

# U'mista News

August/September 1996

## Kwakwaka'wakw Ethnobiology Project

By Girija Emery

There is no escaping the world of plants and animals. From the foods we eat to the air we breath, plants and animals are an integral part of our lives. But how familiar are we with the names and the uses of plants and animals, outside the grocery store. To identify half a dozen plants of this area not to mention their preparation would be difficult for most of us. It has not been that long since this type of knowledge was common place amongst all indigenous tribes. Information on how to gather, what plants to pick, when and where to fish was passed down through the generations. This insured survival of a culture. Today we are still dependent upon plants and animals for our survival, but somewhere along the road to modernization we are, for the most part, becoming increasingly unfamiliar with the natural environment from which our food originates. Today the identification and knowledge of how to use the many species of plants and animals is nearly lost amongst indigenous cultures. On the coast of British Columbia a similar loss has occurred.

The Kwakwaka'wakw people, who represent the areas from Cape Mudge to North Vancouver Island and part of the Mainland, have for centuries depended upon the local flora and fauna of the Temperate Rain Forests, Ocean

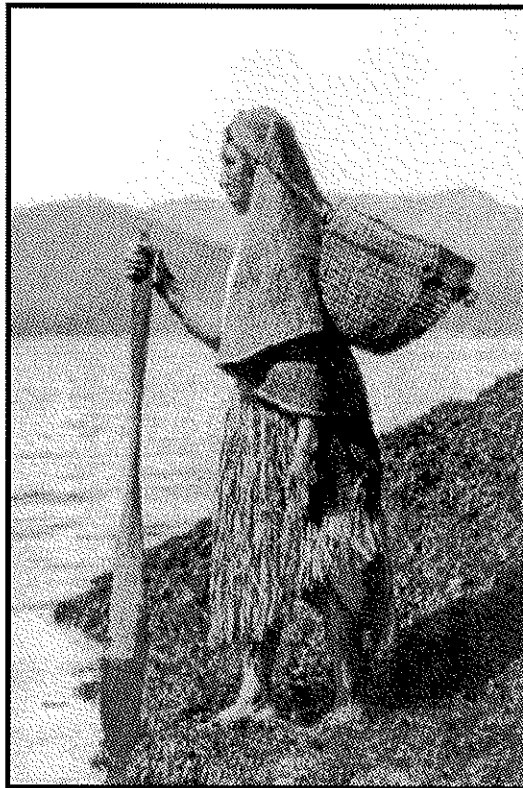
Inlets, and rivers flowing into the Pacific Ocean, Today increased dependence on convenience-package foods has replaced the natural diets of the First Nations People of the Pacific Northwest. Though salmon, oolichans and herring are still harvested there are still many other valuable

foods and medicines not gathered as in the past. As a result identification and knowledge of how to use many plants and animals within the Kwakwaka'wakw district has decreased.

In spite of the changes during the past century there is a tremendous effort being made today by the Kwakwaka'wakw people to maintain the Kwakwala language and culture. Along with these efforts a program known as the Ethnobiology Project was established at U'mista Cultural Centre. [Ethnobiology is the branch of biology concerned with the use of plants and animals in folklore.]

Two years ago this project set about gathering information from Kwakwala speaking elders to properly identify and record traditional use of plants and animals. In this way the

knowledge from the past may again be integrated into the lifestyles of the present. This newsletter will share some of the ethnobiology projects that have taken place in the past two years. We hope this issue will inform as well as inspire anyone who is interested in participating in this and any other U'mista Cultural Program.



*Kwakwaka'wakw Woman wearing traditional cedar bark clothing. Dressed to gather food.*

I would like to share with you some of what I believe are exciting future developments in our work to save our language.

As you are all aware there have always been core groups, normally part of the cultural centres, who were and still are concerned about the loss of our languages. Without the full support of everyone in the community including the Band Councils, Tribal Councils and individual community members, the work of the Cultural Centres generally amounts to the collection and cataloging of information, with some exceptions. Because of this, the Kwakwala Steering Committee was formed to coordinate the work of all our member Bands. This Committee has only met with limited success.

Recently I attended two meetings where language preservation was the major topic of discussion. The first was the national conference of the First Nations Confederacy of Cultural Education Centres in Fredericton, New Brunswick. One of the major resolutions produced by this conference was a call for the legislative protection of all aboriginal languages in Canada. The FNCCEC has engaged Verna Kirkness to develop an action plan on proposed Legislation for review by the FNCCEC executive within the next three months. The Federal government will then be lobbied to enact legislation to protect our languages.

The second conference, sponsored

## Chairman's Report



**William T. Cranmer**  
**Chairman of the Board**

by the First Peoples Cultural Foundation, was held in Victoria, BC. All the major language groups from BC were represented at the conference. Some very encouraging information was shared by various Tribal Council representative. The following are some of the recommendations for language preservation which could be put in place immediately include: The Bands and Tribal Councils should include in their constitutions' articles on how our language will be saved. Members of the Band Councils should learn the language if they are not already fluent. Band Employees should learn the language if they are not already fluent. It should be a constitutional requirement that all Band and Tribal Council Members and employees become fluent in Kwakwala.

A Kwakwala College should be established which would offer a

four to five year program for parents and older members of the community. This can only be done with the cooperation of the Tribal Councils.

A system must be developed to increase the use of language in day to day business of the Community. The St. Michaels Residential School site could be used a Kwakwala College for the Kwakwaka'wakw. Now we all must direct our political representatives in the Band Councils and Tribal Councils to do what is required to save our language.

Your Society is still working on the Specific claim against the Federal government. As you know, part of the Specific Claim is for compensation based on the effects of the "Potlatch Prohibition" that resulted from the Law that made our Potlatches illegal. This law was in effect from the late 1800's until 1951, when it was struck from the Indian Act. Our research on this claim is nearing completion. We will have a legal opinion on the strength of our claim shortly.

A successful conclusion of our Specific Claim can only assist us in the work that needs to be done in the area of language preservation. I also have no doubt that it would benefit other language groups in this country.

The return of the remainder of the "Potlatch Collection" still being held by the National

*Continued on page 4*

Well, they found me and we have been busy with our many projects ever since!! Just a few of the projects we have been working on are keeping the Centre open and welcoming our many visitors, presenting the Traditional Dance Program, holding the Annual General Meeting, cataloging all the collections, mounting and displaying additional pieces in the "Potlatch Collection," installing a new Security System, researching family trees of the Kwakwaka'wakw, researching traditional plants and animals, designing the expansion of the

Centre, marketing Kwakwaka'wakw arts and crafts through the Internet, and generally trying to ensure that the culture, history and language of the Kwak'wala Speaking People is saved. All of these require a lot of time, effort and money.

To keep the Centre open requires a lot of money. For example: we just received a bill from the insurance company for \$18,000. for the next year, the BC Hydro bill averages about \$11,000. every year and it is going to cost over \$100,000. dollars to fix the environmental systems which ensures that the "Potlatch Collection" doesn't deteriorate. The electrical system and the roof are over 16 years old. They need to be fixed. Fixing both of these will cost another hundred thousand dollars. Trying to find the money to pay for all this is an ongoing battle, since the Centre has no guaranteed income. We have no idea if we will have any money coming in from year to year.

As you have no doubt noticed, none of the above costs include any staff to carry out the projects that need to be done or even to actually open the doors. In these days of government restraint, the Centre is in a constant struggle to survive!

Without the visitors that come to see the Centre

## Administrators Report



*Linda Manz*  
*Administrative Director*

and their purchases of Kwakwaka'wakw arts and crafts we could not survive. Not only is it important to the survival of the Centre that they visit, it is also important that they leave with an understanding of the traditions and culture which the Centre represents. Without the support of the outside community, the fight for the rights of the Kwakwaka'wakw cannot be won. As part of our effort to educate the outside community, U'mista sponsored a traditional Dance program for tourists,

which involved the young adults of the community. This program not only educated the tourists it also helped the performers improve their knowledge of their traditions and culture.

