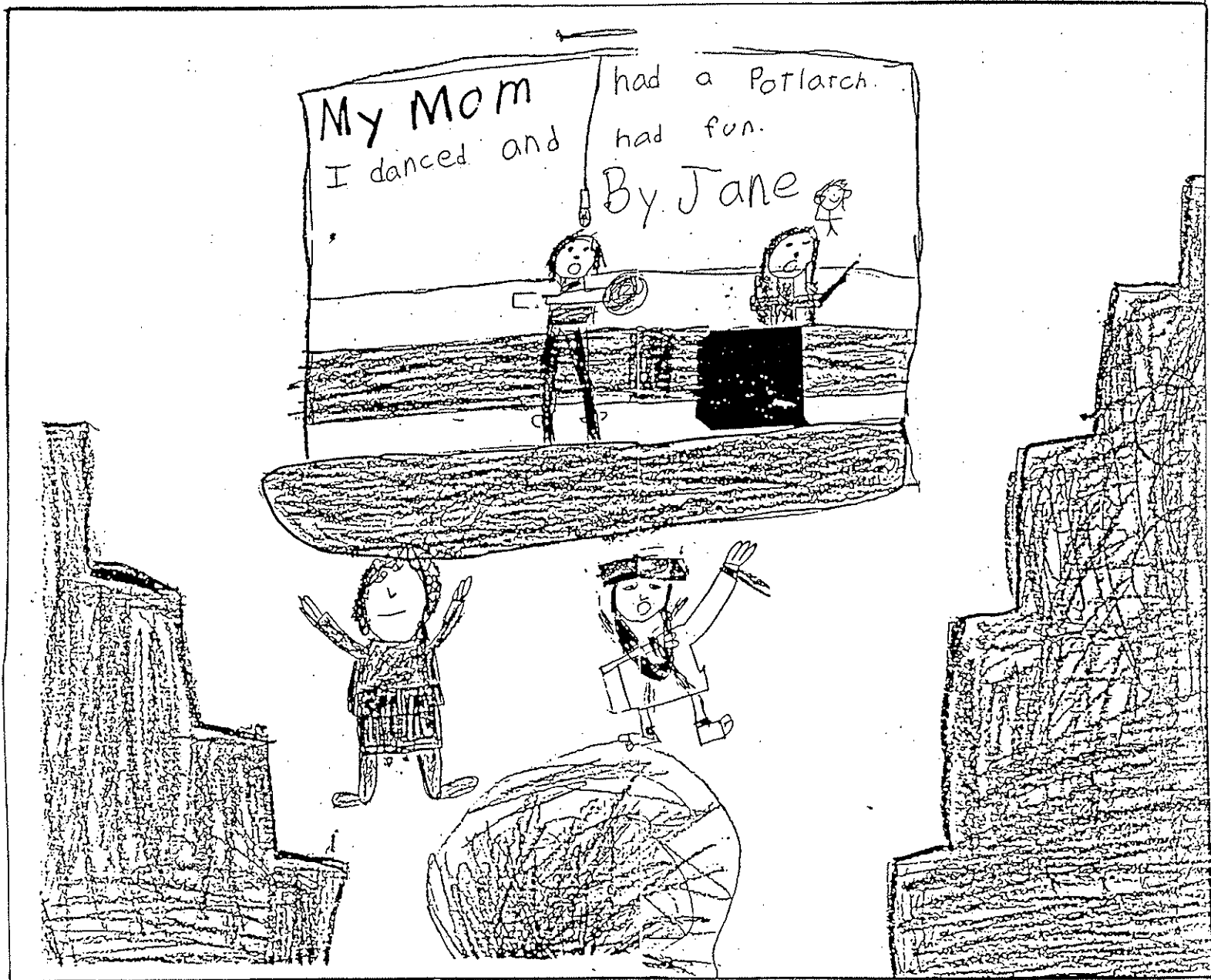


U'MISTA CULTURAL CENTRE NEWSLETTER



NOVEMBER 1989

FROM THE CURATOR

We welcome Jaunita Johnson, our new Secretary-Receptionist, replacing Marilyn Johnny, who worked for us during the summer months. Thank you for helping us out, Marilyn.

