

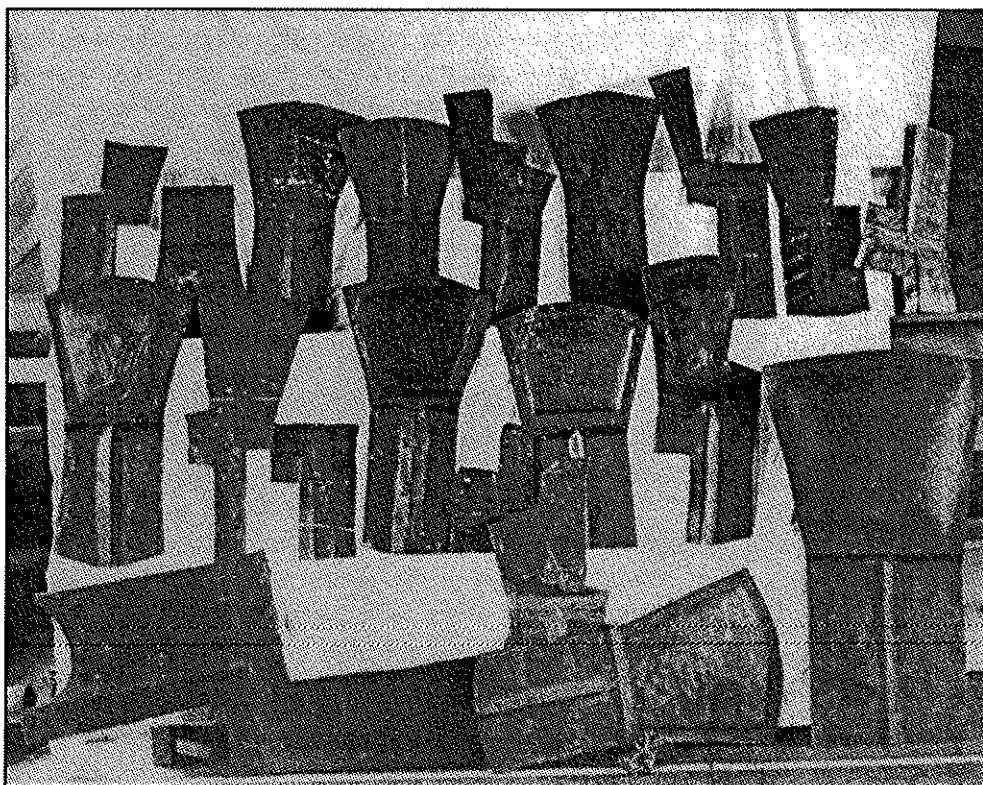


U'mista News



February/March 1996

CONFISCATION - AN INCIDENT IN HISTORY



**"May 14, 1923.
Inventory and
evaluation of the
Potlatch paraphernalia
surrendered and
shipped to Ottawa;
Anthropologist, Edward
Sapir appraised the
Potlatch paraphernalia
at a value of
\$1,415.00"**

*Coppers on display at the Parish
Hall in Alert Bay, 1922.
Photo Courtesy of Royal British
Columbia Museum PN 12194*

In the 1870's, two coastal entrepreneurs leased and pre-empted land on Cormorant Island for a fish saltery. They induced the 'Namgis First Nation (Nimpkish Band) to move from their traditional village site on the Nimpkish River (Xwalkw) to Alert Bay ('Yalis) to provide a source of labor for the saltery. Missionary Rev. Alfred Hall arrived and for the Indian's spiritual needs, built a church, for their educational needs, a school was built and for their further integration into the labor force, a saw mill. Land, commerce, church, education and with the arrival in the 1880's of an Indian agent, the final element-government administration was added. As colonization had "progressed", the potlatch had changed as well. But as long as the potlatch continued, the civilizing mission of these forces was ineffectual. Their purpose was undermined, their authority threatened. The

government may not have understood what the potlatch was, but knew very well that it stood for the intactness of an Indian culture. For different reasons, both whites and Indians agreed on one thing - the potlatch was the essence of Kwakwaka'wakw culture. The opponents of the potlatch could only see the custom as a wasteful, immoral and heathen practice, an impediment in the road of progress. In 1883, pressure on the Federal Government by church and civil servants led to a proclamation being issued, followed by legislation a year later on April 19, 1884 which amended the Indian Act to make engaging in the Potlatch a misdemeanor. The original law read:

"Every Indian or other person who engages in or

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voluntarily surrender all their potlatch property. Halliday adjourned court for a month, pending acceptance of Sgt. Angerman's terms. Of those convicted of offenses, twenty-two were given suspended sentences and the others that did not agree were given two month terms for the first offenders and three months for second offenders in Oakalla Prison near Vancouver. In all twenty two went to Oakalla Prison in April 1922.