The Annual General Meeting has come and gone with five Board members being elected. These are Christine Joseph from Tlowitsis-Mumtagila, Richard George from Gwa'sala-'Nakwaxda'wx, Thomas Wamiss from Gusimukw-xwatis, Lawrence Ambers from 'Namgis and Peggy Svanvik from 'Namgis. We wish to welcome the new members and thank the retiring members, Andrea Sanborn, and Gina Wallas. The Annual Report and the Audit were also presented at the meeting. Copies of these are available at the Centre if you would like one.

Juanita Pasco, our Collections Manager continues to catalogue the many videos, slides, photographs, audio-tapes, artifacts and archives in the Centre. This is a huge project that will take many years. Juanita also researched the placement of an additional thirty artifacts into the "Potlatch Collection." These are now mounted and on display. You should come and see the new pieces. Remember that anyone who is a member of the Kwak'wala Speaking People can use the Centre and we will do every-

*Continued from page 3*

thing within our limited resources to help you in any way we can.

Since the theft of the Frontlet from the "Potlatch Collection," during the summer of 1995 we have been searching for the money to install a new security system in the Centre. We finally managed to raise approximately 75% of the \$28,000. needed for the system and have had it installed. Do not touch anything or the alarms will ring.

Even though we can no longer afford to hire a genealogical researcher, we are continuing to hand out family charts. We know these charts have some errors and omissions, so we are asking everyone who has any more information to contact us so we can update the database. Your feedback is extremely important to everyone in the community. This is a project that not only affects you but also affects your children's children. If the information is not saved now, it will be lost. I would like to thank the many elders and individuals who have contributed to the over eight thousand names already in the database. Without your help we could not have accomplished as much as we have.

The Ethnobiological Project has continued with meetings with the Elders being carried on all summer from Quatsino to Cape Mudge and Campbell River. In September a Pictorial-exhibit of the one-hundred plants, birds, fish and animals most important to the Kwakwaka'wakw went on exhibit at U'mista. This display and the information gathered

is going to be the basis of a literacy manual which will be made available to the tribal schools, the bands and the public school system for curriculum development. It is very important that this kind of traditional information is made available to the children. Again, I thank all the Elders, Individuals and Bands who contributed to the information gathering.

By the end of October the design drawings for the expansion of the Centre will be completed. A model of the proposed expansion is on display at the Centre. Come and see it. Now all we have to do is find a million and one-half dollars to complete the expansion. Not an easy task in these days.

During the summer we upgraded and expanded our Internet site, so that we can now market the items in the Gift Shop. In the future we plan to also have our newsletter and the latest information about the Centre available through this site.

Please remember that any information we have is available to you and your family. It is only with your help that we can make available the information that your grandchildren might want to find. How many of you have had videos, pictures and letters disappear that now you wish your children could see. If you store a copy at the Centre, there will always be a record that your family can access. Please help us to preserve your history.

Again, I wish to thank the Elders, volunteers and staff for all their help. Nothing would have been accomplished without you. *Gilahas'la!*

## Chairman's Report

*Continued from page 2*

Museum of the American Indian in New York is also part of the claim. In July of this year we were fortunate to be able to view some of the pieces which we have identified from photographs. They are being stored at the NMAI Research Centre in Bronx, New York. Our being in New York was made possible when I was asked to bring the same dance group, who had been involved in a previous

NMAI exhibit opening, back to New York and Washington, DC for the 150th Anniversary celebration of the Smithsonian. The staff of the NMAI conveniently organized the pieces for us to view and then arranged our transportation to the Research Centre. These pieces will be returned to us in the near future. Part of the group who viewed and pho-

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*Continued from page 4*

tographed the pieces were Henry Seaweed, Eva Dick and Donna Cranmer. Henry Seaweed was also shown some of his grandfather's carvings that had been acquired by the NMAI in prior years.

It was a great honor to be part of the 150th Anniversary Celebration of this great Institution. I must add that we were the only Canadian organization to take part. At Washington, DC we performed our dances at the site where the new National Museum of the American Indian is to be built on the Mall of the Smithsonian. This group represented us

well and they should be commended. Besides Henry, Eva, and Donna, the group included (Auntie) Ethel Alfred, Andrea Cranmer, Eli Cranmer, Kevin Cranmer, Marley Cranmer, Tyler Cranmer, Kodi Nelson, Vera Newman, Gundi Scow, Emma Tamin, and William Wasden Jr. Andrea and I had to pay the airfare for Marley and Eli but it was well worth it.

Again on behalf of the Board of Directors I wish to thank Linda, Andrea, Juanita, Yvonne and Lorraine for the tremendous work that they are doing for your Society. *Gilakas'la!*

## Press Release

Art Wilson has his finger on the pulse of Native issues. As a First Nations artist he graphically portrays the political voice of indigenous people around the world from British Columbia and Wounded Knee to Chiapas and Nigeria. Art Wilson's book, *Heartbeat of the Earth: A First Nations' Artist Records Injustice and Resistance*, published in October by New Society Publishers, is a celebration of his art and brings together 40 of his striking black and red prints.

To coincide with the book's publication, Art Wilson is touring British Columbia and will be in Alert Bay in Thursday, November 14, 1996. He will give a short talk and display some of his prints at 7:00 p.m. at the U'mista Cultural Centre on Front Street. Admission is free and open to the general public.

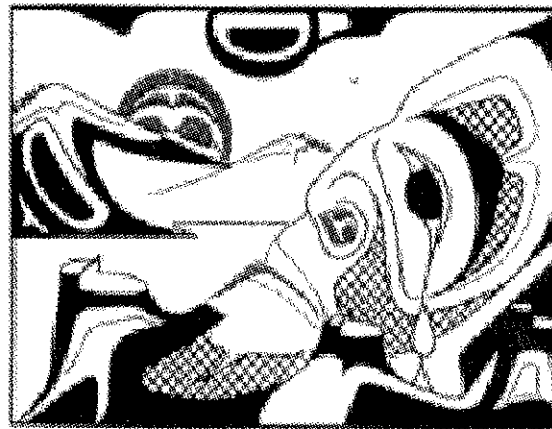
Wilson has a unique style, juxtaposing modern-day images, such as trains, televisions, and back-

hoes, against traditional northwest coast design to create powerful images of injustice and resistance.

"Art Wilson's work is a wake-up call to new day of alternative thinking, expressed simultaneously in image and powerful commentary," says Buffy Sainte-Marie, longtime First Nations artist activist.

Art Wilson ('Wii Muk'willixw) was born and raised in Gitksan Territory in northern British Columbia and is an hereditary chief of the Gitksan People. In addition to being an artist, he teaches art and culture at a First Nations Education Centre, plays an active part in the governance of the Gitksan Territory, and is an inland fisherman. He has played a key role as an

activist for his nation's land claims over the past decade. Art Wilson lives in Kispiox, B.C.



This is the name of the artist's work. The name of the "Heartbeat of the Earth" is the name of the book. The name of the book is the name of the book. The name of the book is the name of the book.

**Art Wilson**

artist and author of

**HEARTBEAT OF THE EARTH**

*A First Nations Artist Records Injustice and Resistance*

As the editor of the U'mista News I find myself investigating interesting areas of the Kwakaka'wakw culture. Every day is a learning experience for me. Recently, I was in Vancouver and found myself working with various Native women from across our great land. I realize as the native voice is being heard loudly and clearly we are finding that all native people have suffered the same. Our customs and rituals that we once held so very sacred have changed and adapted with the times.