The summer tour season has come to an end and we are already receiving bookings for group tours next year. Some of these have ordered barbecued salmon lunches or dinners, so we can look forward to another busy summer.

We have had a number of travelling exhibits since the last newsletter. Two have come from the Indian Arts Centre, Ottawa, Visions and Rhythm of the Spirit. Echoes from the Past in two parts came from the British Columbia Provincial Museum.

Special visitors in October were a group of ethnographers from the Academy of Sciences, Leningrad, USSR. Travelling with them was Andrea Laforet, from the Canadian Museum of Civilization and an interpreter. Despite the language problem, we enjoyed the overnight visit from the Russians and learned something of the similarities between that country's indigenous peoples and ourselves.

Also in October, I attended a meeting of the Advisory Committee on Culture, Canadian Commission for UNESCO and the annual conference of Cultural Education Centres Directors, both held in Ottawa. Davina Hunt attended the annual conference of the British Columbia Museums Association, held in Dawson Creek. Following that conference, a trip had been planned for Seattle for our old people, but a number of them had become ill, so the trip was postponed for the time being.

In November, we hosted a dinner for the staff of Tlisa-lagi'lakw School, to welcome new teachers and to remind all staff again of the resources we have to offer them. Later, I went to Seattle, where I introduced both our films at the Seattle Art Museum, as part of its series related to the exhibit on Edward Curtis.

With a number of writing deadlines to meet, I am working half-time only until the end of December, so Davina and Juanita are holding the fort in the meantime.

As most local members have heard, there was a break-in at the Centre on or about November 3rd. A large quantity of jewellery was stolen from the gift shop. The robbery was reported to the R.C.M.P. and an investigation is underway. Museum gift shops have been alerted, and the artists whose work was stolen have also been alerted. The response of local members has been one of shock and anger. Over the past few months, there have been a number of break-ins in Alert Bay, but none which has affected as many people as the one committed at the Centre's Gift Shop. It is as if their own homes had been violated. There is a strong

suspicion that the robbery was related to the increased use of drugs among young people in the community. The following artists are those whose jewellery was stolen:

Donald Lancaster
 John Lancaster
 Eileen Nelson
 Ann Seaweed
 Alfred Seaweed
 Norman Seaweed
 Patrick Seaweed
 Phil Whonnock
 Victor Newman

We ask that anyone who knows of any person other than these artists attempting to sell pieces of jewellery, to contact the local police immediately.

GIFTS, GRANTS and DONATIONS

For the Mungo Martin Exhibit, we have received the following grants:

Museums Assistance Program	\$13,500.00
Canada Council	8,000.00

From James Clifford, a donation of \$100.00.

Through Pat Yeomans, free storage for footage from the Potlatch film in a low light level storage vault in Vancouver.

From Elizabeth Nelson, a copy of The Human Mosaic.

From Wayne Suttles, a copy of Volume II, 35th Annual Report of the Bureau of American Ethnology.

From Velma Clifton, 5 photographs of Alert Bay, taken in about 1927 by Mrs. Beryl Karasky, now 80 years old.

From Cultural Education Centres Program, \$10,969.00.

From the University of Washington Press, \$87.45, part of the royalties from Smoky-Top, The Art and Times of Willie Seaweed.

From Nicholai Timoshin, Chyner Taksami, Ludmilla Kouzmina and Mariya Zhornitskaya, a copy of Leningrad: A Guide.

From the British Columbia Museums Association, a \$50.00 Gift Certificate from Maxwell's Artists Materials Limited. (This was a prize for selling BCMA raffle tickets.)

