

The Story of my Name

I am Stormie Eleanor Rain Lewis, I was born on a stormy night. My dad said it was raining really hard and he came back from cutting wood. My mom said it was raining really hard, too- so they named me Stormie. People sometimes spell it with a v (stormy), but it's not with a v... it's like this: s-t-o-r-m-i-e! Rain is not on my birth certificate because my dad filled out the form, not my mom, but my mom did name me Stormie Rain. Eleanor is after my grandmother on my mom's side. She's a respected elder. People usually call me Stormy.



Where I'm From...

I am from the Hoopa Valley Tribe. People spell it both Hupa and Hoopa, both are right- one means the place and one means the people and language. In our language, it's actually called Na:tinixwe, which means the place where the trail returns. The road signs just say Hoopa. The people who know the true name are the elders and the people who speak Hupa fluently. I took a language class in high school and learned it there. Hoopa is in Humboldt County. It's only been called that for a little over 100 years, since 1905. Humboldt was a colonist. He was a German settler. Humboldt predicted that the treasures of the world would be found in this area. Before he came, no one called it Humboldt.

In Hoopa, I am from Tish-Tang, which is the village name of the area. I didn't know what it meant, but I looked it up and the internet says Tish Tang means "the place where the deer points it's face to the water". It comes from the Hoopa name **Diysh T:ang a'ding**. This was one of the original places our people came to. It was colonized and the people who came turned a lot of names into easier ways for them to say it: Tish- Tang. That's where I'm born and raised.

My grandma and grandpa are from there and have homes there, too. When I was little, I walked around there with no shoes. Tish-Tang Meant a lot to me because me and my brother would walk and play on the river all the time. We have a lot of good swim holes at Tish-Tang. I met my best friend there and we are still best friends! There are many spiritual stories from Hoopa. When I've explained it to people, they just don't understand until they go there and see it for themselves.







Where I'm From...

Tish-Tang also means dance culture to me. Dance culture is so different from daily life. When I danced, I felt peace and free. Being able to dance was so fun. I know my dad was proud of me and my brothers were there, too. There a lot of balance in dances. The Rez is an environment that's hard to live in. There's a lot of poverty. But dances provide a peaceful place to deal with trauma. There's a lot of balance in dances, in general.

Another place I know about is the gymnasium in Hoopa, which is called the Raymond Mattz gymnasium. It is named after Raymond Mattz, a Yurok fisherman. In 1969, Raymond Mattz had been fishing and a game warden came and took his fishing nets because the U.S. government was taking our fishing rights. He went to court to get his nets back. His fought hard and won his case. This was part of the Fish War in the 1970's and his case reaffirmed our fishing rights on the Klamath River. They named the gymnasium after him. We have a lot of sports and community events there.

The Klamath River is one of the rivers around Hoopa. I looked it up and found out that it was called Ishkêesh by the Karuk people, Koke by the Klamath people, and Hehlkeek-'weroy by the Yurok people. Most people know it as Ishkêesh. The name is passed on by stories by the people. I learned some of these stories in my language class. I also learned that **Hun** means river. The road signs just call it the Klamath River.







I say it's very important to use the Native (original) names for places because when people travel somewhere, they think of the place through its name. Using the traditional name helps them understand the culture. Even as I am learning the traditional names for places, I am learning about my culture. The names were changed to accommodate other people who came later. It's important that we give recognition to the people who have been in that place first. It's just respectful! It respects the people and the place.

I live in Sacramento now. I think it's important for people in cities, like Sacramento, to learn the Native names for places, too. It teaches them who took care of the land they are on now. If people just know these crumbs of information, they can educate themselves. If people can learn the Native names for places, they at least will have a thought in their head to know that their story is not the only story of the place and it can open up their understanding so they can see the world today in a balanced way.























The Story of my Name

I am Kristi Dee Lewis. Dee is my middle name. It stands for Delores. Delores was my grandma on my Moon side. My mom's name was Karen Dee Lewis, I'm Kristi Dee and my brother's daughter is Karen Dee. Most people in my family call me Kritter, but there's no giant story behind it. It's just what people call me. I do have a Moon side, but that's not part of my legal name. My legal name is Kristi Dee Lewis.



Sue-Meg & Patricks Point

A few years ago, a State Park in Humboldt county was officially renamed. The name was officially changed from "Patrick's Point" to "Sue-Meg". However, we would always traditionally call it Sue-Meg, we never really called it Patrick's Point. The most important aspect to understand about this is that Sue-Meg is the local Native Village in the area. A lot of Native people in Humboldt have ancestors that lived in Sue Meg before the area was colonized.





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Memories of Sue-Meg

I personally have some great memories of the area. When I was in high school, our Native American club went there. We rented out a few campgrounds and used all the extra money we had fundraised for the year to go and have a great time. I also went to a summer camp there when I was younger a few times as well. I stayed many nights there for the Brush Dance and learned from Yurok elders different ways in our culture. We learned values, traditions, dances, songs, about regalia, and gained an overall respect for the area and the ceremony that happens there. Now they have "Acorn Camp" there for Native Kids, too. In the summer the traditional dances happen in Sue-Meg and the tribal village becomes open for local tribes to have access to their ceremonial lands.

