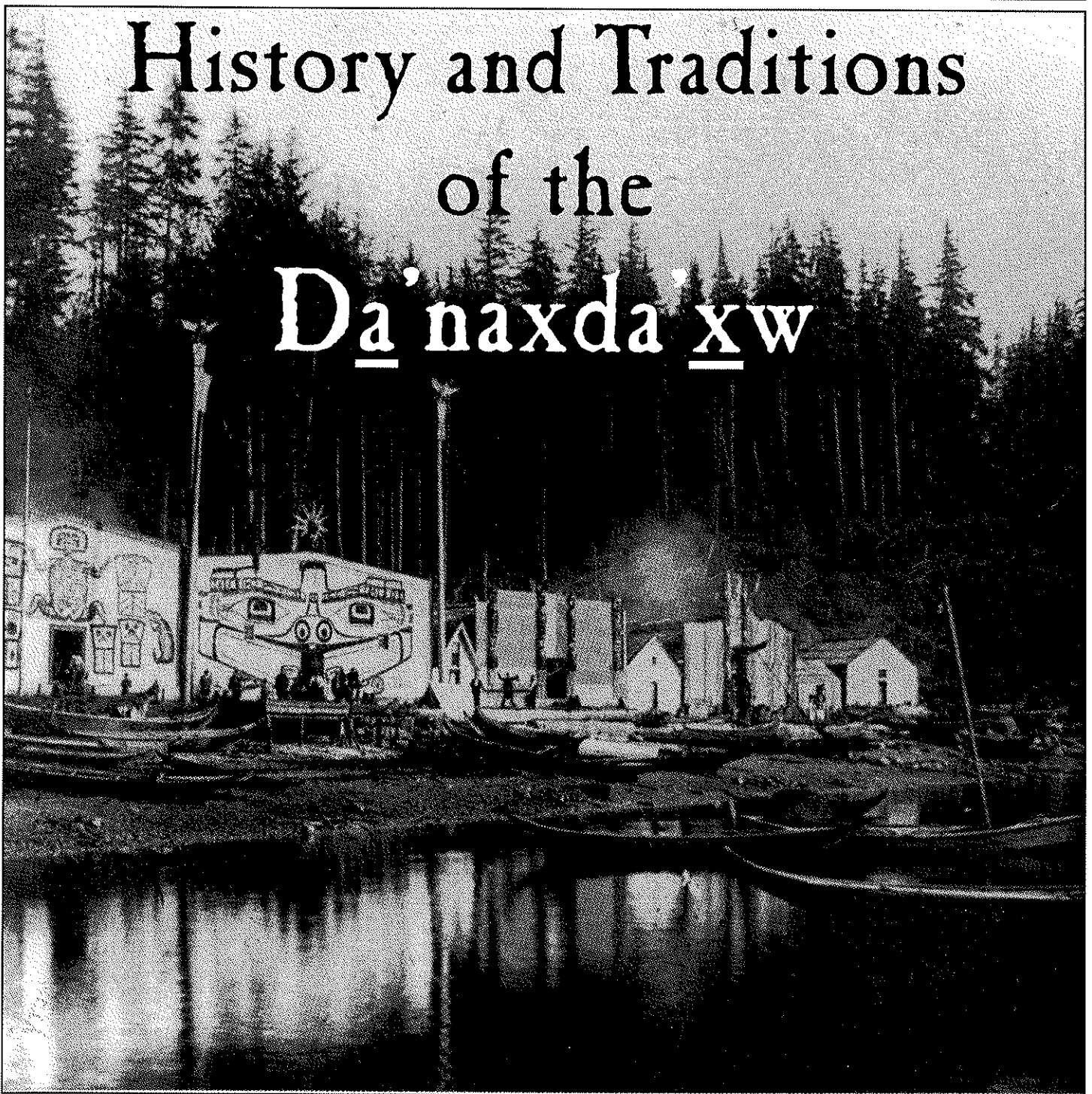


U'mista News



History and Traditions of the Da'naxda'xw



T'sadzis'nukwame' (New Vancouver) Photographed by C.F. Newcombe 1900

Photograph Courtesy Royal British Columbia Museum PN242

Gilakas'la 'Nał'namyut Ninamukw!

Greetings Relatives, Friends

Since our last newsletter, the remaining pieces of the Potlatch Collection have arrived in our community. As you recall these pieces have been held up at U.S. Customs because of the feathers and other animal parts that are included in the U.S. endangered species legislation. Juanita is now in the process of cataloging and doing what Collection Managers do to complete condition reports on each piece.

We were looking at celebrating the return of these pieces in the fall to coincide with the U'mista Cultural Centre's anniversary but dates are conflicting with Potlatch dates. One idea put forward is to view and celebrate the return of part of the collection when the Winalagalis Treaty Group next meets with Canada and B.C. at the Big House in Alert Bay, July 31, 02. The Winalagalis Treaty Group membership includes the Kwagu't, 'Namgis, Da'naxda'xw, Gwa'sala- 'Nakwaxda'xw and ȩtat'lasikwala. The next meeting is an open Main Table and the public is invited to witness the proceedings. The 'Namgis have volunteered to host the gathering at the Big House. The agenda will include Language, Culture and Repatriation. Since the U'mista Cultural Centre has been involved in all 3 areas we have been approached to prepare a presentation on behalf of the Winalagalis. This is an opportunity to tell B.C. and Canada what we have done, what needs to be done, and get it on public record.

As reported in the last newsletter, the Indian Claims Commission

Chairman's Report



*William T. Cranmer
Chairman of the Board*

legal team is now reviewing our Specific Claim. They required a Band Council Resolution to access all information relating to our Claim and the 'Namgis First Nation agreed to provide the required B.C.R.

Gilakas'la - 'Namgis! I am not sure how the recent announcement by the Federal Government on the New Independent Claims Commission will affect our Claim. Hopefully it will accelerate the process. This is now ongoing work.

I traveled to Ottawa, May 21, 2002 to attend the Assembly of First Nations special assembly to discuss and strategize how to deal with Minister Nault's plans to amend the Indian Act. While in Ottawa the AFN Chiefs Committee in Languages met for 2 days following the Special Assembly. I am B.C.'s representative on the Chief Committee. The main agenda item was the proposed evaluation of the Aboriginal Language

Initiative under Heritage Canada. This program was to have ended 2002-2003 but has been extended for another year to 2003-2004. The First Nations Confederacy of Cultural Education Centres, the ASN Chief's Committee and Heritage Canada are working with a consulting group to complete the evaluation in such a way to make the information useful to First Nations and Government. The U'mista Cultural Centre and the T'islag-i'lakw School are members of the First Nations Confederacy of Cultural Educations Centres. During the last day of our meeting a Vice Chief of the Assembly of First Nations, whose profile include the Residential School Healing Fund, addressed our committee. He said because there has been such a huge demand to recognize that language is an important component in the Healing Process, the AFN Vice Chiefs are planning to approach the Federal Government for a fund similar to the Healing Fund to address the need. Phil Fontaine, the past National Chief of the AFN, is seen as a good candidate to be the negotiator. He was instrumental in negotiating the \$300 million Residential School Healing Fund during his term as National Chief. If the AFN is successful we will all benefit.