From Andrea Laforet, a copy of North Wakashan Comparative Root List, paper No. 68, Canadian Ethnology Service.

We are very grateful to these individuals and organizations for their generosity. Gilakas'la to all of you.

People's Plan for the 21st Century—

From August 4th to 29th, I attended a series of conferences in Japan, sponsored by the Peoples' Plan for the 21st Century (PP21). The first conference was the Indigenous Peoples' Conference held in Ainu Moshiri (Ainu Lands) as we learned to call the island more commonly known as Hokkaido. I was one of three Canadians who participated. Other participants came from Australia, Belau, Brazil, Guam, Guatemala, East Timor, Malaysia, Papua New Guinea, the Phillipines, Hawaii, Tahiti, Tonga, Taiwan, Sri Lanka and USSR. The two representatives from Russia were from Sakhalin Island, just north of Ainu Moshiri, and have much in common with the Ainu. (Talk about a small world - one of our Russian visitors in October knew both of the Sakhalin Islanders I met in August)

During the first week, our hosts were the Ainu, some of whom visited us in 1987 and it was a real pleasure to see our friends again. The warm hospitality extended by our hosts and the sight of a young Ainu boy running across a field in Nibutani, wearing an U'mista t-shirt are special memories for me. After meetings in Sapporo and Nibutani, we moved to the Kushiro Plain, where we witnessed the launching of an Ainu ship, the first built in 180 years. We learned that the building of such ships had been forbidden by the Japanese. We also participated in a memorial ceremony to honour the Kunashiri-Menashi martyrs who died in the last battle with the Japanese in 1789. The events of that day reminded me of the opening of the U'mista Cultural Centre. The excitement, pride, sadness and tears, anger, but most of all, the happiness and joy of celebrating survival - these feelings were there for the Ainu on August 13, 1989, as great a day for them as November 1, 1980 was for us.

After saying goodbye to our Ainu friends, we travelled to Okinawa, the southernmost island of the Japanese archipelago. There, another friendly welcome awaited us. We learned something of the sad history of the Okinawans, who suffered at the hands of both the American and Japanese military forces during World War II. For the people of Okinawa, the struggle did not end with the surrender of the Japanese, but had continued with the occupation of their lands by American military bases. The determination of the Okinawans to get rid of these bases is shared with the people of the Phillipines, Tahiti, Australia and other lands where outsiders have established military bases to the detriment of indigenous people. The Okinawans are not supported by the Japanese government in their efforts to rid themselves of the bases, so that their determination to do so is even more impressive. After two days in Okinawa, we heard that a typhoon in Kushiro had resulted in the deaths of two men, one of whom had built the Ainu ship. Utarian Narita was a young man, whose interest in our own proposed canoe-building project, gave me a chance to talk with him while we were in Kushiro. All of us who had met him were saddened to hear of his death and many of us wrote to his family on our return home.

From Okinawa, we travelled to Minimata, meeting with delegates from all the other conferences which had taken place in different locations during the preceding weeks. We also heard

presentations from the victims of Minimata disease. Their fight with the Chisso Corporation and the Japanese government for adequate compensation continues. The courage of the Minimata people in the face of huge obstacles is admirable.

The purpose of the Minimata gathering was to draft a declaration, based on the resolutions which had been passed at the various conferences.

From the Minimata Declaration, I quote:

"Janakashaba", a word in the Minimata dialect, became familiar to all PP21 participants. Janakashaba means "a world not like this". It is a beautiful word. At Minimata rallies, a new song, "Janakashaba ba hosikayo" (we want Janakashaba) was sung.

At this gathering, we talked about our aspiration for Janakashaba. Our hope is not an empty one. It is not a mirage. It is born in the midst of injustices, vices and corruptions which make us cry and at times makes us despair. We discussed the hope which inspires us to fight injustices as well as social, human and ecological decay.