One of the common themes

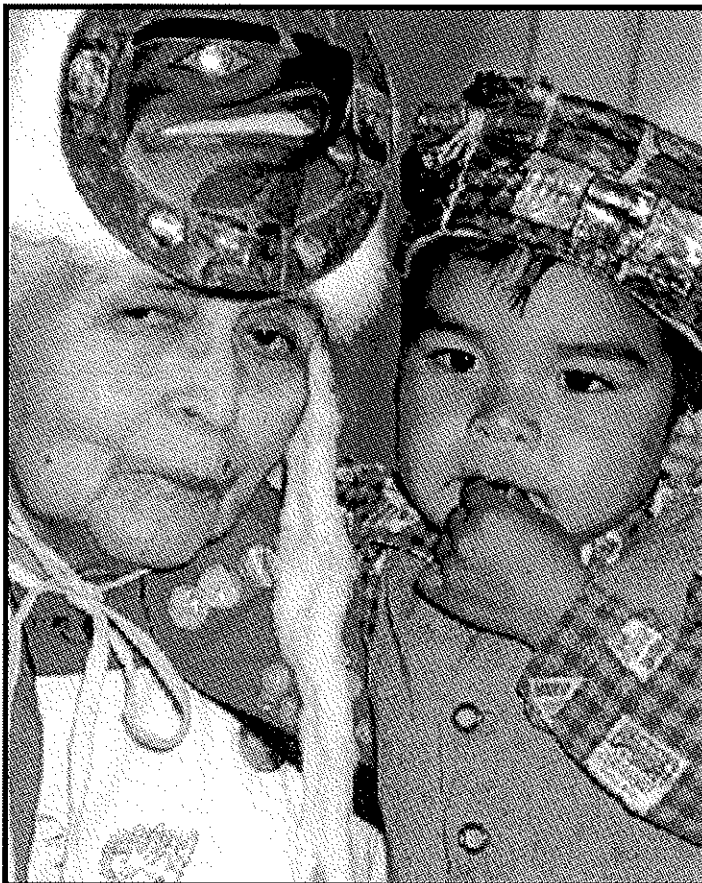
## Cultural Update



*Yvonne Wilson  
Cultural Coordinator/  
Newsletter Editor*

amongst women in Canadian and American Native cultures is that women have lost their identity in the native culture as well. We were once honored, treated with respect and held with high status. Our mothers struggled for identity and acceptance in the native and non-native society and now watch their children facing the same struggles. Now even with fragile spirits, we can gather the pieces together and begin the process of rebuilding.

In one of the meetings I was given this poem that I would like to share. I found it very inspirational.



*Local Elder, Mary Beans with Great Great Grandson, Spruce Rufus.*

### *So long, the Woman's Drum...*

*So long, the Woman's  
Drum  
has been quiet  
While woman look to men  
For the Teachings  
Now, the realization comes  
to look to women  
for the Sacred Teachings  
of the Creation.*

*Women, search out  
the Sacred Teachings  
of our grandmothers.  
Take up the Drum,  
Sing the Women's Songs  
of the Healing Ones.*

*So long, the Women's  
Drum has been alone  
Kept in the back of minds  
Silent in spirit.*

*Now comes the time  
to pick up the Drum  
To sing the Healing Songs  
of the Women's Way.*

*Women, sing out  
the Healing Songs  
of the Women's Teachings  
Take up the Drum Sing the  
Honour Songs  
of the Traditional Ones.*

*Too long the Women's  
Drum  
Has been Silent.*

*Mary Morin SNWA,  
June 1986*

## Collections Update

Since the last issue we have been working on a photographic exhibit and an accompanying literacy manual as part of the Ethnobiology Project. Using the documentation from Dr. Brian Compton's interviews with various Kwakwaka'wakw elders we assembled a list of 100 species of plants and animals. These were broken into groups and all of the words from the five Kwak'wala dialects were listed, for each plant or animal. Dr. Compton's article contains a more in depth look at the project. We would like to invite all of our membership and elders to come and view the exhibit which will be on display here for 3 months.

Along with all the usual cataloguing of the collections we have also learned how to be more productive using the features available with Windows '95. Under



*Juanita Pasco*  
*Collections Manager*

the training of Brad Dunbar, we learned the basics of writing and designing our own web page. We have finally begun the task of sorting through and organizing the 100 plus boxes of archival materials here at the Cultural Centre. The research into the remaining pieces held by the National Museum of the American Indian is still ongoing and we hope to have most of the photographic research completed by the end of the year.

As many of you know the funds for our genealogical research project ran out last May. Since then the number of requests for family trees has increased. People often ask how much their family tree(s)

will cost them. Since photocopies and postage costs are still being incurred for the distribution of family trees we are accepting donations from individuals who do receive a copy (or copies) of their family tree.

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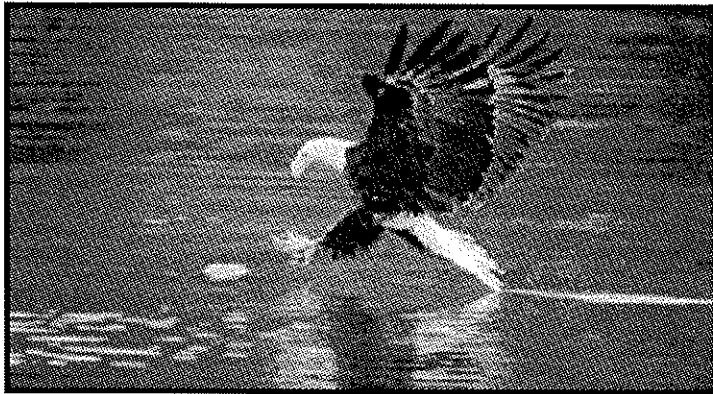
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# History of the Ethnobiology Project

By: Girija Emery



*Eagle (Kwikw), hunting for food.*

Two years ago September 1994, the Ethnobiology proposal was presented to the U'mista Cultural Society Board members. The proposal came about from an interest I have in medicinal and food plants and also knowing that several years ago there had been an attempt to gather information about traditional foods and medicinal plants of the Kwakwala speaking people. I was interested in being part of that process

Few people today are familiar with native plants of this area. Therefore, one idea was to establish a local display-teaching garden featuring traditional plants. This would, as well, serve to enhance the already existing cultural programs of the Kwak'wala speaking people.

While preparing a proposal for the U'mista Board Members, several people were contacted who gave me guidance. Among those contacted were Dr. Robert Ogilvie, Curator of Botany Royal Museum of British Columbia Victoria, B.C., Peter Kohler, Curator of B.C. Native Gardens at University of British Columbia Botanical Garden and Dr. Brian Compton, Ethnobiologist, researcher and educator of traditional plants and animals of First Nations People. It was clear after meeting Dr. Compton that he would be instrumental in helping to steer the direction of the proposal as well as work on the project, once it was accepted.

Little research has been conducted on the topic of

traditional knowledge and use of plants and animals by the Kwakwaka'wakw. One primary source of information on the Kwakwaka'wakw including only some aspect of plants and animals use and naming is the collaborative ethnographic report produced by anthropologist Franz Boas and First Nations ethnographer George Hunt (Boas 1921). Boas (1947) also produced a dictionary of the Kwak'wala language that included some plant and animal names. Turner and Bell (1973) produced a short report on Kwakwaka'wakw ethnobotany, including much information summarized from the earlier works of Boas. It would be important to expand on this research.

Dr. Compton identified and wrote that "an important



*Lawrence Ambers-Vice Chairman for the U'mista Cultural Society is presented with a cheque for the Ethnobiological Project from the Ministry of Aboriginal Affairs Department by Glen Robertson-MLA/North Island.*

initial element to a Kwakwaka'wakw ethnobiology research project would include the identification in scientific terms of the plants and animals referred to by Kwakwala names. The identities of many plants referred to by Kwakwala names already known though additional research may yield additional previously unrecorded names. The species referred to by many Kwakwala animal names, on the other hand, have not been properly identified in scientific or English terms. Especially problematic are the many bird and fish

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names recorded by Boas (1921, 1947) but not properly associated with the species to which they refer. In fact, many of the fish identifications given by Boas for Kwak'wala fish names represent species that do not occur in the Pacific region, much less within the traditional Kwakwaka'wakw homelands." As suggested by Dr. Compton, a major part of the proposal then came to include the identification in scientific terms of the plants and animals referred to by Kwakwala names.

Linda Manz, Executive Director of U'mista Cultural Centre helped set up a budget for activities in the proposal. Ms. Manz worked hard and diligently to obtain funding to continue the project. As a result of her efforts several grants were secured.

