[alt] + [e], [‘],</td>
<td>´é</td>
<td>03</td>
</tr>
<tr>
<td>[l],</td>
<td>l</td>
<td>01</td>
</tr>
<tr>
<td>[a],</td>
<td>a</td>
<td>01</td>
</tr>
<tr>
<td>[k],</td>
<td>k</td>
<td>01</td>
</tr>
<tr>
<td>[alt] + [u], [w]</td>
<td>u</td>
<td>03</td>
</tr>
<tr>
<td></td>
<td>Total Key Strokes:</td>
<td>27</td>
</tr>
</tbody>
</table>
Table 2 outlines the newly formulated keyboard characters used to depict Boas’ orthography as accurately as possible. The first column shows the exact keyboard keys and their sequential order to produce the unique character represented in the middle column. Each keyboard key is contained in brackets [ ]. Where you see the plus symbol (+) it is an indication that the surrounding keys must to be pressed at the same time. Where you see keys separated by a comma (,) those keys were pressed following the previously listed key(s). The third column indicates the number of keystrokes needed to make a single unique character. The bottom row shows that there were twenty-seven sequential keystrokes needed to enter this particular name. Compare the two representations of the same name in figure 2 and table 2 and see that they appear fairly similar.

There were more than two thousand Kwakw̱aḵw̱ names along with their translations and references entered into a spreadsheet. The Microsoft Excel program was chosen simply because it easily accepted and displayed all of the unique characters and for its ability to organize the contents in a variety of ways.

Figure 3: Image of Microsoft Excel Spreadsheet created to digitize, organize and manage over two thousand Kwakw̱aḵw̱ personal names – columns include: Boas orthography, Reference(s) and U’mista orthography.
Figure 3 shows a portion of the Microsoft Excel spreadsheet created to digitally house the contents of the ‘names list’ that was started nearly a century ago. Columns A and B include the original file name and page numbers. Column C contains the Kwakwa’wakw personal names in Boas orthography (as accurately depicted as possible). Column D includes the list of references included with each name as seen in the original ‘names list’. Column E represents my personal contribution to a project started nearly a hundred years ago by my ancestor George Hunt and Franz Boas. It is a representation of the same names, however, the names are converted into the U’mista orthography and there is plenty of room for additional information to be added about the names. The spreadsheet can be viewed in Appendix B.

### Personal Names

The return of the names recorded by Hunt and Boas nearly a century ago are a great supplement to cultural knowledge today. Names are considered as valuable property and are given as presents (Boas, 1935). Personal names connect us as
individuals to our ancient history, our traditional territories, and our worldviews as well as to the stories, songs, dances and supernatural beings that retell our rich history. Traditional names also connect us to each other. Each name is masterfully constructed with roots and suffixes and can serve as a great teaching tool for morphological and semantic processes in our traditional language. The diagram below illustrates the construction of numerous traditional names based on one root and multiple suffixes.

**Figure 4: Diagram of traditional Kwakw̓ak̓a’wakw personal names, one root and three possible suffixes.**

In our language ṭläḵwa translates into copper while the three provided suffixes each carry separate meaning they cannot stand-alone. Combining this root with these particular suffixes creates the following examples of ancient (personal) names:

(1) ṭläḵwagila – “Copper Maker”
(2) ṭläḵwadzi – “Great Copper”
(3) ṭläḵwigiladzi – “Great Copper Maker”
(4) ṭläḵwigilakas’u – “True/Real Copper Maker”
There are also instances where the same suffix can be added to numerous different roots thus changing the name slightly yet consistently.

The suffix -dzi is used to award “greatness” either in reference to size or stature. Adding -dzi to the following names changes their translation slightly yet significantly.