When our meeting warmed up in Ottawa, I had an envelope containing plans and budget for the planned KLCCLC information Centre at U'mista, to a representative from Heritage Canada and asked her to present the envelope and contents to Minister Copps at her office in Hull, Quebec. We will be following up on

Continued on page 14

Well it is shaping up to be another busy summer here at the Centre and that is good. We will be adding three more student trainees to our staff. We have received funding from the North Vancouver Island Aboriginal Training Society (NVIATS) for two Collections Management/Genealogy trainees. These two trainees will be working closely with our Collections Manager, Juanita Pasco and they will also work with Consultants Peter Macnair and Jay Stewart. It is our way of building capacity for the U'mista Cultural Society by preparing others to hopefully consider these positions for a career.

We have also received funding from NVIATS for one summer student who will learn about the general day to day activities in the Centre. This student will learn to guide groups through the Centre, do database entries and help out in the Gift Shop. The student will also research and develop a museum tour suitable for Grade 4 students visiting the U'mista. Our summer student this year is Lacey Perrault and we look forward to working with her.

Special Projects Update



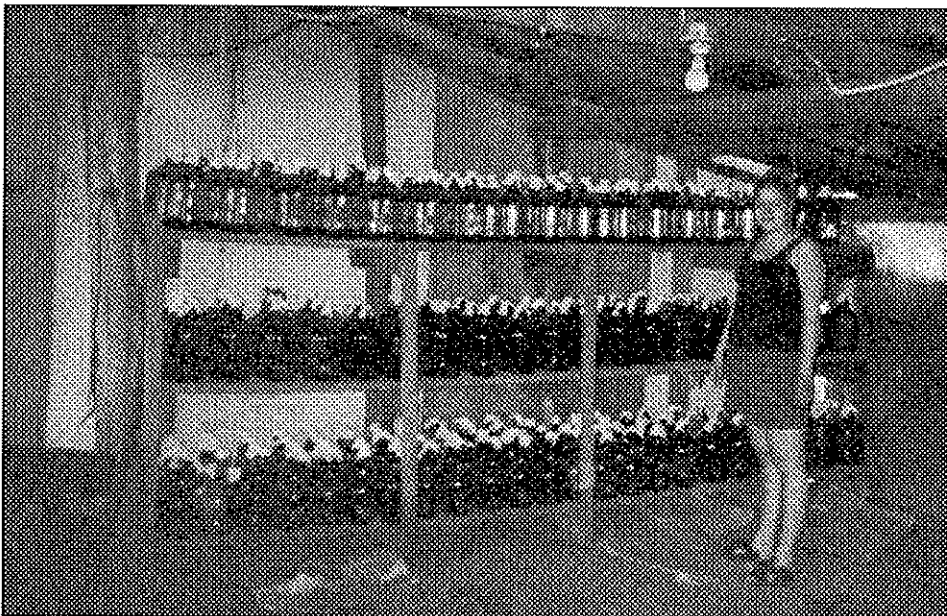
Giftshop Manager/ Special Project Coordinator

As I mentioned in the last newsletter, our kwakwala language is very important to our culture and the Board of Directors and staff are undertaking great efforts to insure our language does not become extinct. A proposal has been developed for the formation of the Kwakwaka'wakw

Centre for Language Culture in Community. If this proposal is accepted we will begin the process of language material repatriation all of which will then be housed in one central library and accessible to all of the Kwakwaka'wakw for research, study and general learning. As a result of community meetings and interviews, another project being discussed and researched is the formation of a community radio station or community TV program devoted to kwakwala. These are projects that show the interest the community has in working to insure our language remains alive.

We were fortunate enough to receive funding from the Woodlands Cultural Centre Aboriginal Language Initiative program and the First Peoples Heritage, Language and Cultural Program's Aboriginal Language Initiative program. With these funds we have been able to facilitate community meetings to determine the level of interest in the community to participate in community kwakwala language classes, to digitize our language learning series of audio tapes and to evaluate the Kwakwala language materials that exist today and plan for the future.

Our Virtual Museum Project is coming to an end and the site should soon be up and running on the internet. This is a project that involved extensive research and writing by our Communications Trainees, Lillian and Nicole. Through this project they were able to improve and or learn many new skills relating to communications. It also helped us to be able to complete a project such as the Virtual Museum project and further enable us to disseminate information for our membership and others. Funding for this project



Shonna Welsh and jars for t'ina in the storage shed at Dzawadi.

Photograph courtesy David Sawyer

Continued on page 14

The Cultural Centre is in full summer season, we have had the Spring pocket cruisers visiting. Its always nice to see the centre full of people interested in learning about U'mista and Kwakwaka'wakw culture.

Jill Baird, Curator of Education at the UBC Museum of Anthropology has contacted us about formalizing the relationship between UBC and U'mista for the Canadian Foundation for Innovation (CFI) grant. For those members who have just joined since the last issue of *U'mista News* the U'mista Cultural Society is in partnership with MoA for a project which is innovative and exciting for several reasons. One of which is the opportunity to share our knowledge and have it accepted on par with "university" level research. First Nations knowledge is no less valuable than the knowledge of university scholars. The grant application submitted by MoA was successful. Jill will be here with a group of Docents from the museum in mid August and we hope to schedule a meeting then.

As I mentioned in my last Collections Update we submitted an application to Moveable Cultural Properties for a Grant to purchase a raven rattle attributed to Bob Harris. The rattle is beautiful and I am happy to inform you that the grant application was approved! We will be moving forward with the purchase of the rattle from Christies Auction House immediately. The CPERB has agreed with our view that the rattle is an integral part of Canadian First Nations history and should remain in Canada. The export of the

Collections Update



Juanita Pasco
Collections Manager

Rattle to the United States would have significantly diminished the cultural heritage of Canada as a whole. Website development continues with our newest site "The Story of the Masks". Lillian and Nikki have been busy scheduling interviews and researching for the website content. Once they completed the interviews we hooked the digital camera up to my imac and transferred the clips to the website designer via ftp (file transfer protocol) which we would never have accomplished without the help of Brian. The site will be great. Our communications trainees have also been assisting with the research, writing and scanning for the Newsletter which is a tremendous help!

Now that Brina is working in the shop I am ready to get back to the cataloguing that I abandoned before we had a gift shop clerk. The gifts to

the centre are in the midst of being catalogued and the next issue of *U'mista News* will include a more detailed list of what we have received in the last 2 years.

We resumed discussions with Scott Grey from Metropolitan Fine Printers re; printing cost for the hymnal and Scott has worked out a new quote for us and saved us some money on the printing costs. The hymnal will go to press this month and should be available by the end of July for distribution.