In September, 1995, the province of British Columbia Heritage Trust gave the cultural centre a grant to continue the Ethnobiology project. This grant allowed us to continue the oral history work with the elders and also to begin preparing a photographic exhibit of plants and animals traditional used within the Kwakwaka'wakw district. British Columbia Hydro also gave financial assistance to provide an inventory

## SCIENCE EXTRAVAGANZA

*By: Donna Cranmer*

Michael Moore initiated the North Island Science Extravaganza, which ran for four (4) consecutive years. It was a presentation of modern and local Kwakwaka'wakw knowledge in the areas of ethnobotany and ethnobiology. Christine (Whata) Joseph/Twance and Girija Emery presented the medicinal plant workshop and Donna Cranmer and Norine Charlie presented the uses of cedar bark workshop. Also making presentations were John Charlie, and Gloria Rose.

The six week program provided 660 grade 4 and 6 students from 15 elementary schools on the North Island the opportunity to learn methods used in the preparation of medicinal plants, and the preparation of cedar bark for its many uses. The students visited the Tsaxis (Fort Rupert) Gukwdzi (Big House) and 'Yalis (Alert Bay) Gukwdzi (Big House) where the two workshops were held.

of plants used by the Kwakwaka'wakw people. Dr. Compton completed this work entitled "A Supplemental Ethnobotanical Inventory of British Columbia First Nations: Kwakwaka'wakw Ethnobotanical Inventory."

The Province of British Columbia Ministry of Skills, Training and Labour Post Secondary Education Division and The Government of Canada Department of Human Resources Development National Literacy Secretariat gave monies as well to develop an Ethnobiology Literacy manual. This practical and user friendly manual is almost completed. We are very grateful to the ministry of Aboriginal Affairs, First Nations Environmental Funds, which was also most generous in granting financial assistance towards the Ethnobiology Project. The U'mista Cultural Centre would like to take this time to give a special thank you to the financial agencies mentioned for their assistance. Your aid has assisted tremendously in leaving a cultural legacy for present and future generations of the Kwakwaka'wakw people. Gilakas'la to the Elders who assisted and shared their knowledge.



*Elders, Christine (Whata) Joseph/Twance and John Charlie at Science Extravaganza '94' explaining plant uses to school students.*

Displays were set up and students were able to handle cedar bark baskets, bark beaters, and much more. Each participant spun themselves a cedar bark bracelet. They also were able to taste Labrador and Licorice tea. Elders and artists from both communities were invited to participate and share their knowledge. The students and community members who were able to participate had a glimpse at the Science which was a part of everyday life of the Kwakwaka'wakw prior to European contact.

# Ethnobotanical Interviews

*By: Lorraine Hunt*

I started working here at U'mista Cultural Centre on the Ethnobotany Project in May 1996. At the time I was hired Yvonne had been working with Brian Compton, an Ethnobiologist from U.B.C., on the U'mista Ethnobotany Project.

One of my jobs here was to organize trips to the various Kwakwaka'wakw villages for Brian Compton and myself to meet with the elders of that village. During these meetings we got the Kwakwala names for the plants, animals, birds and fish, where the animals, birds and fish were hunted or caught and also where the plants were picked, and what parts of the plants were eaten or used for medicinal purposes.

We found a lot of elders who were willing to help us and take part in our project. We are very grateful to these elders and the 'elders in training' or 'young elders' as they are known in Fort Rupert. Some elders came to meetings saying they did not know much and probably wouldn't be of much help. What these elders didn't realize was that every bit of information, no matter how trivial the person thought it was, is very valuable to us and the project.

Before we actually met with them, the elders and the elders coordinators were informed that the elders would not be paid individually. Instead the U'mista Cultural Society would make a contribution to their Elders Program. For every half day we would interview the elders, the Elders Program received \$50.00 and for a full day the Program received \$100.00. In addition to these contributions, each elder who took part at the various meetings received a video tape of the meeting they participated in.

There were some holdouts. Those elders who refused to talk to us unless they were paid personally for their services. Unfortunately with a project of this kind, where we had to talk to so many individuals, we did not have the money in our budget to pay everyone individually. I hope someday someone does come up with the money to pay these people for the knowledge and



*Left to right: Sara Sampare, Tommy Wilson, Willie Walker, Albert Wilson, Marion Matilpi, Peter Matilpi. The group assisted in the identification of various birds.*

information they hold before it is too late. I know these people have a lot of knowledge and information to pass on and it would be a shame if they didn't. Thankfully a large group of elders feel the same way we do here at U'mista, that this is of great value and importance to our future generations, and so they willingly participated in our meetings. It is really unfortunate that a project such as this was not started a few years ago when we had so many more old people to talk to.

In closing we would like to express our gratitude to the people at the U.B.C. Zoological Department who spent days preparing various specimens for the elders and us to look at and identify. Thank you also to the Elders Coordinators who spent many an hour organizing the meetings and preparing meals for us - the elders and interviewers: Ross Hunt Jr.-Fort Rupert (Tsaxis), Nancy Wamiss-Quatsino (Gusgimukw), Tina Henderson-Tsalgwadi (Gwa'sala/'Nak'waxda'xw), Annie "Bunny" Coon-Tsalgwadi (Gwa'sala/'Nak'waxda'xw), Betty Schmidt-Campbell River (Wiwekam), Nancy Chickite-Cape Mudge (Weka'yi), and Audrey Wilson-Cape Mudge (Weka'yi)

Thank you especially to all the elders/old people who so willingly participated in this project. These elders are as follows: Ethel Alfred-Alert Bay, Hazel Alfred-

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Fort Rupert, Basil Ambers-Fort Rupert/Turnour Island, Julie Beans-Alert Bay, Mary Beans-Alert Bay, Annie Brotchie-Ts'algwadi, David Bruce-Ts'algwadi, Sara Bruce-Ts'algwadi, John Charlie-Ts'algwadi, Marion Charlie-Ts'algwadi, Ilma Cook,-Alert Bay, Chris Cook Sr.-Alert Bay/Vancouver, Agnes Cranmer-Alert Bay, Doug Cranmer-Alert Bay, Gloria Cranmer-Alert Bay, Charlie Dawson-Kingcome Inlet, Dave Dawson-Kingcome Inlet, Flora Dawson-Kingcome Inlet, Ike Dawson-Kingcome Inlet, Arthur Dick Sr.-Alert Bay, Eva Dick-Alert Bay, Lily Dick-Cape Mudge/Kingcome, Violet Duncan-Campbell River, Henry George-Ts'algwadi, Willie George-Ts'algwadi, Paddy Grey-Cape Mudge, Mary Hanuse-Alert Bay, Kenneth Henderson-Campbell River, Maude Henderson- Campbell River, Jack Henry, Kingcome Inlet, Ambrose Humchitt-Fort Rupert, Bill Hunt-Fort Rupert, Emma Hunt- Fort Rupert, Gloria Hunt-Fort Rupert, Margaret Hunt-Alert Bay, Mary Hunt-Quatsino, Mildred Hunt-Fort Rupert/Cape Mudge, Sam Hunt-Alert Bay, Sara Hunt-Ts'algwadi, Lillian Johnny-Ts'algwadi, Glen Johnson-Campbell River/Kingcome Inlet, Annie Joseph-Kingcome Inlet, Lucy (Walkus) Joseph-Ts'algwadi, Pat Joseph-

Kingcome Inlet, Pete Knox,-Fort Rupert, Edgar Landsdowne-Alert Bay, Florence Matilpi-Alert Bay, Marion Matilpi-Fort Rupert, Peter Matilpi-Fort Rupert, Jack Nolie-Alert Bay, Louie Nelson-Quatsino, Alice Peters-Alert Bay, Janet Powell-Ts'algwadi, Daisy Price-Campbell River, Billy Robertson-Kingcome Inlet, Sampson Robertson-Kingcome Inlet, Mable Rufus-Ts'algwadi/Alert Bay, Sara Sampare-Fort Rupert, Alice Scow-Campbell River, Alvin Scow-Campbell River, Henry Seaweed-Vancouver, Francis Smith-Alert Bay, Tom Smith-Kingcome Inlet, Olive Souch-Alert Bay, Julie Speck-Hopetown, Lily Speck-Alert Bay, Emma Tamilin-Alert Bay, Pat Taylor Sr.-Alert Bay, Cecil Wadhams-Alert Bay, Mary Wadhams-Alert Bay, Edith "Helen" Walkus-Ts'algwadi, David Walkus-Ts'algwadi, Robert Walkus-Ts'algwadi, Violet Walkus-Blunden Harbour/Seymour Inlet, Simon Wallace-Quatsino, Susan Wallace-Alert Bay, Emma Wallas-Quatsino, J.J. Wallas-Quatsino, Spruce Wamiss-Quatsino, Stan Wamiss-Quatsino, Albert Wilson-Fort Rupert, Annie Wilson-Fort Rupert, Tommy Wilson-Fort Rupert. It is not my intention to have missed any of the elders but we have worked with so many of you, Again, Thank you, all your help has been deeply appreciated. I must apologize to any of you that I may have missed in this list.