There is another reason for hope. The present system has begun to undermine itself by creating its own contradictions: growth against nature, militarism against the need for collective security, uniformity against cultural diversity, alienation against human dignity, mindless consumerism against humankind aspiring to regain lost values, meaning and spirituality."

Leaving Minimata with a real sense of optimism for the 21st Century, we went on to Fukuoka, the site of a three-day Asia Pacific Festival, where we enjoyed music from the Philippines, Thailand and Japan. There was also a great variety of foods, arts and crafts from countries in the Pacific Rim area. We participated in discussion groups, covering a range of topics such as nuclear dumping, transnational development and its effects on indigenous people in poor countries, the need for demilitarization.

It is difficult to describe in any adequate way my experience in Japan. Like they say, "You had to be there." There were times that I was asked to speak on issues that seemed to have little to do with our concerns here. Then, I would realize that what affects the Chamorro in Guam (driftnet fishing), the destruction of forests in Brazil or the Phillipines, nuclear waste dumping in the Pacific Ocean, for example, do have an impact on us. Although we came together as strangers in Ainu Moshiri, we quickly discovered that, as indigenous people from various countries, we had much in common. With some, there was a language barrier, but somehow, we managed to communicate.

I feel very honoured to have been invited to participate in what, for me, was an unforgettable experience. The memories of warm receptions, generous hospitality and kindness of our hosts in the different communities we visited, will remain with me for a long time. The dedication and commitment of people to their causes, which affect everyone in the world, are an inspiration to continue efforts to meeting our own goals.

For members who are interested, you're welcome to look at a video tape, photographs and written material from PP21, which are available at the Centre.

My thanks to Davina Hunt who, with her usual energy and efficiency, took care of everything at the Centre during my absence. Gilakas'la, Didzi.

THE COVER

To mark the 9th anniversary of the opening of the U'mista Cultural Centre, the students of Tl'isalagi'lakw School were asked to answer the question, "Why is culture important to me?" All the classes, from Nursery School to Grade 7, responded with either drawings or short essays. The cover for this newsletter is a copy of a drawing done by Jane Cook, Grade 3. An example of one of the essays, by Ryan Peters, Grade 5. We invite parents and interested members to visit the Centre, where the drawings and essays are on exhibit.

Our thanks to Andrea Cranmer and the Tl'isalagi'lakw School for encouraging the students in this exercise. We also thank the students for helping us to celebrate the Centre's anniversary.

Next year will be our 10th anniversary and we ask our members to let us know of any ideas or suggestions they may have, to include in our celebrations. As you know, the major anniversary project is the Mungo Martin exhibit, plans for which are well underway, thanks to Michael Tanner's hard work. Another project being planned is the construction of a canoe, for which Canadian Forest Products have offered a 50-foot log. The canoe project is the responsibility of Bill Wasden, one of our Board members.

Ryan

Why is Culture Important to me?
Culture is important to me so I can learn how to sing, and learn to dance, and how to draw Indian designs. I also want to learn how to can fish and barbeque it. And show kids when I grow up and show my kids too. I want to learn how to make grease because it tastes good and it helps people when they get sick. I like to learn this stuff because I am proud to be an Indian!

WRITTEN BY

Ryan Peters

Ke'nakwalagalis TsandagamPETER SMITH

We are saddened by the loss of Ke'nakwalagalis Tsandagam, hereditary chief of the Kwikwasutinuxw, whose untimely death on November 8, 1989, has darkened our world.

Many of us knew him as Xa'niyus, which was his ordinary name, but he was not an ordinary man. In every sense of the term, he was a chief. An unassuming, humble man, he took quiet pride in his many accomplishments, among them, a number of large potlatches, at which he demonstrated the richness of his heritage and the depth of his traditional knowledge. Kayudaksala is an expression in Kwakwaka, which roughly translates to "speaking inappropriately". Xa'niyus never indulged in such unchiefly language, because that was not his way. For him being a chief, was not just a title, but a way of life. His kindness and generosity were well-known, as was his tolerance of those who spoke inappropriately. Those who would be chiefs would do well to reflect on the example he set.