As a result of Bob Chamberlain's participation in the Cultural Stewardship program through First Peoples Cultural Foundation, Bob transferred the Mackenzie Willie audio tapes from the Oral History Project in 1991 to data cd's for preservation and audio cd's for duplication purposes. The life span of audio and video footage is approximately 20 years and then it starts to break down, this 20 is only if the audio tape is recorded on one side. If both sides are used you can get the audio to begin to transfer and blend together as the tape breaks down. We are happy to know that the songs will be preserved but we need to raise more money to transfer the rest of our sound recordings onto a more stable format.

I would also like to thank Brian Shea, computer guy extraordinaire, from Sun Spirit Guest House and Hostel for all his help with our computer problems and sorting out how to transfer the video clips to the web designer.

Gilakas'la.

The Kwakwaka'wakw, (The Kwakwala Speaking Tribes)

Ever since the white people first came to our lands, we have been known as the Kwawkwalths by Indian Affairs or as the Kwakiutl by anthropologists. In fact, we are the Kwakwaka'wakw, people who speak the same language, but who live in different places and have different names for our separate groups.

Some of the tribes of the Kwakwaka'wakw have disappeared, among them the Awat'at'ala of Knight Inlet, the Nakamgalisala of Hope Island, the Yut'inux of Cox and Lanz Islands. A few of the groups died out, while some amalgamated with other groups. Some of the villages have been abandoned for years.

In this exhibit, the legends of the Kwakwaka'wakw are presented, along with photographs of the original villages where these are available. The photographs are arranged in traditional rank order as recorded by George Hunt in consultation with knowledgeable people of his time. The fact that consensus as to

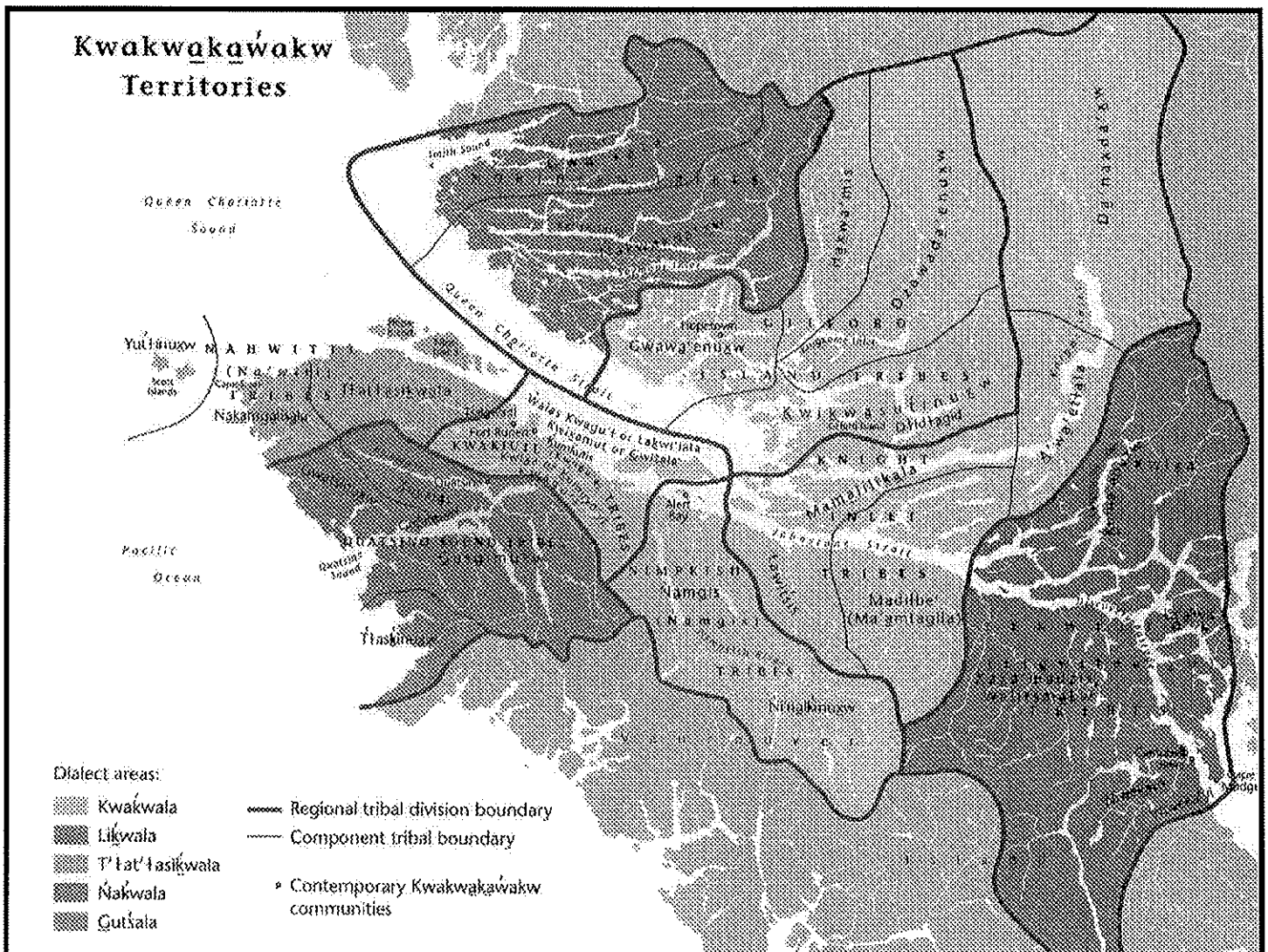
this order no longer exists is evidence that our culture is alive and changing.