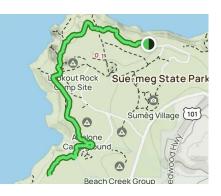
The dance pit for the cultural dance is the area where Sue-Meg village was. So, Sue-Meg village is essentially where they hold the dance. Since Sue-Meg is in a state park now, it's one of the more open dances. People outside of the culture get to go there and see the dances. There are other places that we have dances that are more remote and not as open for other people to go watch. I have danced at Sue-Meg and have always called it Sue-Meg. They only called it Patrick's point because of some colonizer named Patrick, but the dances were happening and the village was set up long before him. We would sometimes use names of specific areas in Sue-Meg; If we were going to the beach we would just call it Aggit Beach. I thought it was really cool to give the name Sue-Meg back at least. It really should just be part of Yurok country, but they are not ready for the land back yet. I think it's neat though that Sue-Meg is now the official name again.





Explore







Using Traditional Names



I feel like there's been a lot of change happening in California with acknowledging local Native people. Some people have taken down statues of colonizers. I feel like there's a lot of Spanish names and English names that people use in California-Even for places that are still Native land. Hupa is actually Na:tinixwe in the Hoopa language, but people wouldn't know that, they know the English name of Hupa and that's what's on the maps.

If you're calling something a Spanish name because of the missionaries that came, that's probably not the original name either. I'm sure Gualala is not actually Gualala. The Natives over there have some other name that they would call the area. There are man made maps that people go by, and people go by those maps since that's what they're taught. That's the only thing they know! But when you are out in the traditional areas you may know the different places by their original names. There are old traditional villages that the local tribal people know the names of all over California. It would be nice for other people to know those names and see them on maps, too. Unfortunately, we are so far away from that.







My Names

Greetings everyone, all you various people from the East, South West and the North...My Indian name is gaagamos and it means Tick Bird or Ren. My other Indian name is Gacamuts, and that means Morning Star in Kashaya Pomo language. My other name (we have lots of names) is from Point Arena, where I was raised on my father's Rez. It's also Morning Star, but it's Aukaycamule... My English name is Lori Laiwa Thomas...The only people with the last name Laiwa in this country are my family. It's an indigenous name!

Where I come from...

My grandfather... his parents were Indians from Pomo Kashia region. His father was one of the Aleutian sailor that came in with the Russians and they landed at Fort Ross in Batini. That's where some of my people come from. I even come from Charles Hop, from Hop Ranch- the German man who married Molly Jarvis. That was my great great, great grandparents. I was born in San Francisco during Termination and Relocation Era... That's where I'm from, those are my people. I have a whole bunch of people! I'm from Yorkville, I'm from Potter Valley; I'm from Stuarts Point, Point Arena. I'm Hopland through my mother; that's where I'm an enrolled member of my tribal nation. I have a grandma from Lima, Peru. I have grandparents who are Spanish, who are Italian, who are English, who are German, Irish... I have relatives from Lake County. I'm Hukum, which is an offshoot of the Yuki people who are the original people of Round Valley, Covalo. But, if you ask me where am I from? I will always say Point Arena because that's the place I know the most. I don't know nothing compared to what my dad knew or what my grandpa knew... My life has been great. Growing up in Point Arena's the greatest thing that ever happened to me.





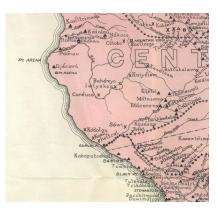


More about "Pomo" People

You know that Pomo's not a real word, right? Krober and some of his very first students at UC Berkeley came up with that term to classify us... And Pomo actually means Po'o... Po'o is the magnesite that you take and heat and bake it to make Po'o beads... It's real beautiful... It's like bars of gold... it's very valuable... So that's what it means, Indian gold and Mo or Ma is Earth or whole. So, it's the whole word. Red Earth Magnesite... That's out in Potter Valley, cause there was a village out there called Pomo Pomo. Our names that we had for ourselves are different. I'm a Boya or I'm a Shanello (A Roundhouse person from Hopland). That's what we were, Roundhouse people because we had multiple Roundhouses.... Kashaya means "expert gamblers". I'm a P'da Hauen. I'm from the mouth of the river where the point of the Garcia River is. That's P'da Hau, where the mouth of that river is; where it runs right into the ocean. I'm from right there. I'm a Boya, ocean person. Most tribal identification terms that they use have to do with the resource or the food, or where they actually sit... You have names of people, versus the name of a town, versus the name of a campsite, then you have your villages which have your burial grounds and a dance house. That's how you tell the difference between some places that are just stop overs, just to sleep for the 2 day trek.







Barrett 1908 Pomo Villages & languages map



Changing a Name

Maata Qha'wo Qha'be. This is the place that used to be called Squaw Rock. My brother, when he was the chairman, he approached the landowner and it was simple (to change the name)... They agreed to it. They said "I like that". We had all the research... We showed all the ways that tribal people have been removing that word throughout the country- Squaw, which refers to a female private part in the French language... We want that word gone! Squaw Valley (Lake Tahoe) just changed their name, Squaw Peak changed their name. Another good one to happen would be Digger. Digger Creek.... Digger is like the N word for Indians... We don't talk like that anymore, so it's good to change those names so that people don't call Native People Heathens and Devils.



