

## Dzunuk'wa



WILD WOMAN  
(TS'O'XE'LUTS)

COPPER  
(SQW'UL-LUS)

*Those who are fortunate enough to have Dzunuk'wa (Wild Woman) in their possession are watched over and protected. Black in colour, with bushy, unkempt hair, she is usually shown with a pursed mouth. In the absence of the owner, Dzunuk'wa acts as an official greeter to any caller, ensuring that no visitor will go away offended by not being properly welcomed. Should a visitor remove, harm or damage any property in the absence of the owner, Dzunuk'wa sees to it that the perpetrator is punished by various means. She may cause strong winds to blow from her pursed lips, which would result in their canoe sinking on their way home with their ill-gotten goods (Oscar Matilpi, Submission, 1989).*

*The copper shield depicted on this pole is a visual and philosophical gesture that shows the person that lives there is powerful and actively holds pe'sa (potlatches)\* (Ned Matilpi, Interview, Jan 2013).<sup>©</sup>*

\*Pe'sa (potlatch) is a family driven activity to give away most, if not all, of their wealth and material goods to show goodwill to the rest of the tribal members and to maintain their social status.



1989 | Size: 15'3" (4.6 m)

### Hokwawadi (Oscar Matilpi)

Oscar was born in Kwakwaka'wakw territory in 1933 and he was from the Ma'amtigila Band (Matilpi Village/Adams River, near Sayward). He spent many years in the logging industry and only started carving at the age of thirty-seven. Oscar passed way in 1999. Ned Matilpi believes his father's style is reflective of carving from the 1940s and 1950s.<sup>©</sup>



Courtesy of Ned Matilpi.