The surrendered potlatch regalia and coppers from those accepting the agreement were gathered in Halliday's woodshed, then moved to the parish hall at Alert Bay. For awhile, the goods were put on display there, and admission was charged. They numbered over 450 items, including twenty coppers, scores of hamat'sa whistles and dozens of masks. Halliday was directed to ship the material to the National Museum in Ottawa, but was delayed for several months. In the meantime, George Heye, founder of the New York's Museum of the American Indian, called in and wanted to buy "a considerable amount of the stuff." Halliday feeling that Heye's prices were exceptionally good sold him thirty-three pieces for \$291, an action which angered Ottawa.

The greater part of the collection was crated and shipped back east to Ottawa where museum anthropologist Edward Sapir appraised it at a value of \$1,456, without the coppers. Checks were sent to Halliday to be given to the former owners. No compensation was paid for the coppers. The collection was

then divided between the Victoria Memorial Museum, later the National Museum of Man and now the Canadian Museum of Civilization in Ottawa and the Royal Ontario Museum in Toronto. Duncan Campbell Scott selected some of the pieces for his private collection. A few of the pieces ended up in the private collection of Sgt. Donald Angerman, later donated by B.E. Angerman in 1926 to the National Museum of the American Indian. In a letter dated October 9, 1922, to the curator of the Victoria Memorial Museum, Scott stated: "It is understood, of course, that these curios are to remain the property of the Dept. of Indian Affairs although housed in the Victoria Memorial Museum."

In the mid 70's, the Board of Trustees of the National Museums Corporation agreed to return that part of the Potlatch Collection held by the National Museum of Man. The Royal Ontario Museum (ROM) was next to return those treasures which they held. Although the masks and regalia rightfully belonged to the Kwakwaka'wakw it was not until 1988 that ROM complied and returned their portion of the Potlatch Collection to the respective Cultural Centres, the U'mista Cultural Society and the Nuyumbalees Society. This included the 20 coppers and/or copper pieces that were in the National Museum of Canada.

When the Indian Act was revised in 1951, Section 149 was simply deleted. In 1952 the first public potlatch was in Victoria, B.C., hosted by Mungo Martin.

Rene Smith Bursary Fund

Five Hundred Dollars (\$500.00) Bursary

CRITERIA:

1. Applicant shall be a descendant of the Kwakwaka'wakw.
2. Applicant shall be a person having the required qualification or prerequisites necessary to enter a nursing or medical related training program.
3. Applicant shall be a person enrolled or enrolling in a nursing or medical related post secondary school course.
4. Applicant shall provide a transcript of their most recent education marks or in the case of a graduating Secondary School student their grade eleven marks and most recent grade twelve report card.
5. Additional selection criteria, which will be taken into consideration:
 - Academic achievement
 - Financial need
 - Any related volunteer work
 - Any previous proven interest in the medical field
6. An outline of the applicant's career and educational goals and information covering items 1 to 5 shall be submitted in writing to the Selection Committee.
7. Selection of the Bursary recipient will be made by a Committee of the U'mista Board of Directors.
8. The Bursary recipient may be allotted at the discretion of the Committee.
9. Applications must be received by May 30th of each year.
10. The recipients will forfeit the Bursary if registration and acceptance in an institution of higher learning is not completed within fifteen (5) months of being awarded the Bursary.
11. Submit to:

Rene Smith Bursary Fund
U'mista Cultural Centre
P.O. Box 253, Alert Bay BC,
V0N 1A0

Well its Newsletter time again and it goes without mentioning that we have been extremely busy at the Centre. We have year end sneaking up on us and Spring is approaching.

As the Cultural Coordinator, I have planned on repeating many of the activities that we did last year such as, Cedar Bark Stripping, and the popular Cedar Weaving Workshops, which will consist of basketry and construction of traditional regalia. We have started our traditional Singing and Dance Classes on Thursday evenings, from 6:30 until 9:30. We are also starting a Legend Performance Night in March. During this activity, the group will develop a Production Troupe and perform a legend. There is an abundance of talented youth in the community that could benefit from this type of activity. The Kwakwaka'wakw are well known not only for their dramatic story telling, but also their enjoyment of listening to a good story. This will allow them the opportunity to explore the World of the Kwakwaka'wakw Legends.

Cultural Update



Yvonne Wilson
**Cultural Coordinator/
Newsletter Editor**

I would like to take this time to thank the many people who HELP make the U'mista Cultural Centre such an ongoing success. These are the many volunteers who give their time and energy to the Centre unconditionally. Without your support, we at the U'mista could not be as successful in helping the many people daily to discover their culture.