(5) ṭlaḵwadzi “Great Copper”
(6) ‘nagedzi “Great Mountain”
(7) gwa’yamdzi “Great Whale”

Conclusion

The Kwakw̱a’wakw people have been studied extensively by academics since 1885 when Franz Boas began his research on First Nations people living on the Northwest Coast of British Columbia. Roughly one-quarter of Boas’ total publications would deal wholly or in part with the Kwakw̱a’wakw (Rohner, 1969). It is also believed that Boas produced roughly ten thousand unpublished pages regarding the Kwakw̱a’wakw (Berman, 2002). Most of Boas and Hunt’s
work is held at the American Philosophical Society (APS), American Museum of Natural History (AMNH), and National Anthropological Archives (NAA). Subsequently, many scholars have taken an interest in the Kwakwaka’wakw and produced additional works such as *To Make My Name Good: A Reexamination of the Kwakiutl Potlatch* (Drucker & Heizer, 1967), *Fighting with Property: A Study of Kwakiutl Potlatching & Warfare* (Codere, 1950), *The People of Gilford: A Contemporary Kwakiutl Village* (Rohner, 1967), *A Kwakiutl Village and School* (Wolcott, 1967), *Smoke From Their Fires: The Life of a Kwakiutl Chief* (Ford, 1941), and *The Potlatch Papers: A Colonial Case History* (Bracken, 1997). Although, these works are beneficial to academic researchers, they are often incomprehensible to Kwakwaka’wakw community members because they are written for an academic audience and one must have specific knowledge in the context in which each work is written to fully understand their point of view and what they are trying to convey. Consequently, my main goal with this project was to make the “personal names in Kwakiutl” by Boas comprehensible for Kwakwaka’wakw people and to supplement the long-term goals of Kwakwaka’wakw people by building a foundation for future Kwakwaka’wakw language and cultural revitalization projects.

In regards to the development of this project, many factors were significant which I will outline next. First, it was important to consult with the ninoxsola (respected people) of the Kwakwaka’wakw to help shape the concept and purpose of my work. Second, it was very beneficial to be able to draw on a lifetime of my own experiences as both a learner and teacher of Kwawala to help understand what is important for community and additionally, why it is important. Thirdly, it
was imperative to reconnect Boas and Hunt’s work to Kwakw̓a’kw̓a’kw̓ people by converting the names lists into an orthography and format that is more comprehensible and accessible in Kwakw̓a’kw̓ communities. Therefore, by converting Boas and Hunt’s names into U’mista orthography it instantly makes the work more comprehensible because most Kwakw̓a’kw̓ children are taught to read and write Kwak̓wala in U’mista orthography. Furthermore, by inputting the names into a Microsoft Excel spreadsheet it makes the material more accessible and it also makes the information easier to manage for future projects because Microsoft Excel spreadsheets can easily be imported into database programs.

My secondary goal with this project was to reveal how Kwakw̓a’kw̓ names could be utilized in language and cultural revitalization. Since most Kwakw̓a’kw̓ personal names are constructed with multiple suffixes, Kwakw̓a’kw̓ names have the potential to be a great teaching tool for learning how to use Kwak̓wala suffixes. In addition, Kwakw̓a’kw̓ names can also be useful in learning the semantics of the Kwak̓wala language as they are embedded with rich cultural information.

To conclude, it is very important that the work academics conduct with Indigenous knowledge is comprehensible and accessible for Indigenous community members. In regards to the Kwakw̓a’kw̓, the Kwak’wala language has been studied extensively for over a century by academics and Boas and Hunt have produced thousands of documents written in the Kwak’wala language. However, for the most part, their work has been incomprehensible and inaccessible to Kwakw̓a’kw̓ communities mainly because it is written in an archaic
orthography. Consequently, Kwakwaka’wakw people have not been able to fully utilize Boas and Hunt’s work in their language revitalization efforts, which is why I feel projects such as this one are important because it reconnects Kwakwaka’wakw people to their ancestor’s knowledge and allows them to utilize the information in contemporary language revitalization efforts.
References