A man of action, not words, Xa'niyus was a constant reminder to us of what is important for us to maintain, if we are to survive. Our lives have been enriched by knowing him. The best tribute we can pay to such a fine man is to strive to walk the same path that he did.

A founding member of the U'mista Cultural Society, Xa'niyus was serving his fifth term on the Board of Directors. We are grateful for the support he gave us. We will miss him and extend our deepest sympathy to his family

We welcome the following new members and thank them for their support:

George Phee
Eddie & Anne Sennin
Janet Bowerson
Aldona Jonaitis
David Harvey
Fanda Bender
Wayne & Helenmary Everson
Irene Hayman
Marilyn & Harvey Johnny

Paul Silver & Cynthia Steed
J.L. Christie
Donna May
Robert Baker
Arlene Ryan
Fran Prince
Annie Coon
Pinky Hansen
Tim Tue & Verna Kucy

We also thank the following people for continuing to support the Centre by renewing their membership in the Society.

Forrest Johnson
Keith Alexsander
Paul Willie
Bill & Janet Wasden
Margaret Sedgemore
Aurther & Anna Shaughnessy
Dorothy Lavigne
Marion Warner
Eric Vinderskov
Harry & Charlene Alfred
Lily Alfred
Bill & Marty Holm
Calvin & Marie Hunt
Richard Mansfield
Dee Dee Peterson
Bea Alfred
Susan Rowley
Robert Rodman
Jennifer Carpenter
Rod Sherrell
Malia Southard
Kevin Neary
Pat Slobodian

Neale Creamer
Trevor Foster
Tracey May
Bill & Denise Cranmer
Ken Chatterton
Nick Saunders
Gloria Nicholson
Charlene Driscoll
Ed & Dorothy Stossel
Donald Lancaster
Rev. David Dingwall
Gerta Moray
Robert & Phyllis Boehnke
Meryn Rosback
Margaret Smith
Elizabeth Kennedy
Andrew Alfred
Francis Heard
Diane Sutherland
Clare Tervo
Gloria Snively
Gordon Neave
Peggy Svanvik

WE INVITE ALL MEMBERS TO TAKE ADVANTAGE OF THEIR DISCOUNT AND
SUGGEST THAT YOU CHECK YOUR MEMBERSHIP CARD FOR THE EXPIRY DATE.
SEE YOU DURING THE XMAS SALE!!!

U'MISTA GIFT SHOP

Christmas Sale

FOR U'MISTA CULTURAL SOCIETY MEMBERS

THE GIFT SHOP WILL OFFER A

20%
DISCOUNT

U'MISTA LOGO POLO SHIRTS, FULL-CREST SWEATSHIRTS
HOODED SWEATSHIRTS

RESEARCH BOOKS, PRINTS, DOLLS, VIDEOS, MUGS,
& KWAKWALA LANGUAGE BOOKS & TAPES

30%
DISCOUNT

U'MISTA LOGO T-SHIRTS, LEFT CHEST SWEATSHIRTS
NOTECARDS, RICHARD HUNT APRONS & CARVINGS
JOHN NELSON & RICHARD HUNT'S SWEATSHIRTS & T-SHIRTS

NOV. 26th SUNDAY
OPENING HOURS
NOON - 5:00 P.M. to DEC. 1st FRIDAY
OPENING HOURS
9:00 A.M. - 6:00 P.M.

JUST A REMINDER, MEMBERSHIP FEES ARE:

INDIVIDUAL \$10.00

FAMILY \$20.00

SUSTAINING \$100.00

PLEASE SUPPORT THE SOCIETY BY RENEWING YOUR
MEMBERSHIP, WE APPRECIATE YOUR SUPPORT
AND HOPE TO SEE YOU AT THE SALE!