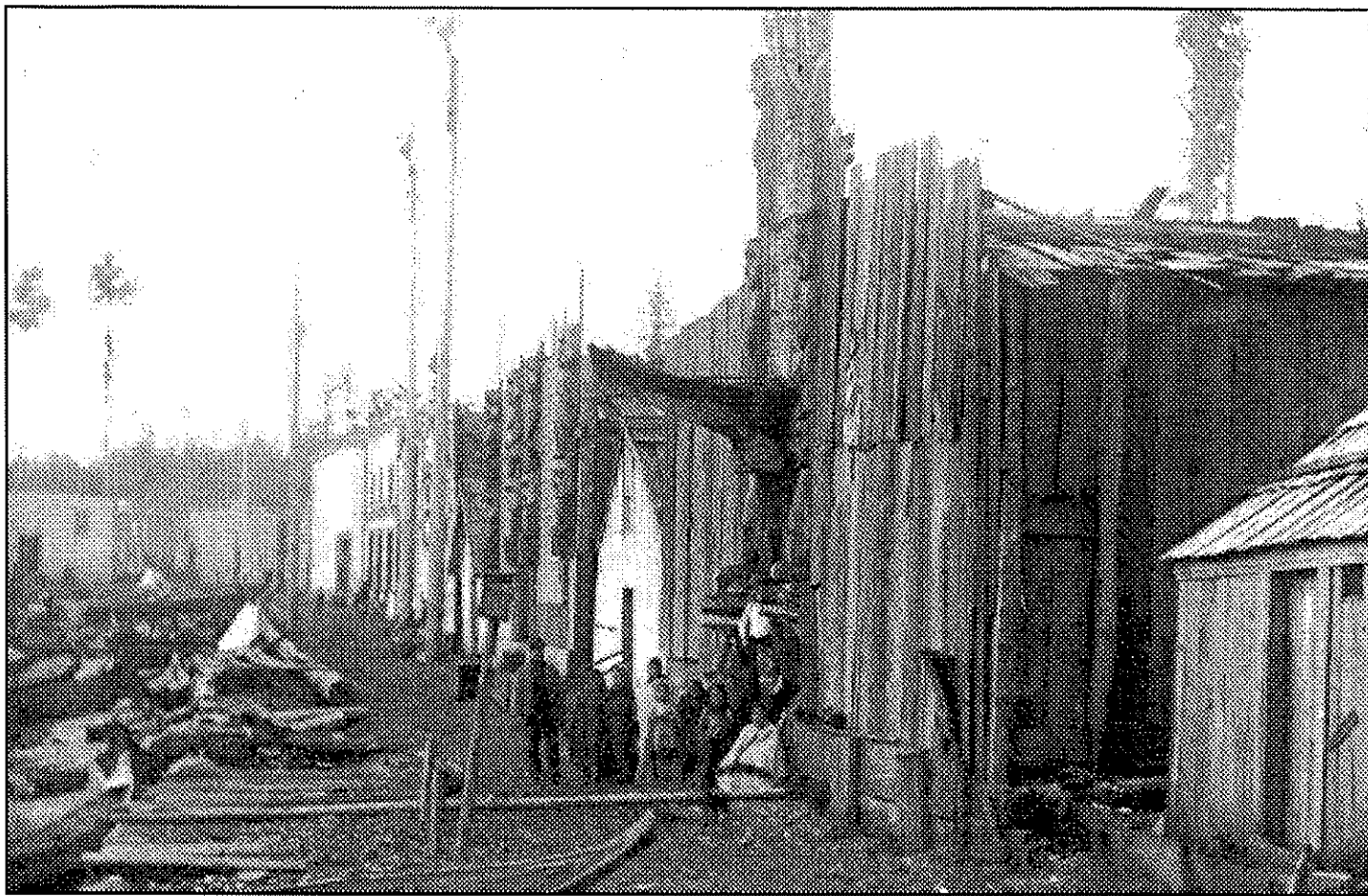
Each group of people on earth has its own story of how it came to be. As Bill Reid says in his Prologue to *Indian Art of the Northwest Coast*:

"In the world today, there is a commonly held belief that thousands of years ago, as the world counts time, Mongolian nomads crossed the land bridge to enter the western hemisphere, and became the people now known as the American Indians.

There is, it can be said, some scanty evidence to support the myth of the land bridge. But there is an enormous wealth of proof to confirm that the other truths are all valid."

These are some of our truths.





*Gukwdzi's along the shore at Tsadzi's nukwame' (New Vancouver) Photographed in 1901 by C.F. Newcombe
Photograph courtesy Royal British Columbia Museum PN 245*

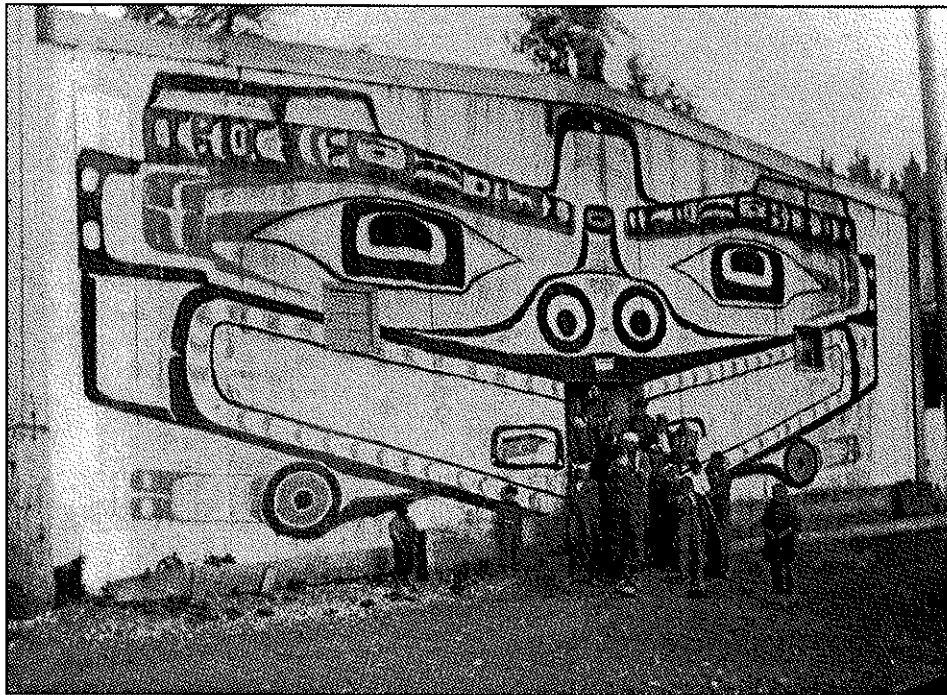
Tsadzi's nukwame' (New Vancouver)

Before the time of the great flood, the Da'naxda'xw of Dzawadi knew that it would happen and began to prepare for it. Some of the people tied four canoes together and put their provisions in these. Dzawadalalis built a house of small poles, which he covered with clay. The others laughed at him, but he knew that he and his four children would survive the flood. When the rains came, the others tied their canoes to an elderberry tree, while Dzawadalalis began moving his belongings into his clay-covered house. One of the men who had ridiculed him said, "Please let me come with you," but Dzawadalalis refused, saying "Go to the mountain, for that is what you said you would do. My children and I will be locked inside this house, for we are going underwater." Shutting the door, he began to sing, "Take care of us. I am going where you have told me to go."

Those people who had made fun of him floated around in the flood, which had reached the tops of the highest mountain in Dzawadi. For some time, Dzawadalalis and his children lived in their underwater house. Then he sent a small bird out. It returned to their house with a small piece of root in its mouth, and so Dzawadalalis knew that the waters were beginning to subside. He waited for a time, then sent another small bird out. Again, it came back carrying evidence that the waters were still going down. The third time he sent a bird out, it brought back leaves from a tree. Finally, the fourth small bird was sent out and it brought back blades of grass in its mouth. Dzawadalalis knew then that it was safe to leave his underwater house. He instructed his children to open the door and thanked the Creator for saving them. They survived because they believed that they would be saved.

Wetaxa'las (Jack Peters) 1980

History of the Da'naxda'xw



Gukwdzi at T'sadzi's' nukwame' (New Vancouver) with a group of people posing out front. Sun man on top of the Gukwdzi.

Photograph courtesy RBCM PN 949

The Da'naxda'xw, the sixth ranked tribe among the Kwakwaka'wakw were also divided into groups called 'na'mima, meaning "of one kind", individuals belonging to a single 'na'mima were called 'na'mimut or 'na'mima fellows'. These were the ultimate units binding its members together by strict social obligations. Individuals were ranked within the 'na'mima, consisting of the head chief, a direct descendent of the founding ancestor, lesser chiefs, commoners and their families. Head chiefs are responsible for the conservation and management of the resources in his 'na'mima's territory, in return he

receives a share of the goods harvested. Not only were the positions within a 'na'mima ranked but also each 'na'mima had a ranking within the tribe.