We would like to thank the many of you that have supported the U'mista Cultural Centre's Tuesday Night Bingo. We had an exceptional turn out for the \$1500.00 Bingo on February 20 and March 19, 1996. The BIG, BIG BINGO was such a success that we are holding another \$1500.00 Bingo on April 30th, 1996. We are going to raffle off Three (3) chances to play at the \$1500.00 Bingo on us. For the next

month we will be selling raffle tickets for Three (3) \$1500.00 Bingo Packages valued at \$44.00, ticket costs is 3 for \$1.00 The package will include a 9-Up Book, Two (2) each of the Early Bird Game, (2) \$500.00 Jackpot, (2) Bonanza, (2) 1/2 Time Special (Winner Takes All), (2) Sizzlers, and the (2) \$1,000.00 Jackpot plus (1) Late Night Game Booklet. The raffle will be drawn April 23, 1996 at the Tuesday Night Bingo. See ya , Tuesday Night and Good Luck. All proceeds from Bingo and fund raising are going to the U'mista Building Expansion Project. We at the U'mista would like to thank you again for your continued support and GOOD LUCK!!!

If you have any ideas or a cultural activity that we have yet to offer or haven't offered in awhile, please feel free to call me, Yvonne, or drop in for coffee at the U'mista (250) 974-5403 and I'll be more than happy to listen to your suggestion. Take care until the next issue. *Gilakas'la.*

Missing in Action

Linda Manz
Administrative Director



Have you seen this woman?

Linda Has Gone on a well earned and deserved holiday for three weeks.

Have a good time, where ever you are!

**YOUR ADVERTISEMENT CAN BE INCLUDED HERE
FOR WORLDWIDE DISTRIBUTION AT A MOST
REASONABLE RATE.**

**CALL YVONNE AT (250) 974-5403 TO RESERVE
YOUR SPACE FOR OUR NEXT ISSUE!**

Since our last issue we have been busy cataloging slides and photographs from the U'mista Cultural Centre's expansive collection of archival materials. With the help of Cecilia and Tommy, we have completed over four thousand slides and twenty-five hundred photographs. Without their assistance I'm sure we would never have accomplished this amount. The new exhibit cases have been installed in Gallery three and we are currently working on two more cases for the fourth Gallery. We will be moving the Maori and Ainu displays into the newest cases and our own materials will be displayed in the third ramp case.