Appendix A


| Boas  | Grubb  | U’mista | APA   | IPA   | Boas  | Grubb  | U’mista | APA   | IPA   |
|-------|--------|---------|-------|-------|-------|--------|---------|-------|-------|-------|
| E     | ä      | ń       | ń     | ń     | ń     | n      | n       | n     | ń     | ń     |
| Ä     | a      | g       | g     | g     | g     | g      | g       | g     | g     | g     |
| Ė     | Ė      | k’      | k’    | k’    | k’    | k’     | k’      | k’    | k’    | k’    |
| Ė     | Ė      | k’      | k’    | k’    | k’    | k’     | k’      | k’    | k’    | k’    |
| Ŭ, Ū   | u, u   | kw      | kw    | kw    | kw    | kw     | kw      | kw    | kw    | kw    |
| Y     | y      | g       | g     | g     | g     | g      | g       | g     | g     | g     |
| E     | Ė      | k’      | k’    | k’    | k’    | k’     | k’      | k’    | k’    | k’    |
| 'w     | 'w     | gw      | gw    | gw    | gw    | gw     | gw      | gw    | gw    | gw    |
| H     | h      | q       | k     | k     | q     | k      | k       | q     | k     | q     |
| B     | b      | q’      | k’    | q     | q’    | k’     | q’      | k’    | q’    | k’    |
| P     | p’     | kw’     | kw’   | kw’   | kw’   | kw’    | kw’     | kw’   | kw’   | kw’   |
| M     | m      | xw      | xw    | xw    | xw    | xw     | xw      | xw    | xw    | xw    |
| 'M    | 'm     | xw      | xw    | xw    | xw    | xw     | xw      | xw    | xw    | xw    |
| D     | d      | xw      | xw    | xw    | xw    | xw     | xw      | xw    | xw    | xw    |
| T     | t      | l       | l     | l     | l     | l      | l       | l     | l     | l     |
| 'T    | 't     | l       | l     | l     | l     | l      | l       | l     | l     | l     |
| S     | s      | l       | l     | l     | l     | l      | l       | l     | l     | l     |
| DZ    | dz     | l       | l     | l     | l     | l      | l       | l     | l     | l     |
| TS    | ts     | l       | l     | l     | l     | l      | l       | l     | l     | l     |
| TS!   | TS!    | l       | l     | l     | l     | l      | l       | l     | l     | l     |
| N     | n      | Ł       | Ł     | Ł     | Ł     | Ł      | Ł       | Ł     | Ł     | Ł     |
| This chart compares equivalent phonetic symbols in the writing systems for Kwakwala used by Franz Boas, David Grubb, U’mista Cultural Society, general Americanist linguistic transcription (APA), and the International Phonetic Alphabet (IPA).

Page numbers refer to pages in Boas’s Kwakiutl Dictionary.

IPA symbols are given only where they differ from the corresponding APA ones.
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Ikawegi'lakw: (the) Maker of Good Things
Ikawegi'lakw: (the) Maker of Good Things

Haya'kangami'

Haya'i'mg - iLexs

Hamid

Hawipopolayu'gwa

Hamasi'ya

Hawa'kwa'lał

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Ikawegi'lakw: (the) Maker of Good Things

Ikawegi'lakw (the Maker of Good Things) is a name given to a deity in Ma'maxwanuyo. The text contains a list of related names and terms in various scripts and forms, indicating a rich linguistic and cultural context. The names and terms are arranged in a systematic manner, possibly indicating different forms or aspects of the deity's name or associated concepts.

The entries include various script forms such as Mālidi, Ma'ładz, and Ma'ładz, along with numerical and other data points, suggesting a structured presentation of information related to the deity. The document appears to be a detailed study or record of terms and concepts related to the deity, possibly for scholarly or ceremonial purposes.

The text is rich in cultural and linguistic elements, reflecting the complex and multifaceted nature of religious and cultural studies. It highlights the importance of understanding and preserving the diverse linguistic and cultural practices associated with the deity and its worship.
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The document contains a list of terms and their corresponding meanings, apparently in a linguistic context. The text is not entirely coherent without the full context, but it appears to be discussing various terms and their translations, possibly in a linguistic or cultural study. The terms are primarily in a language that uses characters not found in standard English, suggesting a focus on a specific linguistic or cultural group. The document might be discussing the pronunciation of these terms as well, indicated by the repeated characters and diacritical marks.

The text is not fully translatable into English without additional context, but it seems to be a detailed exploration of linguistic terms, their translations, and possibly their usage or pronunciation. The specific terms and their meanings are not completely clear due to the lack of full context and the unique nature of the characters used in the text.
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| W 1a.12-1  | 67 | Lelak · inx · éls | R 1079.29 |
| W 1a.12-1  | 67 | Lel’á’k · enx · élt | 3153.17, 3174.40 | Lála’kanx’it |
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