## U'mista Cultural Centre's Ethnobotanical Garden

*By: Girija Emery*



*Beginning stages of the U'mista Cultural Centre's Ethnobotanical Garden*

Most Countries in the world have made efforts to establish botanical gardens of some kind. These

gardens hold both cultural values within that society, ie; medicinal plants and plants of the region which provide an inventory of local flora. As well as preserving unique and ancient species. The Ginkgo biloba is a good example of a plant that has served from a prehistoric era only though the efforts of Chinese horticulturists propagating this tree for several centuries. It is only recently that the western world has come to realize the historic value of the Ginkgo biloba as well as its biomedical values.

It is with this knowledge that U'mista has embarked on establishing an ethnobotanical garden of its own representing the traditional plants of the Kwakwaka'wakw district. The site was chosen in

*Continued on page 12*

*Continued from page 11*



*Devils Club - Oplopanax horridus - Ix'mi*  
*One of the many traditional plants featured in our*  
*Ethnobotanical Garden t the U'mista Cultural Centre.*

front of the Centre as a deterrent to vehicles parking so close to the U'mista building. The parking lot was hard and rocky for new roots to take hold. Earth was hauled in from elsewhere on the island to give substance for the new plants. The Namgis Band donated many hours of their manual labour and machinery to transport the raw materials.

In the first year twenty-three plants were dug in. The first year was a trial period to determine the fortitude of the plants in their new home. Garden compartments were created to allow for the diversification of plants from the different eco systems: 2 shade tolerant areas, a bog system, shrubs/bushes area, a sun tolerant base, and a sun tolerant section with acid soil.

Plants were either purchased from nurseries specializing in native B.C. plants or transplanted from the wild. Permission was obtained from local logging companies as CanFor, Interfor, McMillian Bloedel, and WFP. and Namgis Band to forage on their territories for the representative of plants species we wanted. Thus far we have 85% success rate with both potted plants from the nursery and wild transplants.

Yvonne Wilson took the job of finding volunteers, trucks and equipment, and has been a crucial support member of the garden project. Despite major accidental set backs such as having nearly all the

ethnobotanical plants "weeded" out last fall, Yvonne has made the necessary arrangements to get equipment and volunteers to re-establish the garden.

All the plants in the garden may be researched in our computer database, soon to be on line. The information provided will be the traditional uses of the plants with common name, scientific name, Kwak'wala and dialect name. The talking computer will give the audible names in Kwak'wala. Any new findings or pronunciation corrections of all the plants will be updated.

Feel free to come and volunteer, learn, or offer suggestions that will help to further the Ethnobotanical Garden Project.

**"Workshops in the new year by Ethnobotanist, Dr. Brian Compton and Dr. Alison McCutcheon will be announced."**

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# "Behind the Scenes"

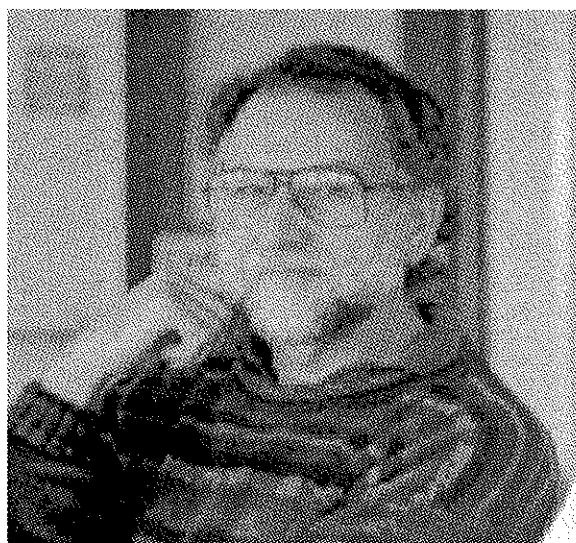
## Development of the Garden

By: Yvonne Wilson

The U'mista Cultural Society had decided that it would be beneficial to the community as a whole if an Ethnobotanical Garden was developed at the U'mista Cultural Centre. With this decision in place we had to develop a plan for the necessary arrangements. We first developed the "Wish List." It was referred to by this name since there was no funding available for this particular project. This list consisted of land for the garden, machinery, soil, rocks, plants, gardening tools, and a man made bog. The list seemed endless and almost impossible to fill. But, with an awesome crew of volunteers we managed to acquire the items on the "Wish List" one by one.

The majority of the accomplishments of the Ethnobiological Garden project would not have been possible without the assistance of those behind the scenes who have donated their time, equipment or manpower. This assistance came from many sources such as Girija Emery, who has been involved in the Ethnobiological Garden project from inception and has remained an active volunteer to this day. Her knowledge, enthusiasm and energy has made it a pleasure to work with her. Without her perseverance we could not have accomplished the tasks that we have. She has been a definite asset to the project. With the assistance of Girija we were able to acquire the expert advice of Dr. Oligvie, Curator of Botany at the Royal Museum of British Columbia, and Peter Kohler, Curator of B.C. Native Gardens of University of British Columbia Botanical Garden in regarding a possible garden layout and how it should be established. Aaron Glass provided his excellent art work for the map illustrating the garden layout. Ruth Whetton, a student, helped us enormously while gathering information for her studies. The Namgis First Nation Band was also very generous, donating the equipment needed such as the backhoe and driver, soil and rocks for the construction of the garden

and manpower from the crew of the Namgis First Nation Unemployment Fishing Incentive Program. Without the understanding and generous assistance of the Namgis Band crew, construction of the garden would have taken longer than anticipated. Gordon Twance Jr. was a definite asset to the development of the Ethnobotanical Garden Program. Without his volunteer help and growing expertise in the knowledge of transplanting we could not have acquired the amount of plants that have been put into the garden in the past two years. Gordon remains a very active volunteer in the Ethnobotanical Garden Project and is often seen checking up on the garden from time to time. When asked why he had spent so many hours on the garden he replied that he enjoys working with U'mista Cultural Centre and the knowledge his grandmother Mary Wadhams and his mother Christine Joseph/Twance have or had shared while he's been involved with the program was a great inspiration in his work on the garden. Tidi Nelson was also very



*Dr. Neville Lincoln assisted with information gathered for the Ethnobiology Project.*

*Continued on page 14*

*Continued from page 13*

inspirational with her involvement and knowledge of traditional plants and gardening techniques. Working with Girija, Tidi acquired the assistance of visiting students to help gather and transplant species such as Cow Parsnip, Stingy Nettles and Salal. We would also like to mention the following; Dr. Neville Lincoln, a linguist from the Simon Fraser University, has compiled a list of words used in Kwak'wala and its dialect. This exhaustive and comprehensive work has taken the better part of twenty-five years of research. Dr. Lincoln spent years cross referencing and confirming words with elders. We are very grateful to him for contributing several thousand "confirmed" words toward the ethnobiology project. Canadian Forest Products Ltd. (CanFor), Western Forest Products Ltd. (WFP), J & T Silviculture Operations, Sundown Market-Port

McNeill, John Nestman-Alert Bay, Norman Radsma-Port McNeill, Andy 'Sundance' Wilson-Fort Rupert, Audrey Wilson-Alert Bay, Joe (Baby Joe) Wilson-Nanaimo, and Norman Wong-Alert Bay, also contributed their invaluable time and services, to this particular project.