If you've been in our backroom lately you have undoubtedly noticed

Collections Update

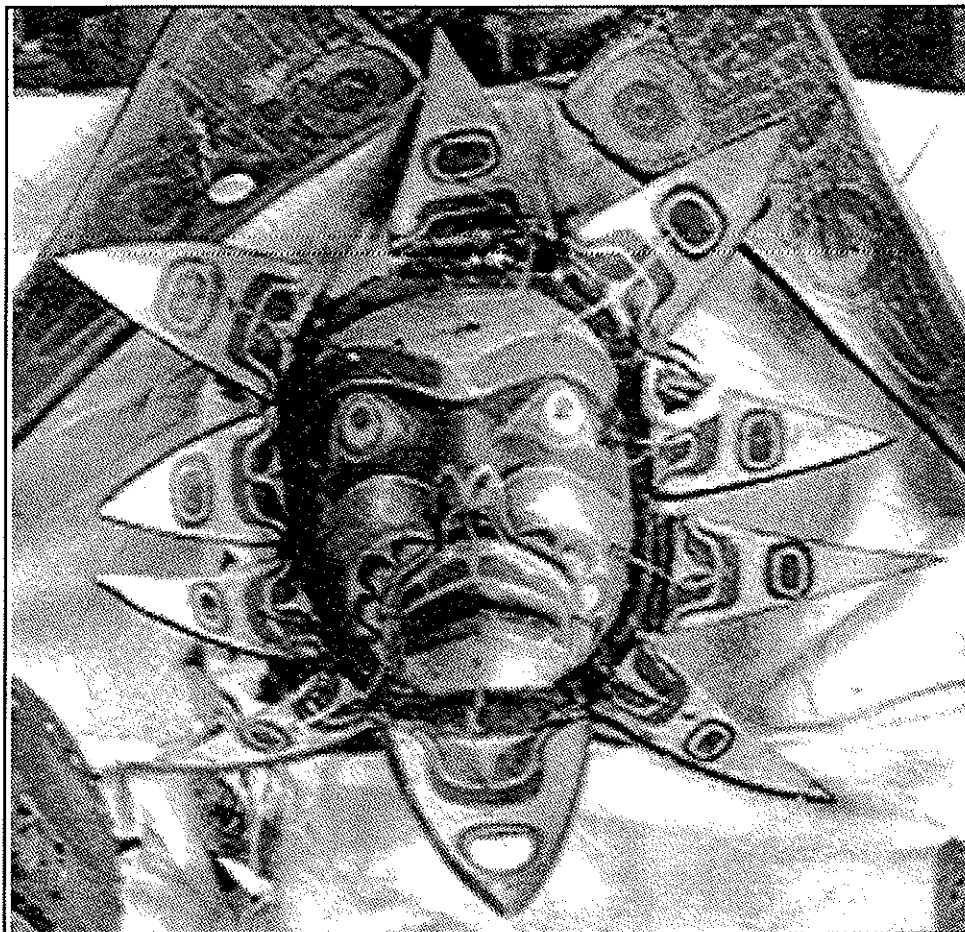


*Juanita Pasco
Collections Manager*

that we have relocated our loan videos. This is due to the number of videos which have been removed from the building without being signed out. Unfortunately we are having the same problem with the library books. If this problem continues we may be forced to relocate the library to a secure area of the building. We want our resources to be available to our members and we only ask that policy be followed as to the use of these resources. Should you have any of the mentioned items, please return them to the U'mista Cultural Centre.

By researching the photographs taken in 1922 by Vivian Lord and William Halliday of the confiscated Potlatch regalia and the photos sent to us by the NMAI, we have been able to identify approximately 17 pieces which Indian Agent Halliday sold to a private collector, Mr. George Heye of New York. The identified regalia comes from Cape Mudge and Alert Bay collectively. I am also trying to follow up on pieces which appear to have never been returned. If so, then the whereabouts of these pieces is still unknown. The transformation mask at the British Museum in England may prove to be the most difficult piece to repatriate yet.

The photograph on the left was taken in 1922 when the confiscated regalia was gathered up and photographed by Halliday and Lord at the Parish Hall. The transformation mask in the centre is the piece which is now in the British Museum, if you would like to write to the British Museum to voice your concerns about our mask we have included the address of the director: Dr. R.G.W. Anderson, Director, The British Museum, 6 Burlington Gardens, LONDON W1X 2EX. If you choose to do so, please send us a copy of your correspondence and the reply. *Gilakas'la.*



Photograph courtesy of Royal British Columbia Museum detail PN 11636

COPPERS

Chiefly Feast - The Enduring Kwakiutl Potlatch.

Edited by Aldona Jonaitis

The particular history of a copper, if it could be recalled by living people, might serve to document some of the most important events and transactions engaged in during the life of its owner and perhaps his or her descendants as well. The copper still plays a significant role in the life of the contemporary Kwakiutl. But, the rivalries played out through these works of art may not be as fierce as those of the past.

The most central symbol of wealth, power and prestige is the copper, a shield-shaped plate of beaten copper that usually has a painted or engraved representation of a crest animal on its surface. Contemporary coppers as well as older ones frequently bear animal names - Sea Lion, Beaver Face, Bear Face - probably referring to the crest of their original owners. Other names, such as All-Other-Coppers-Are-Ashamed-to-Look-at-It, Making-the-House-Empty-of-Blankets, and About-Whose-Possession-All-Are-Quarreling, were named in connection with economic transactions that involved that copper (Boas 1897:344). This section on wealth includes not only these plates, but also carvings of individuals holding these artifacts as well as posing the most formidable challenge, namely, "breaking" a copper.

To break a copper, the chief cuts off a section of this precious possession and hands it, in a gesture of retaliation, to a rival whom he believed had insulted his family. The recipient had to reciprocate at a larger potlatch to avoid losing face. A chief might break a copper, destroying the integrity of the crest design. He would then offer the broken piece to his rival, who then had to break a copper of equal or higher value. A rival unable to do so would be humiliated before the community. In an even grander gesture, chiefs have thrown the pieces or even the entire copper into the sea.

When our Big House protocol originally were established, the elders stipulated that there shall be no Coppers broken in the Big House at Alert Bay. The breaking of coppers is not permitted at all within the ceremonial Big House at Alert Bay, because it would be considered a hostile act compared to "wishing someone dead" (Gloria Webster: personal communication, 1990).

Potlatch goods consisted of dressed hides (elk and deer), cedar bark blankets, and a copper. In earlier generations of other family histories, potlatch goods also included blankets

made of the skins of the sea otter, minks, martens and other fur bearers, as well as cedar bark blankets, coppers and slaves. Then Codere (1950) has shown the family histories and how a change occurred soon after the move to Fort Rupert. Potlatch goods become largely Hudson's Bay Company woolen blankets (called "Fog Surfaces"), first in tens, then hundreds and finally - occasionally- thousands. Slavery was no longer practiced, so slaves were no longer given at potlatches. Coppers were still very much in use, their values measured in blankets. From other sources we know that the blankets themselves were given a value in Canadian dollars, which ultimately became acceptable gifts.