The Da'naxda'xw 'na'mima are listed below:

"the sandstone ones"

Kamkamtalat (the Song Dancer's)

Gi'xsam (Chief)

Kwekwa'inuxw

Ya'e'xagame'

Pe'pat'tenuxw

K'ank'aenuxw

T'sutsana

The Da'naxda'xw list

Dzawadi as their point of origin. Most points of origin are listed in the upper Knight Inlet territories. They were very closely related to A'wa'et'ala. In fact they joined with them circa 1860 after Wakas was destroyed by fire. Their combined settlement was at Kwatsi. In 1891 they moved to the village site of T'sadzi's' nukwame' on Harbledown island.

Like many other Kwakwaka'wakw tribes the Da'naxda'xw also experienced their share of war fare. The following excerpt is from *Kwakiutl Ethnography* edited by Helen Codere:

A few accounts of war expeditions will give a better impression of what actually happened. The following is a record of a long war between the Bella Coola and several Kwakiutl tribes. The first account was given to me in 1890 by a Bella Coola Indian. About 1840 or 1850 there was a famine in Bella Coola. The people went overland to Knight Inlet, the country of the Da'naxda'xw, to fish there. The Da'naxda'xw permitted them to fish but made fun of them. They took away the fish they had caught, tore the blankets from the backs of the women, and raped them. In the fall, the Bella Coola went back home. Then they held a council and decided to make war on the Da'naxda'xw. The Chilcotin and Carrier joined their expedition. They crossed the mountains in four

Continued on page 8

Continued from page 7

days. When they approached Knight Inlet, they sent two spies ahead, who were to report on the location of the village and the number of houses. Early in the morning they attached the *Ḏa'naxda'xw*, who could not escape because they were hemmed in by the river. The Bella Coola slew them with knives, lances, and stone axes. In relation for the indignities suffered by their wives and daughters, they took away the clothes of the *Ḏa'naxda'xw* women and subjected them to shameful insults, giving them vaginal enemas of oil and raping them.

When the McKenna McBride Royal Commission came through in 1914 Chief Hamseet addressed the Commission about the *Ḏa'naxda'xw* lands.

I am glad to meet you today – my heart has been cheered for the past three days since you have been here. Why I am so glad the Commission is coming because of the troubles I have with my lands where they are. We are the Tanockteuch (Ḏa'naxda'xw) people and we are the people that own Tsawati (Dzawadi). What the other Indians have said is all done – that is, they all have a part for the fishing places up there for the oolachans. they take part in



Four unidentified Ḏa'naxda'xw ladies, and three children.

Photograph Courtesy Royal British Columbia Museum PN 10144

the fishing for the oolachans at that place. Those words are done. I am, my people are like a watchman for the other tribes – to be there and watch and let them know when the oolachan fish come. when they come I tell them all that it is time for them to go there for that purpose.

There was a time long ago when my forefathers did not see a white man in the country. They never seen one – my forefathers, and they never talked about seeing a white man in the country, and we elive that we are owners of that country from our forefathers down to the present time. Mr Halliday knows that this country up there blongs to us and he knows alsso that it is dear to us...I ask for 200 acres for each man of us to

be chosen from the places on that list which I have just handed to you, and I ask for the plac called Tsatisnukomi (T'sadzis'nukwame') to be reserved to us in addition to iour places up Knight Inlet.

Today the *Ḏa'naxda'xw* are one of the many Kwakwaka'wakw tribes currently going through the treaty process to settle their Land Claim. Some members have also made the decision to relocate back to the village of T'sadzis'nukwame' and have been installing the necessary infra structure to support their community as well as building homes there.

Dza'wadalalis (Always-living-at-Olachen-Place)

Kaniki'lakw came to Olachen-Place to marry the princess of Always-living-at-Olachen-Place. He went towards Da'kos and someone from the tribe called to him "Where are you going?" Kaniki'lakw replied, "I come to marry the princess of Always-living-at-Olachen-Place." - "Oh, I wish you would die!" they replied. This angered Kaniki'lakw and he said, "I will go ashore, that I may play with them." When he went ashore, he raised his hand and transformed the people into birds. Then he took the birds back and transformed them into deer, "You will be the deer of later generations of men."

Kaniki'lakw paddled on to G'iox. "Where are you going?" the tribe asked. Kaniki'lakw replied, "We are going to marry the princess of Always-living-at-Olachen-Place." The tribe said, "Oh, my dear, take care! The bones of those who try to marry the princess of Always-living-at-Olachen-Place are piled up high." Then Kaniki'lakw said, "Go ashore there!" and he put mussels and roasted salmon into the water, and therefore there are many mussels and salmon at this place.

Kaniki'lakw paddled on and arrived at A'xatbi'. Someone called to him, "Where are you going?" Kaniki'lakw replied, "We are going to marry the princess of Always-living-at-Olachen-Place." "Oh, my dear! look at my present condition. All my princes are dead who tried to

marry her." Kaniki'lakw went ashore and put into the water, mussels and roasted salmon. Therefore there are many mussels and salmon at A'xatbi'.

Kaniki'lakw paddled on and arrived at Copper-Bottom. He saw a lot of smoke on the other side so he went to the village where he saw a Goose steaming clover-roots. Kaniki'lakw took the clover-roots that she was steaming, but she had already smelled the old man. "What may Kaniki'lakw be doing here? I smell Kaniki'lakw." The woman felt around for her clover-roots, "Who has taken my roots?" she said, then Kaniki'lakw asked, "What! Are you blind?" - "I am blind," replied the Goose. Kaniki'lakw took some gum and chewed it and spit into the eye of the blind (woman). Kaniki'lakw asked, "Can you see now?", "Yes I can," said the Goose. Then she said, "Beware Q!a'neq'lakw! Take care of yourself!"

Kaniki'lakw started out again and came across the Duck, who was also blind. Kaniki'lakw spat into her eye, and she recovered her eyesight as well. Then he came upon a woman making a canoe. Kaniki'lakw pinched the feet of the child in the cradle that was near her. The child began to cry and the woman, whose name was Carrying-on-Back, spoke, "Do not touch my child, that has never cried before." Then she cut a hole through the canoe that she was making. Kaniki'lakw said, "What!

Can't you see?" - "I can not see, my dear," replied the woman.

Kaniki'lakw spit into her eye and she recovered her sight.

The woman asked Kaniki'lakw, "What are you about?" - "I am going to marry the princess of Always-living-at-Oolachan-Place." - "Take care, my dear! The princess of Always-living-at-Oolachan-Place has teeth in her vagina. Take my stone chisel and grind them, and break the teeth of her vagina, when you lie down with her for the first time." Then she rubbed his back with a stone and gave him the mask of the Wren, the Deer, the Mountain-goat and the Grizzly Bear.