We at the U'mista Cultural Centre are very appreciative of the volunteered help we have received on the Ethnobiological Garden Project. Without the support and help of the volunteers and community the garden would not be as far along as it is. With each year, interest grows and so does involvement, with this the garden can only get better.

Once again on behalf of the U'mista Cultural Society, Gilakas'la to all those who made this project possible and we look forward to working with you next season, when the garden will bloom once more.

## Meet Dr. Compton U'mista's Ethnobiological Specialist

*By: Dr. Brian Compton*

I began my studies of traditional First Nation plant and animal knowledge and use 10 years ago in the Central and North Coast regions of British Columbia. My early work involved the Heiltsuk, Oweekeno and Henaaksiala, Haisla and Kitasoo peoples. During this time I had the great pleasure and privilege to work with many of the warm, generous and knowledgeable elders of those and other First Nation groups. Much of this work was incorporated into my research program as a graduated student in the Department of Botany at the University of British Columbia. In 1993 I received my doctorate in botany (specializing in ethnobotany) from UBC.

During my career as a student at UBC I was invited to teach several botany and ethnobotany courses to First Nations and other students at the First Nations House of Learning at UBC, Simon Fraser University, the Secwepemc Cultural Education Society/Simon

*Dr. Brian Compton, Ethnobiologist working in conjunction with the U'mista Cultural Society to gather information on plants and animals.*



Fraser University at Kamloops, and the North Coast Tribal Council Education Centre in Prince Rupert. These wonderful experiences encouraged me to concentrate my teaching efforts within the First Nations community by maintaining a focus on course work that is of direct interest and relevance especially to First Nations students.

Following my graduation, I was appointed as Honorary Research Associate in Department of Botany at UBC. I continued my career in education by teaching at UBC at the First Nations House of Learning at

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the university level and also in the Synala Honors Program. In addition, I present courses on botany and ethnobotany at the Coastal Mountain College of Healing Arts, Inc. in Vancouver (formerly the Wild Rose College of Natural Healing). I have also continued conducting ethnobiological research with elders of numerous First Nations communities throughout British Columbia.

Because much of my early research involved First Nations whose cultural and linguistic features are most closely related to those of the Kwakwaka'wakw, it became a dream of mine to eventually be able to work with the Kwakwaka'wakw. This dream has since been made possible through the individual and group efforts of many people within the Kwakwaka'wakw community.

Girija Emery provided the initial inspiration and suggestion for the Kwakwaka'wakw Ethnobiology Project and its related activities. Girija visited me at my home to share her vision regarding an ethnobiological garden in Alert Bay and asked if I would be interested in becoming involved with the Kwakwaka'wakw in some way related to ethnobiological matters. She was, and has remained, very influential and supportive in the early and continuing stages of the Ethnobotanical Garden and the Kwakwaka'wakw Ethnobiology Project at the U'mista Cultural Centre.

Following my introductory meeting with Girija, Linda Manz and her colleagues in the U'mista Cultural Society, the U'mista Cultural Centre invited me to participate in a project to document the traditional knowledge of Kwakwaka'wakw elders regarding plants and animals. Linda and her colleagues have been enormously supportive and helpful in all aspects of the Kwakwaka'wakw Ethnobiology Project.

Since February of 1995 I have had the opportunity to work with approximately 70 Kwakwaka'wakw elders residing in Alert Bay, Campbell River, Cape Mudge, Fort Rupert, Kingcome Inlet, Quatsino and Tsalgwadi (at Port Hardy). These elders have enthusiastically supported this project and graciously given of their time, energy and knowledge. Their participation has resulted

in documentation of a substantial amount of new information and the clarification and correction of much previously documented information regarding Kwakwaka'wakw ethnobiology.

Numerous elders coordinators, community action coordinators, and other band representatives throughout Kwakwaka'wakw territory have also contributed greatly to the success of this project through their support and by facilitating research activities with elders in the previously named Kwakwaka'wakw communities.

Two notable products of Kwakwaka'wakw Ethnobiology Project will be a photographic exhibit and a literacy manual for curriculum use at the fifth and sixth grade school levels. The exhibit and manual will feature a sampling of approximately 100 of the most important or otherwise notable species of plants and animals from the Kwakwaka'wakw perspective. The exhibit and manual will include photographs of these species along with their identifications in Kwakwaka, English, and scientific terms. Also included will be a brief species descriptions and details of the cultural roles of those species in Kwakwaka'wakw culture.

To date, the Kwakwaka'wakw Ethnobiology Project contributors have documented and assembled a significant portion of the detailed ethnobiological knowledge of past and contemporary Kwakwaka'wakw elders. Through those efforts we have sought to pay respect and tribute to those traditional teachings as well as to make that information available for the appreciation and use by the younger and future generations of Kwakwaka'wakw people.

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# Kwakwaka'wakw Traditional Plant Foods

By: Yvonne Wilson

Early Kwakwaka'wakw lived along the coast and relied heavily on marine life, but used any available resources from the lands and forests as well. They developed an intimate knowledge of plants and their uses, gained from generations of observation and practice. Although early Kwakwaka'wakw were often associated with the lifestyles of fishing, shellfish gathering and hunting marine mammals, plants were integral to their cultural and daily lives. Plants were crucial to the survival of the Kwakwaka'wakw, they provided diverse foods, ranging from berries to the inner bark of the tree, but many species were also sources of materials required for medicines, housing, fishing and hunting technologies. In the traditional diet of the Kwakwaka'wakw, plant foods contributed both diversity and essential nutrients, supplementing the fish, seafood, birds and game that made up the bulk of most meals. In all 50 different species of plants were used as foods, beverages or traditional flavour-



*Kwakwaka'wakw woman digging roots. Edward Curtis photograph, no date.*

ings. These included fruits (fleshy berries), green vegetables (shoots and leaves), roots vegetables (bulbs, corns, tubers, rhizomes and true roots), marine plants (algae or seaweed) and the inner bark of several tree species.

In general the Kwakwaka'wakw in our region occupied permanent villages during the winter, mostly along the

shorelines and waterways of the region. During the growing season, families left the villages to travel on seasonal rounds, allowing them to harvest and process the foods they needed to sustain them through the year. Plant foods played a major role in this living pattern. In the early spring the Kwakwaka'wakw would gather the sweet,

tender young shoots and greens of plant. Species such as cow-parsnip, fireweed, thimbleberry and salmonberry were harvested. They provided much needed vitamins and were often gathered in large quantities. In spring when the sap starts running the cambium and inner bark of several species of trees such as western hemlock, Sitka spruce and red alder were obtained. This procedure was done by peeling off outer bark and scraping the edible part from the exposed wood or the inside of the sheets of bark. The western red cedar was regarded as sacred and central to many important ceremonies. Therefore, red cedar bark was also gathered during this season by the same technique. The inner bark was used for many purposes such as clothing, rope and baskets. The baskets were used for gathering, preparing, cooking and storing many of our foods.

In May and early June a wide variety of fruits begin to ripen in succes-

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sion and are harvested. Salmonberries and wild strawberries, followed by red elderberries, huckleberries, blueberries, blackberries, soapberries and thimbleberries, then gooseberries, currants and salal, and finally, in late summer and fall, Pacific crab apples, highbush-cranberries were harvested. Berries were not only eaten in season, they were preserved for use later in the year. This required a combination process of cooking and drying the berries. The berries were placed into boxes or other cooking vessels brought to a boil with red hot rocks and cooked to a jam-like consistency. The mixture would then be poured into frames of skunk-cabbage leaves and dried into cakes. In the warm weather, berries were dried individually like raisins. Tartar fruit like high-bush cranberries were often stored in boxes underwater and sometimes mixed with oolichan oil. With time as they become softer and sweeter, they would be taken out and eaten during the winter months.