The repayment of the bride price was perhaps the most important source of wealth for a major potlatch, often financed by the sale of a copper. Another way of increasing ones wealth for a potlatch through financial transaction was to buy a copper and then sell it at profit, coppers often doubling in value at each sale. In this transaction the buyer of the copper often had to call in the loans he had made in order to pay for it. If any of the buyer's debtors could not pay, the seller of the copper (the prospective potlatcher) could advance them the gifts they were entitled to receive at his potlatch. The debtor of the buyer could then pay off their debts and forgo their potlatch gifts. The seller kept track of these advances, not only so he would know to whom he could say "You've already received your gift" at his potlatch, but because these advances were treated as loans to the buyer and required him to pass them on to the seller with 100 per cent interest.

The wealth exchange in connection with the contemporary coppers is now in the form of cash, not blankets. Nonetheless, values such as the prestige of the family and the proper use of a copper in ceremony have been maintained

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HISTORY OF THE CONFISCATED COPPERS

Information Gathered By George Hunt For the National Museum of Man

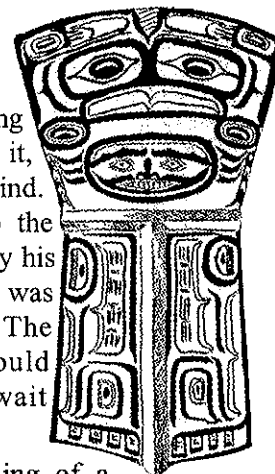
STORY OF THE SECOND COPPER WHICH CAME FROM HEAVEN

There once was a boy who had lost his father and his mother, only his mother's brother, the chief of this village remained. One day the chief was purifying himself by drinking a decoction of devils-club. He did so repeatedly because he intended to give away property to all the different tribes. One evening the chief went down to the beach, there he sat down crying, and he looked up into the sky. Behold, fire came down from the sky like a shooting star. It came right down a tree, standing behind the house of the chief. A branch was standing out from the tree, the fire came down to it and hung on the end of the branch. The chief saw it.

The chief went up to the house and sent for his people. When they entered, he said: "A copper is hanging in the branch of a tree. The young people shall go and knock it down. If one of you young men hit it, he shall marry my daughter." Early the next morning they went up behind the house of the chief. The wise old man also went to look. The young men took stones and threw all day long until their hands were quite sore, then they stopped for a while and ate. They went up again and tried to knock the copper down, but they did not succeed, it grew dark.

The Poor Little Boy went down to the beach in front of the house and sat down near a canoe where he urinated. He saw a man approaching, who asked: "what are the people talking about?" The boy replied, a copper hangs on a tree and the people tried to knock it down. but they did not succeed. Go on and try and hit it yourself, said the man. He picked up a stone and gave it to the boy, he picked up another stone and gave it to him and still another one and gave it to him. Then he said, you shall knock it down, take this first white stone, then this black stone, then this blue stone, and finally this one. The Poor Little Boy took them and then the man said, Do Not show these stones to the people. On the following morning, the people went again and began to throw. The Poor Little Boy went with them and said he would like to throw too. The young men rose and pushed him, but the wise man stopped them and said, let him throw too. The young men sat down, the poor little boy rose and took a stone. He swung it in his hand so that it whistled. It whistled four times, then he let it go. He almost hit the copper, he threw again and almost hit it. He threw the black stone first, then the white one, then the blue one, he almost struck it. Finally he threw the red stone, it hit the copper right on

the end and it fell down. All the young men ran up to it everyone claiming it, but the poor little boy did not mind. They took it and ran with it into the house of the chief intending to marry his daughter. But he who had hit it, was standing behind all these liars. The chief had not decided who would marry his daughter. He said to wait awhile.



When it was evening the growling of a white bear was heard behind the house of the chief. The chief said: "Whoever kills the white bear shall marry my daughter." Then all the young men rose and ran out very suddenly, because the chief said, whoever kills the white bear will marry my daughter. The young men did not sleep because they wanted to pursue the white bear in the evening. The Poor Little Boy again went down to the beach. He sat down there and again a person approached him who asked, what are the people here talking about? The Poor Little Boy replied, last evening a white bear appeared behind the chief's house. Whoever catches it shall marry the daughter of the chief. Then the man who was standing near the Poor Little Boy said, ask for a bow and arrows, you shall shoot it. The Poor Little Boy went up when it grew dark. All the young men were in the house of the chief. The latter took down to the fire a quiver holding bows and arrows. He gave one bow and two arrows to each man. Then the Poor Little Boy, the chief's own nephew, went down to the fire too. His father and mother were dead, therefore he was poor. Only his grandmother took care of him. He also asked for a bow and two arrows and all the young men made fun of him. But the wise old man said to the chief, give a bow to the Poor Little Boy, the Chief did so and he took it.