Kaniki'lakw started going to the princess of Always-living-at-Oolachan-Place and he borrowed the mask of the old man and put it on. He sat down on the opposite side of the river. He hadn't been sitting there long when the princess of Always-living-at-Oolachan-Place came. "Oh, look! there is a little slave! Go that way, and let us take him for our slave." Then Death-bringing-Woman went to the slave and took him. As soon as she did, he put the stones into her vagina and ground down the teeth.

Then Kaniki'lakw told Death-bringing-Woman, "I came to marry you. I am Kaniki'lakw". Death-bringing-Woman and her sister, Made-to-be-Heavy paddled the canoe homeward. As soon as they arrived Death-bringing-Woman got out of the canoe with her slave and went to

Continued on page 10

Continued from page 9

her bedroom. Once there Kaniki'lakw took of his old man's mask. That night Always-living-at-Oolachen-Place heard them laughing and he got up at once and went to look. He asked his daughter, "With whom are you laughing, child?" - "With my husband," replied Death-brining-Woman. "Welcome to him." said her father.

The next day Always-living-at-Oolachen-Place began to split fire-wood, to make a large fire in his house. He said to Kaniki'lakw, "Now jump into the middle of the house, son-in-law." Kaniki'lakw put on his deer mask and jumped out of the room. He landed right on the death-bringing settee and the mats with snapping jaws. The Deer died immediately and Always-living-at-Oolachen-Place threw it outside, saying "It serves him right. Why did he come here to make me ashamed?"

Kaniki'lakw took off the Deer mask and borrowed the Ermine mask, he put it on and entered the room of his wife. That evening they were laughing and Always-living-at-Oolachen-Place looked at them and said, "Now jump out of the room, son-in-law." Kaniki'lakw put on the Mountain-goat mask and he became the Mountain-goat. He landed right on the death-bringing board and died at once. Then he put the Ermine mask on again and went to his wife. That evening Always-living-at-Oolachen-Place heard them laughing and asked his daughter, "With whom are you laughing?" His daughter answered, "With my husband."

The next morning Always-living-at-Oolachen-Place split more wood for the fire and asked his son-in-law, "Now jump into the middle of the house, son-in-law." Kaniki'lakw came having put on the Grizzly Bear mask. The Grizzly Bear stuck the death-bringer and killed it. Kaniki'lakw sat down and ate.

Always-living-at-Oolachen-Place thought again how he might kill his son-in-law. He asked Kaniki'lakw assistance in paddling and splitting a cedar. Kaniki'lakw took some alder bark and chewed it.

They left in the canoe to QlumE'ngwis, where they split the cedar-tree. "Oh, my dear, our hammer! Come, go and get it." Kaniki'lakw jumped down into the cedar and as soon as he did Always-living-at-Oolachen-Place knocked the sticks out which were keeping the cedar spread out. Kaniki'lakw spit out the alder bark and it looked like blood. Always-living-at-Oolachen-Place saw the blood and said, "It serves you right. Why did you come and make me ashamed?" then he left and went out of the woods.

Now Kaniki'lakw was a Wren, he pushed the cedar apart, and carried it on his shoulder. When he overtook his father-in-law he shouted, "Why did you desert me?" - "Oh, my dear! I nearly creid myself to death on account of you." Kaniki'lakw secretly took some rotten wood and went aboard the canoe where he carved the rotten wood into a salmon. When he was finished he paddled away. They were not far out to sea, when Kaniki'lakw

threw the rotten wood into the water, where he transformed it into dolphins. You shall be dolphins of future generations he said.

The dolphins came and jumped on Always-living-at-Oolachen-Place and he died. Kaniki'lakw went home and his wife asked him, "Where is your father-in-law?" - "Where may be that old ugly thing?" Then Kaniki'lakw had a son and he ran away with his son. That is the end.

K'a'mtalal (Song-Dance)

Song-Dance lived on one side of the river of Olachen-Place. His wife was Sound-of-Waters, and his daughters were Woman-of-Supernatural-Power and Tide-of-the-World.

Song-Dance was driving piles for his salmon trap when a man came and looked at him, and his pile driver fell into the water. Song-Dance said "Hwip!" [Made the sound of the shaman] and his pile driver floated back to the surface again.

It was Kaniki'lakw who caused the pile driver to fall into the water. Twice he caused Song-Dance's pile driver to fall into the water; but Song-Dance only said "Hwip!" and the stone pile driver floated back to the surface.

Continued on page 11

Continued from page 10

Kaniki'lakw said, "Who are you?" Song-Dance replied, "I am Song-Dance, friend." "Oh, oh!" said, Kaniki'lakw. Then Song-Dance asked, "Who are you, friend?" And Kaniki'lakw answered, "I am Kaniki'lakw."

Then Woman-of-supernatural-power knew Kaniki'lakw's intentions so she went to her house and calked the holes in the house of her father. She knew that Kaniki'lakw was going to make a deluge.

Woman-of-supernatural-power and her younger sister Tide-of-the-World, finished calking the house. Kaniki'lakw said "Is it true that you are a shaman, friend?" His face hardly showed from out of his cedar-bark head-ring. "Give me some of your cedar bark, Song Dance," Kaniki'lakw, said asking for a piece of the cedar-bark head-ring of Song Dance. Song-Dance tore off a piece of his cedar-bark and gave it to Kaniki'lakw.

Kaniki'lakw made the waters rise. Song Dance said "Hwip!" when the waters were rising and they ceased at once. "Behold, you have really supernatural power, friend." Kaniki'lakw said to Song Dance. Song-Dance sent his children home. They left for home at once without their father.

As soon as they arrived at their house, Kaniki'lakw, caused the deluge. Song Dance died and Made-to-Fly took the place of his father. When the waters receded Made-to-

Fly looked at the river and saw the olachen. He did not know what kind of fish it was.

He went home with his sisters and said to his mother, "What is swimming in this river? It is like worms." - "It is olachen. They are fat. Only put driftwood our from the bank for your trap, and string them on grass, and make oil from their fat." said his mother, Sound-of-Waters.

When he looked at the river again he saw a canoe paddling up the fiord. It came to the place on the beach where Made-to-Fly was sitting. Unrivalled spoke, "What are you doing at my river?" he asked Made-to-Fly. who replied, "Is it your river? What kind (of salmon) goes up this river?" Unrivalled answered, "this goes up my river, steel-head salmon spring-salmon, silver-salmon, dog-salmon, humpback-salmon, trout, that is all." Made-to-Fly said, "Is that all that goes up this your river?" Unrivalled replied, "That is all."

Made-to-Fly said "Olachen goes up my river here." "Oh, I forgot that," said, Unrivalled. "Go ashore, that I may pull this infant into my canoe." "You stay here and sit on this rock," said Made-to-Fly to his sisters. Then Made-to-Fly was taken into the canoe and tied there. Then Unrivalled paddled away with Made-to-Fly as his slave.

He arrived at First-Sight-of-the-Head-of-the-Inlet. Made-to-Fly moved in the canoe and began to fly. In vain they tried to catch him with their paddles. Made-to-Fly flew home

to Olachen-Place. Unrivalled paddled, and came to Ka'ketan.