Root vegetables were an important staple for the Kwakwaka'wakw. These vegetables included the

edible bulbs of the lily-family plants such as northern riceroot and the nodding onion; tubers of cattail; rootstocks of spiny woodfern; rhizomes of springbank clover and bracken fern; and roots of cinquefoil and lupines and others.

The root vegetables were generally dug after the growing season, when the leaves of the plants had started to die. For the lily family, this would be done in mid-summer while the seed stalks were still visible to aid in finding the bulbs. For other root vegetables, fall through winter and early spring was considered the best gathering times. Most root vegetables were cooked in underground pits before being dried for the winter. This ingenious technique of cooking offered the opportunity to process large quantities of food. The procedure was done by digging a pit and lighting a hot fire in the bottom. Dense, round, fist sized rocks were heated in the fire until they were red-hot; the rocks were then spread around the bottom of the pit and covered with a layer of grass, leaves or branches. The food to be cooked was placed in the pit in layers


and interspersed with fern fronds or other vegetation. Finally, more leaves were piled on top, water was poured through channels created by withdrawing posts which had been set into the pit, and the pit was covered with a large mat and sealed with sand or dirt. The food was left to cook for periods ranging from overnight to more than 24 hours, being steamed, baked and smoked. When the pit was opened, the food was ready to eat or to spread out on mats to dry. Dried food, if kept in a warm, well ventilated place would keep through the winter. It was soaked in water overnight to rehydrate it before being served. Most plant foods were eaten with oil of some type, usually from oolichans, or from marine mammals. More recently, sugar or molasses was added to many foods.

Although the Kwakwaka'wakw did not domesticate plants, they

certainly managed and enhanced the production of roots and berries. Selective harvesting, burning of individual bushes and patches of certain plants, and the ownership and stewardship of particularly productive patches of "roots," and such as camas, springbank clover, and Pacific silverweed and fruits, such as Pacific crab apple, highbush-cranberry and salal all served to enhance food production.

Today, few people eat wild root vegetables or tree cambium tissue, but berries are still harvested and extensively used along our coast. Although they are used less frequently than in former years, plant foods are nevertheless highly valued and appreciated, especially by our elders. Several important health promotion programs have highlighted traditional foods as low-cost, nutritious alternatives to modern, processed foods.

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# Scientific Research

By: *Girija Emery*

Plants have been long been a source of medicines. Today in Europe and North America almost 25 percent of the active components of currently prescribed medicines are derived from plants. Interest in medicinal plants has grown a tremendously over the past 30 years. Including the use of herbal products as natural cosmetics, self medication by the general public and scientific biological investigation of plants for their effects in human beings

Ethnopharmacology is the scientific study of plants used by cultural groups for medicinal purposes. As a discipline it is relatively new science. While research programs have focused on flowery plant species of tropical rainforest, North America flora also contains a large number of medicinal plants. These have had little attention until recently, with few screenings of North American medicinal plants. So it is with great excitement that I can share, in this newsletter, some results of the first ever screening of British Columbia medicinal plants. Dr. Alison R. McCutcheon was very helpful and generous in forwarding the literature she and her colleagues have published in *The Journal of Ethnopharmacology*, from 1992 to 1995. Their research was conducted at U.B.C. through the department of Botany and Microbiology.

The published papers stated that one hundred methanolic plant extracts, 96 of which had documented medicinal uses by B.C. Native peoples were screened for antibiotic, antiviral and antifungal activity. Of great interest was that ninety-five percent of the plants categorized as potential antibiotics based on their ethnobotanical usage were found to exhibit significant antibiotic activity. Extracts with the greatest fungal inhibition were prepared from *Alnus rubra* catkins (Red alder catkins). Twelve extracts were found to have antiviral activity at the non-cyto toxic concentrations tested. Extracts of *Oplopanax horridus* (Devils Club), *Rosa motkana* (Nootka Rose) and *Amelanchier alnifolia* (Saskatoon bush) are examples of the plants used for this antiviral screening.

More scientific research is presently being conducted on other plants. Samples of algae were harvested in the late summer of 1995 from Alert Bay, Cormorant Island. Many seaweeds are proving to have significant biomedical potential. This is due to higher concentration of long-chain Omega-3 polyunsaturated fatty acids found in almost all groups of algae but not found very abundantly in the rest of the plant kingdom.

Some of these long-chain Omega-3 polyunsaturated are essential for muscle development and are most abundant in the grey matter of the brain and parts of the retina. Polyunsaturated fatty acid also protect against ischemic and heart disease. We are looking forward to receiving the results of this current research of algae.

Despite botanical research for biomedical advancements, we cannot overlook an important scientific research project going in Alert Bay for the past 22 years. Wild Pacific Pink Salmon, (*Oncorhynchus gorbuse*) has been the focus of several world renowned scientist here on Cormorant Island.

Salmon produce a hormone labeled Calcitonin. This hormone was discovered by Canadian biochemist, Dr. Harold Copp of U.B.C. This discovery took place 30 years ago.

Dr. Gerard Milhaud, one of the team scientists from France who has been studying the Pacific Salmon's hormone, went on to develop medical benefits of calcitonin in the treatment of osteoporosis. Calcitonin protects the skeleton, regulates the level of calcium in the blood, combats bone thinning disease and is the second most commonly used hormonal therapy next to insulin in 80 countries-not including Canada!

Calcitonin is now synthesized but research continues, right here in Alert Bay, to understand how important certain fish such as the wild Pacific Salmon are to the maintenance of a healthy and balanced diet.

# ADVERTISEMENTS & ANNOUNCEMENTS

## Gwawina Dance Group Gives Thanks.

*By: Yvonne Wilson-Dance Group Coordinator*

Another tourist season has come and gone for Alert Bay and the traditional dance performances of the Gwawina Dance Group. The group was developed three years ago by a number of youths who represent various villages of the Kwakwaka'wakw. The group had taken on the name of a dance group that used to perform in Alert Bay for tourists in the 1960's and 70's. The original group was developed to share and educate visitors about our beautiful culture and ceremonies. We have since lost many of the original people who formed the group through the North American Native Arts and Crafts Society. When the youth decided to continue the work of our elders and contacted the remaining elders for permission, the elders were very pleased to see that the youth were interested in reviving their concept. With the elders permission and assistance the program was developed.

We, the group, would like to thank

the many people who have supported the dance group; U'mista Cultural Society for their continued support and sponsorship and the U'mista Cultural Centre staff for organizing the bookings for the group; Donny Alfred for the two Peace Dance Fronlets, which he made for the kids, knowing there was no budget in the program for the art work; and William (Wah) Wasden for his expertise in the culture and dramatics. Our biggest thanks goes the elders and families that gave us the permission that we needed to perform the songs and dances. We would also like to thank the community of Alert Bay for their support, the Tourist Info Centre for promoting and directing people to the performances. The U'mista Cultural Society would especially like to thank Michael (Mik) Sedgemore for the many hours he volunteered to act as the janitor for the Big House during the tourist season of 96. Mik has been an active volunteer of the U'mista for many years donating



*Ronnie McKinney performs the Madam, the ability to fly, is re-enacted in this dance.*

both his time and jewellery for our fundraising efforts. Our continued success and performances could not have been possible without all your assistance. We look forward to working with all of you during the 1997 season. **Gilakas'la.**



*Ron McKinney Jr. opens the performance with the Hamatsa-Cannibal Dance*



*Yaxwi'mił - The Ladies are showing their respect to the Hamatsa. Left to right: Lauren Smith, Alishia Souch DeAnna Twance, Cara Isaac and Dorothy (PeeWee) Alfred.*



# GIFT SHOP NEWS

In general the Gift shop was a busy spot in the U'mista Cultural Centre this past summer. We were lucky to have had the help of Lillian Hunt as Gift Shop Clerk for this time.

An extra busy corner was the book department. Some of our new titles are: **"Indians at Work" by Rolf Knight**. An evaluation of B.C. Native history focusing on long neglected and misunderstood aspects of their cultures and economies.