It was evening and a little before daybreak the white bear appeared again behind the chief's house and all the young men ran out. A long time after they left, the Poor Little Boy ran out too. It was as though a fly were flying, the wasp pitied him, and therefore the Poor Little Boy was able to transform himself into a fly. Before the young men could reach the white bear the Poor Little Boy had passed them. He hit it and it lay there. His arrow passed right through it, then he took the arrow and fat was seen right across the neck of the arrow, then the poor little boy returned. Now all the

Continued on page 12

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The Poor Little Boy had acquired supernatural power, but he did not want the Princess to know it and she did not know it. It was evening again and the Poor Little Boy made ready to go. The princess did not eat the little trout, only the Poor Little Boy and his grandmother ate what the raven had found in the morning. Then they laid down, the Princess lay in the rear of the house and the boy lay near the fire. Later in the evening the Poor Little Boy rose and went out again. Then he found the skin of the frog and he put it on again. He went to the shore of the great lake and dived in. He walked about on the bottom of the lake and caught a trout, a little larger than the night before, he then returned to the shore. Again he took off the skin and hung it on the branch of the tree. He went home and laid the trout on the sand in front of the house. The Poor Little Boy entered secretly and laid down. When the day broke a raven was crying on the beach. The Princess heard it and said to the Poor Little Boy, go and hear why the Raven is crying on the beach. The Poor Little Boy went down, although he had caught the trout in the lake, he said the Raven found it on the beach. He went down and got it and returned and entered the house. He laid it before the old grandmother, who split it and roasted it. But the Princess did not eat, only the old grandmother and Poor Little Boy ate of it. He gathered trout every night until he had all that he needed.

One night he went out again and found the skin hanging on the branch. He put it on and went down to the river. He walked along the bottom to the outlet of the great lake. He went down to the sea, then he walked about on the bottom of the sea and he caught a salmon. Before daylight he laid it down in front of the house. Then he went up the river again under the water. He went a shore out of the great lake and took off the Great Frog skin and hung it up. He went home arriving before daylight. He entered secretly and lay down when the day broke. The Princess rose when she heard the raven crying on the beach. There were two ravens. She called The Poor Little Boy, saying "See why the ravens are crying on the beach." He rose and went down. There was the salmon that he had caught in the sea. He took it and went up, entered carrying it and laid it down near the old grandmother. She split it and roasted one half. When it was done she addressed the Princess wanting her to eat, she ate with them. The Poor Little Boy and the old grandmother ate one end and the Princess ate the other end. He did this every night.

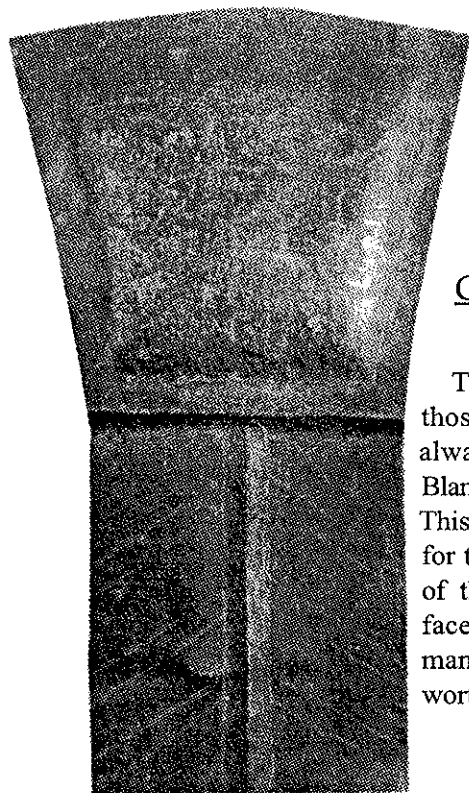
The Princess noticed that the skin of the Poor Little Boy began to be very clean. One night she did not sleep but she watched him until midnight. He was no longer a boy, but a youth, now she saw that he was very clean. She saw that not long after dark the Poor Little Boy rose. She was still watching when he re-entered. She was unable to sleep and a little

before daylight The Poor Little Boy entered the house and he laid down again. But the Princess did not sleep. Now it was daylight and the raven cried on the beach. Then the Princess herself rose and went out. She went down to the beach. Behold a large salmon lay in front of the house on the sand. The Princess took the salmon and entered the house carrying it. The Poor Little Boy was still lying down when she entered. She told him to rise. The Poor Little Boy rose, the Princess said I wish to question you. The Princess said to him, I know that you found the trout and the small salmon, the Raven did not find them on the beach. Now I have found a large salmon. I know that you have gotten many trout, you killed them, my grandmother dried many trout and I have found this large salmon. Then Poor Little Boy said "It is true, my uncle left us and deserted you, my grandmother and me. We were without food. Therefore, I went into the woods and I came to a large lake. I then shouted and a great frog emerged. It swam ashore and I killed it, I skinned it and I put on its skin. Then I caught trout and salmon and I became clean. Now I am great, you have taken notice of me." The Princess replied "You shall marry me" and he agreed. He married her and he was a man. He was no longer the Poor Little Boy.