He saw the Thunderbird sitting on a rock there. Unrivalled landed right under him. He did not go out of the canoe. His canoe only stayed on the beach. Thunderbird sent Weather-Maker to go and listen (to what they said). The one he sent left immediately and heard Unrivalled say, "I thought he was really always caused hail." Then Weather-Maker ran to tell the Thunderbird of what he had heard.

Thunderbird arose, entered his house, and put on his thunderbird garment. He came out of his house. Then it began to lighten and thunder. It was a hailstorm, and the gale blew up Olachen place.

Unrivalled was blown up to Olachen-Place, and therefore the Ligwitda'xw own Olachen Place. That is the end.

Exbat'sa (Good One)

Good-One was a chief of the tribe at Humpback-Salmon place. His son was Wa'xid and he always wore abalone-shells in his ears. Wa'xid went into his friend Scabby-Knee's house, carrying his throwing stick. "Let us play, friend," he said to Scabby-Knee.

They staked the abalone-shell of the right ear. Wa'xid lost. Then he staked the abalone-shell of his left ear, and again lost. When Wa'xid

Continued on page 12

Continued from page 11

went home his father scolded him and he lay down on his back, covering his face.

That evening he went to his sweetheart to ask for a rope. Notched-Mouth (which was her name) gave the rope to Wa'xid. Then he went home to his father's house, tied the rope around his neck, and killed himself.

When morning came, Good-One was told by a man, "Wa'xid is hanging here." Good-One saw he was really dead. Wa'xid had felt sad because his father scolded him.

Good-One took his dead son down, and buried him in the house. Good-One went to the water and sprinkled the body. He purified it, that his son might come to life again.

When night came, and he sat on the ground. Then he heard some one saying, "We shall try to beat time, shamans." He saw sparks flying through the place where his dead son was lying. Then he looked at them.

One of the ghosts spoke to a mouse and said, "Go out, Quick-as-a Spark." She jumped out of the house and went to Good-One. He gave her an abalone-shell so she wouldn't tell the ghosts that he was watching through the hole. The Mouse went in and said that nothing was to be seen.

They tried to beat time again, and again it was not going right. The Mouse was sent out again. As soon as the mouse came out, Good-One took hold of her and gave her his abalone-shell.

The mouse said, "Take care, my dear! If you see your son arise from the floor for the first time, do not go into the house. Be very strong that you do not (then) enter the house. When they begin to beat time again, then you may enter." Then the mouse went into the house. (and said), "I do not see anything."

They beat time again. Now Wa'xid arose and walked about the house. As soon as Good-One saw his son, he entered the house and embraced him, but Wa'xid changed into foam. Good-One frustrated the attempt to resuscitate his son.

If he had not gone into the house too soon, Wa'xid would still be alive; and everybody would be dead for four days only, if Good-One had not muddled it. That is the end.

Dla'wagis

The first of the Da'naxda'xw lived at Berry-Place. Dla'wagis was their chief. A woman was his sweetheart. She poled up the river [on the upper part of the river] of Olachen-Place to pick berries. Then Dla'wagis followed his sweetheart, going along the river.

Night came, and he heard cries. Dla'wagis went at once into a pond and rubbed his body with hemlock-twigs. When he finished he started once more. He continued to hear cries and he went again into a pond. Then he finished and started off again. Now the cries were close to him. He heard the cries two more

times and each time he went into the water again and when he came out the cries were closer to him.

The final time he saw a woman with a large head as soon as he emerged. Her hair was matted, her face scratched. Dla'wagis went and embraced her. As soon as Dla'wagis embraced the woman, they fainted at the same time. Dla'wagis was the first to recover, but he just embraced the large-headed woman more closely.

The large headed woman recovered, and spoke, "I am the one who is called Cause-of-Weeping [woman]. Let me go! This thing that makes it easy to acquire property shall be your magic gift. Now it will be easy for you to obtain all kinds of property."

Dla'wagis just embraced Cause-of-Weeping more closely. Cause-of-Weeping spoke again, "This thing which causes property to accumulate shall be yours." Dla'wagis only embraced her more closely. Cause-of-Weeping said, "This water of life shall be yours. Now let me go."

And still Dla'wagis only embraced her more closely. Cause-of-Weeping said "Now let me go. You shall take my name. Your name is now Pulling-off-Roof-Boards. Now this apron, that burns everything shall be yours."

Then Dla'wagis let go of Cause-of-Weeping, and Cause-of-Weeping disappeared at once leaving behind the four magic gifts.

Dla'wagis took his magic gifts
Continued on page 13

Continued from page 12

and started out again. He tried his apron, (swinging it) towards the trees of the mountains. The trees caught fire at once, and therefore the mountains of Olachen-Place are burned at this time.

Dla'wagis was glad. He hid his magic gifts under a cedar-tree and continued on his way. When he finally arrived at the place where the house of his sweetheart stood she asked, "Why did you not come sooner?" Dla'wagis replied, "I lost the trail." Night came, and they lay down and played.

Then somebody poked him, reaching through a hole in the wall boards of the house. Dla'wagis arose, and went out to see who it was. As soon as Dla'wagis went out of the door, his face was covered, and he was led away by a man. Dla'wagis did not dare to speak or to ask questions.

Dla'wagis noticed that they went three times up a mountain, but his face was never uncovered; and he again noticed that they went three times up a mountain. Then he heard the cries "Hap, hap, hap! Hau, hau! Ga'o, ga'o!"

The man spoke, "Oh my dear! Don't be afraid. I just wish you to obtain a magic gift from me. It is my house that you heard. I am Cannibal-of-the-North-End-of-the-World. Just look at everything in my house.

Then they entered the house of the Cannibal-of-the-North-End-of-the-World. Now Dla'wagis' face was uncovered. Cannibal-of-the-North-

End-of-the-World said, "Look friend! You shall have my name, Swallowing-Everything, friend. Now you will be Cannibal. Now watch the dance of the Cannibal."

He heard the sound "Hap. Hap, hap! Hau, hau! Ga'o, ga'o!" Then the mouth of the Raven painted on the front of the sacred room of the winter-dance house opened. Out came the Cannibal, vomited by the Raven. When he danced Dla'wagis did not see the singers. After the Cannibal had danced to one of the songs, he went back.

Then Huxwhukw came out and danced. After Huxwhukw had danced to one of the songs, he went back. The Raven came and danced; and after the Raven had danced to one of the songs, he went back. Then the Cannibal came again, carrying in his arms a corpse, which he ate. He ate the entire body then danced again and went back. The Cannibal had four songs.

"Now take him for your Cannibal. This will be your name, Swallowing-Everything and Swallowing-Whole and He-who-is-heard-eating and Eating-Everywhere. Do not forget the head mask of the Huxwhukw, and the head-mask of the Raven and the sacred room and its painting."

Dla'wagis was called to see the hole in the floor in the rear of the house. Dla'wagis went and saw the hole in the floor. Something like a rainbow stood up in the hole.