**"Totem Poles and Tea" by Hughina Bowden**. This is a recollection of a teacher/nurse in Village Island in the mid-1930's.

**"Totem Poles" by Pat Kramer**. An excellent guide to BC's totem poles - history, ceremonies, identification. There are over 100 color photos included.

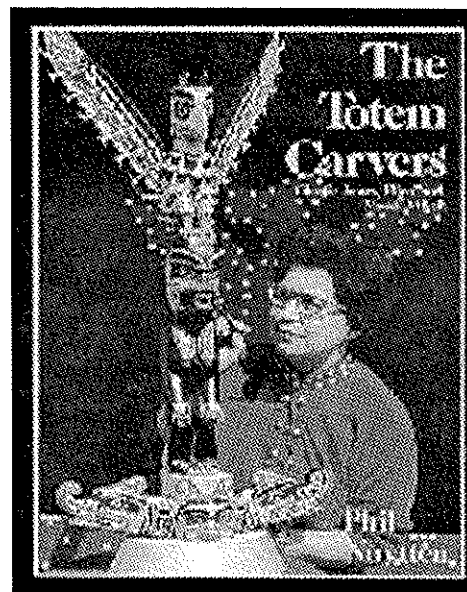
We have a good inventory of the ever popular **"Chiefly Feasts"** in paperback at \$35.00 each and **"Totem Carvers" by Phil Nuytten** for \$45.00. "Totem Carvers" is about the life and times of 3 famous Kwakiutl artists: Charlie James, Mungo Martin and Ellen Neel. This book is very interesting for its' early photos and Dr. Nuytten's association with Alert Bay.

We are ordering books frequently so watch for more titles before Christmas for your gift giving. Our selection of children's books will be added to as well. If there is a

special title you are having trouble finding, please let us know. Maybe we can help you find it.

A new inventory item for us this year was the singing tape by William (Wah) Wasden Jr. This tape includes a number of Wah's favorite traditional Kwakwala songs. If we were to record all of Wah's favorite songs we could probably have a 24 volume tape edition. Come and ask for the Songs by Wah for \$10.00.

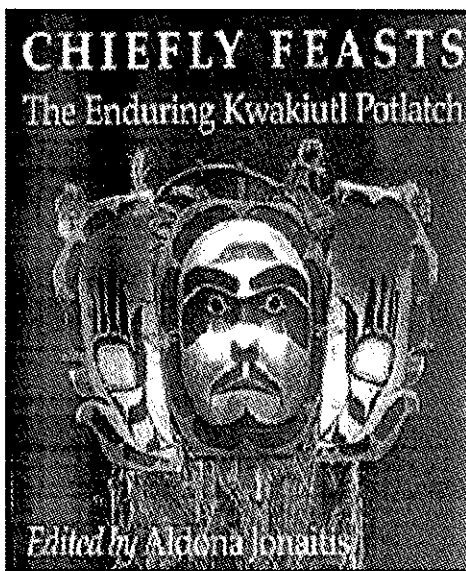
As always, the jewelry department remains the favorite of many shoppers. Along with our regular artists such as John Lancaster, Don Lancaster, Frank Nelson, Mike Sedgemore and Norman Seaweed we have been able to add a few new names. Some of these new names are Harold Alfred, Paddy Seaweed and James Taylor. They have rounded out our selection quite nicely.



The wood carvings were appreciated by our visitors. It is interesting knowing where they are all going to end up and we try to keep the artists informed of where their works of art go. We have actually had phone calls from far away places to special order pieces they saw here at the U'mista.

*Watch for our CHRISTMAS FLYER coming out in early November '96.*

*That special gift you are searching for may be in it.*





U'mista Cultural Society  
**Canadian Membership Form**

Do you have Band Membership or can you trace ancestry to a Band member of Kwakwaka'wakw? Yes / No

If yes, give Band Name and Number:

(\*\*If Band Number completed, G.S.T. is not applicable\*\*)

**INDIVIDUAL MEMBERSHIP**

Annual Fee: \$ 15.00

(Add \$1.05 G.S.T. if applicable)

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ Province: \_\_\_\_\_  
Country: \_\_\_\_\_ Postal Code: \_\_\_\_\_  
Res Phone: \_\_\_\_\_ Bus. Phone: \_\_\_\_\_

**FAMILY MEMBERSHIP**

Annual Fee: \$25.00

(Add \$ 1.75 G.S.T. if applicable)

(May include up to two adults and children under 19 years of age.)

Name: (Adult #1) \_\_\_\_\_  
Mailing Address: \_\_\_\_\_  
City: \_\_\_\_\_ Province: \_\_\_\_\_  
Country: \_\_\_\_\_ Postal Code: \_\_\_\_\_  
Res Phone: \_\_\_\_\_ Bus. Phone: \_\_\_\_\_

Name (Adult #2):

Children Names: Birthdate (YY/MM/DD)  
Name: \_\_\_\_\_ D.O.B. \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_  
Name: \_\_\_\_\_ D.O.B. \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_  
Name: \_\_\_\_\_ D.O.B. \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_  
Name: \_\_\_\_\_ D.O.B. \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_  
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U'mista Cultural Society  
**International Membership Form**

**INDIVIDUAL MEMBERSHIP**

Annual Fee: \$ 25.00 + \$1.75 (GST) = \$26.75

(Payable in Canadian Funds, Cheque or Money Order to the U'mista Cultural Centre)

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Country: \_\_\_\_\_ Postal Code: \_\_\_\_\_  
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**FAMILY MEMBERSHIP**

Annual Fee: \$35.00 + \$2.45 (GST) = \$37.45

May include up to two adults and children up to 19 years of age.

(Payable in Canadian Funds, Cheque or Money Order to the U'mista Cultural Centre)

Name: (Adult #1) \_\_\_\_\_  
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Country: \_\_\_\_\_ Postal Code: \_\_\_\_\_  
Res Phone: \_\_\_\_\_ Bus. Phone: \_\_\_\_\_

Name (Adult #2): \_\_\_\_\_

Children Names:	Birthdate (YY/MM/DD)
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____

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### U'mista Cultural Society

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### The Last Word is Yours!

Do you have any suggestions for future newsletter items?

Or suggestions for activities or events you would like to see at the U'mista Cultural Centre?

Please write to us with your ideas and we will look into it.

Please include your name and your phone number so we can contact you.

Send your suggestions to:

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Or

E-Mail us at: [umista@north.island.net](mailto:umista@north.island.net)

Or drop in and see us!

## U'mista Needs You!

Can you spare a few hours to do some volunteer work for U'mista? We will be needing your help for a variety of things at different times. For example, volunteers are needed to:

- Help out with the newsletter
- Preparing the newsletter for mailing
- Help with tours through the centre
- Help put up and take down exhibits
- Do minor construction projects
- Provide transportation for elders to U'mista activities
- Help out with other miscellaneous things that may arise from time to time.

If you are interested, please fill out the form to the right and mail to us or bring it down to the centre, you will be contacted when your services are required.

Yes! I am interested in volunteering my services.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone:(H): \_\_\_\_\_ (W): \_\_\_\_\_

I would be willing to help out with:

\_\_\_\_\_

- |                    |                    |
|--------------------|--------------------|
| Newsletter         | Transportation     |
| Museum Tours       | Exhibit Assistance |
| Minor Construction | Other              |

Return to:

U'MISTA  
CULTURAL  
CENTRE  
P.O. BOX 253  
ALERT BAY, BC  
V0N 1A0

**U'mista Cultural Centre**

**Regular Hours:**

Monday to Friday  
9:00am - 5:00pm

**Extended Summer Hours:**

Saturday, Sundays and Holidays  
9:00am - 6:00pm

P.O. Box 253  
Alert Bay, BC  
Canada V0N 1A0

Phone: 1-250-974-5403  
Fax: 1-250-974-5499  
E-Mail: [umista@island.net](mailto:umista@island.net)

PLU #  
55.00  
\$3.00 each