He caught many salmon and the house was full. Then he filled another house. He went into the sea and caught lots of bull heads, he dried many. Then he went to catch halibut and they dried many. He obtained a great many of every kind of fish, four houses were full of all kinds of provisions. Then he went to catch seals and he caught a very great number, he put them into another house. Now he went to catch porpoises and placed them in another house. Then he went to catch sealions and they obtained a great many water animals, many houses were full of sealion grease, because the sealions are very large. Then he got whales, which he obtained many. Now they had two children and for a long time he caught animals with his hands. Suddenly he became tired, he told his wife and she began to worry and rebuked her husband's savings, "Please stop." But he caught four large whales and there was a smell of grease all along the beach in front of their house. The butts of trees where he had carried up the meat and the fat of the whales were full of grease. Bones were lying about in front of the house and the grease from the whales covered the water of the sea.

Now many of the people who with his uncle had deserted him were dead. His uncle was a very great chief. He had thought that his daughter, the Poor Little Boy and the grandmother were dead. The great chief spoke to his people, "We have lost many of my people because there was no food. Many of the adults and all the children are dead." One day early in the morning some people started to look for a place

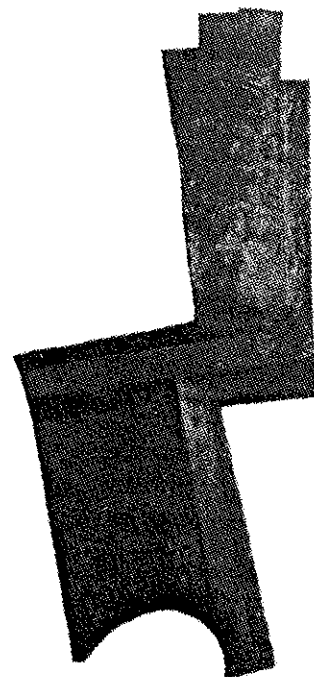
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Gwayamkam
(True Whale)
Owner: Dawson
& Hanuse
80.01.158

GWAYAMKAM -
TRUE WHALE

This copper is one of those given away and always valued at 100 Blankets in copper buying. This copper is never sold for this price. This is one of the so called smooth face coppers, a white mans copper and is worthless.



Namgamala
(Grizzly Bear on Face)
Owner: Dick
Paul?
VII.E.436

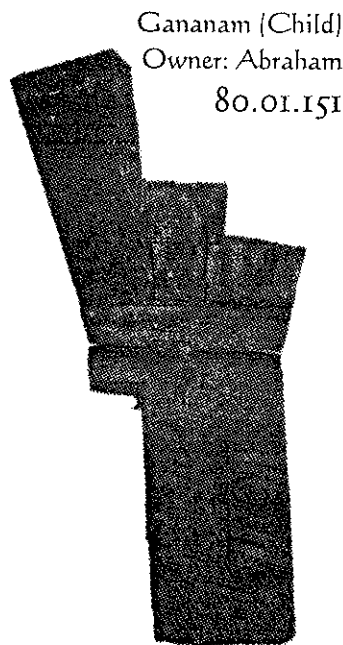
NAMGAMALA - GRIZZLY BEAR ON FACE

In 1870 - 1871 while fur seal hunting on the schooner "Rosie Olson," Tom YagaNamala, a Koskimo chief bought the copper Namgamala for 50 Blankets or 25.00 dollars from the Haida Indians on Queen Charlotte Island. When he returned home to his village, he attended a feast where he showed the copper to the old chiefs of the tribe. When they had all seen Namgamala, one of the chiefs named Tsakayus took the copper and said to his "namemoT," his brother's tribe, that he will buy it. Tsakayus paid Tom 100 blankets for Namgamala which he called "New Salmon Came Up His River."

After Tom sold his copper, he told the Koskimo tribe, "I have returned home safe from the fur seal hunting and the salt water has been splashing on my body and I have much salt on my body. Now I have sold my copper for 100 blankets, and with these blankets I will wipe off the salt from my body. I will give the blankets to you all." And he gave away all the blankets.

As soon as Tom finished giving away the blankets, Tsakayus took up the copper and said, "I have just bought this copper and now I will sell it to any of you." As he spoke he placed the copper on the floor.

Then "Dick Namsamaxat" who had been fur seal hunting with Tom, took up the copper and spoke to the people. "I have been out fur seal hunting. While I was out hunting a



Gananam (Child)
Owner: Abraham
80.01.151

GANANAM

"Job Galastawakw" a Bella Bella Indian sent this small copper to "Johnny Rules" of the Fort Rupert tribe around the year 1900 to sell. Johnny Rules tried to sell the copper, but no one would buy it. The Chiefs said that it is a white mans copper and it is too heavy and short, therefore they would not buy the copper.

A few years later Johnny Rules died and his wife took care of the small copper. Soon she died and her niece Mrs. Abraham took the copper into her possession and let her husband Abraham keep it for

her. Abraham later turned it over to the police of Alert Bay. So this copper never cost anything.

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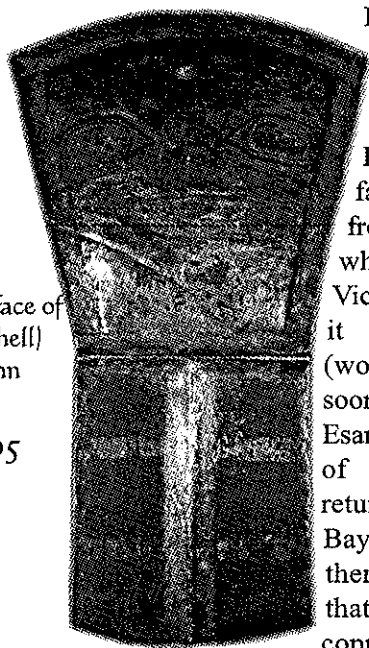
like their copper thick and heavy and a deep groove in the T-piece.

While on this side of Vancouver Island the people of the "Kwagoł" tribes first call on a man knows about true native coppers. The first thing he does is scrape the top corner of the copper with his teeth. If his teeth makes a mark on it and there is no ringing sound in it, he tells the people that this is a "Pure Native Copper" or "Lagake L'agwa" Then the chief will quickly buy it. If the T or backbone is too deep on the back they put this copper in the hands of a copper smith. The copper smith then hammers it down to the right shape.

Here is another thing different about the copper buying of the Koskimo tribe. When they buy a copper they only count out so many blankets all in one time and no more. Where as the Kwagoł chiefs ask for more blankets to be added onto the last selling price of the copper.

This is the end.

ESAMALA - PATCH ON FACE OF ABALONE SHELL



Esamala
(Patch on Face of
Abalone Shell)
Owner: John
Knox
80.01.005

In the year 1870 or 1871 an Alert Bay woman, Jane Lal'd-zole'sa'mega bought Esamala - Patch on face of abalone shell, from a Northern Indian while she was down in Victoria. She purchased it for 100 blankets (worth fifty dollars). As soon as she had bought Esamala - Patch on face of abalone shell, she returned home to Alert Bay. When she arrived there news had spread that she had bought a copper and the chiefs

went to it. But when Jane showed them the copper, somehow the looks of it did not please them and they left her house.

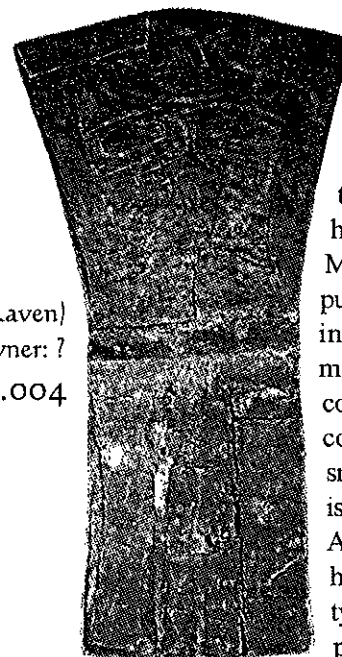
A young Alert Bay man named K?skwas, or "Blue Jay", bought the copper from Jane in a quick sale, paying her 100 blankets. Jane took her dead father's name and seat, and gave the 100 blankets away to her tribes people, the Nimpkish.

Shortly after purchasing the copper, Blue Jay became ill. Before he died, he gave Esamala- Patch on face of abalone

shell to John Knox's mother, who kept it until her son gave it to the police at Alert Bay.

This is the end.

GU'WE - RAVEN



Gu'we (Raven)
Owner: ?
80.01.004

This copper is one those that are always given away and always valued at 100 blankets when the chief is buying the high priced copper. Most of the time they put these type of coppers in the sale price to make this high price coppers look big. This copper is called a smooth face copper and is considered worthless. All the different tribes have hundreds of these type of coppers for this purpose.

GWAYAM - WHALE

This is another common copper that is used for buying the high breed copper of the chiefs. This copper is valued at 100 blankets. This copper is one of those called smooth face coppers, which is worthless and never sold for their value. This copper is one of the thirteen coppers counted in by Chief Sewid at the buying of David Hunt's copper. David gave the coppers to the chiefs of the different tribes. This is the tale of the worthless copper tale.

Please Note: All Kwak'wala Names and Places used in this issue is the original orthography used in the manuscripts by George Hunt.

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:

P.O. Box 253
 Alert Bay, B.C.
 V0N 1A0

Or

E-Mail us at: 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 |