Dla'wagis looked down and

saw all kinds of animals and fishes. The man said, "This is the Cannibal pole of the winter-dance house. Take this for your magic gift; but be careful, friend!" Then they taught him the song, and it is this:

"Are you the true Cannibal-of-the-North-End-of-the-World, to whom we look up?

Is this the way of the true Cannibal-of-the-North-End-of-the-World?

Oh, they cannot live before the true Cannibal-of-the-North-End-of-the-World, The little ones who came out of the woods."

Now Dla'wagis had learned the one song of the Cannibal. Then Cannibal-of-the-North-End-of-the-World said how should have the second song:

"O great magician! You are looking for food;

O great magician! You are looking for food

O great magician! You are looking for men;

O great magician! You are looking for men.

O great magician! You take off whole pieces of flesh, trying to eat.

Everybody trembles before you when you go to far to the other side."

Then they finished singing and Dla'wagis was called by Cannibal-of-the-North-End-of-the-World. Dla'wagis was asked, "Don't you want this harpoon-shaft, which does not fear anything? Now it is yours, and also this cedar-bark dyed red, and this fire-bringer, and this water of life, and this quartz death-bringer." Then Dla'wagis went home. That is the end.

Chairman's Report

Continued from page 2

that presentation soon.

As mentioned earlier, Language-Culture and Repatriation is a substantive issue to be negotiated under the Treaty Process. Cultural property is more than physical property like masks and other art forms. It includes Language! When we talk about repatriation we are talking about what we have accomplished with the return of the Potlatch Collection and we are also talking about repatriating language and all that is connected with language. With the assistance of Guy Bucholtzer we are working at repatriating work that was done by a linguist at Simon Fraser University. It was our hope that the linguist would

share the information with us, but after many years of letter writing he maintains that the work is his property. We recognize his work in compiling the Kwakwaka database (dictionary) but he did this with the help of many of our Kwakwaka speakers. Many of who have since passed away. I have spoken to the foundation that funded his project as a follow up on a letter we wrote about a month ago that they have been unable to contact him either, by telephone or letter. They will respond with a letter to us outlining the principles, which form part of the funding criteria. We will continue to work at retrieving this database. It will become a very important part of our Information Centre.

On the last day of the B.C. Summit Chief's meeting in Vancouver on June 14, 2002, Guy Brocholtzer

arranged a meeting with Dr. Yoseph Wosk, Department of Continuing Studies - Downtown Vancouver Campus of Simon Fraser University. The purpose of this meeting was to introduce the Centre for Language Culture in Community (Info centre) and to explore how Simon Fraser University could assist us with this project. He was very receptive and interested in the project. Guy will continue discussions with Dr. Yoseph Wosk as we move forward with this project. Being a resident of Vancouver has allowed Guy to make many contacts on behalf of the U'mista. *Gilakas'la - Guy! Gilakas'la* to Andrea, Juanita and all who work for the U'mista Cultural Centre, allowing us to continue with the work in Language, Culture and Repatriation.

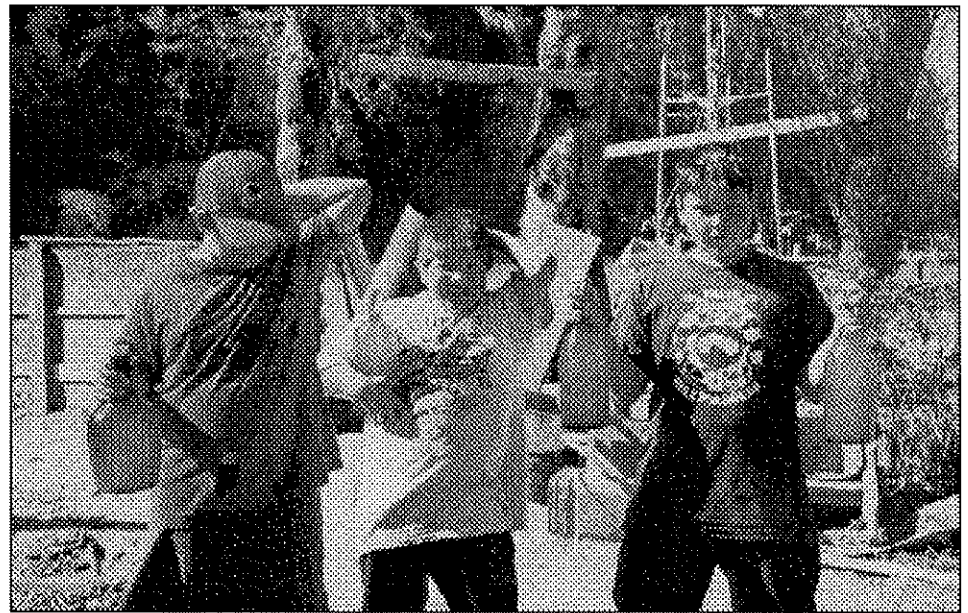
Yuam!

Special Projects Coordinator Report

Continued from page 3

ect came from Canadian Heritage and we thank them for it.

In our last newsletter I also mentioned that I was going to go to Knight Inlet for the eulachon harvest and I am happy to say we did make it and it was a wonderful trip. It is just as I remembered it from our last trip a few years ago. It is so peaceful and beautiful up there and so nice to be able to reconnect with those important to us. Sometimes we THINK we are too busy to make time for them and this has to change for us and it will. I for one enjoy so much watching the children in the Inlet and how different they are away from most of technology and how they can make do



L-R; Cole Speck, Stephen Beans and Elija Wadhams holding their bottles of t'ina.

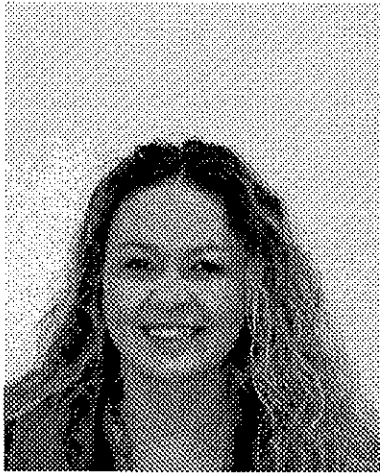
Photograph courtesy Stella Beans

with so much less, in their minds, to entertain themselves with. I was especially impressed with three young fellows, Stephen Beans Jr., Cole Speck

and Elija Wadhams. They harvested their own fish, built their own pit, cooked their own fish and processed

Continued on page 21

Communications Trainee



Nicole Alfred

Hello again. Well I am approaching the final months of my Communications Director Trainee program here at the U'mista Cultural Centre, and I have really benefited from my time here. It has been an incredible learning experience for me working on this Virtual Museum of Canada website, "The Story of the Masks." While I was doing my research on the project I learned so much priceless information about the Kwakwaka'wakw tribes and their ranking, potlatches, songs and dances, plus a great deal more.

The Virtual Museum of Canada website, "The Story of the Masks" is almost complete. Lillian and I have been compil-

ing information from books, video clips, past U'mista Newsletters and the U'mista Cultural Centre database as a starting place for information. We have welcomed people to come and share their knowledge with us in taped interviews where they would talk about their masks and family rights and privileges that could be included on the web site. We would like to thank everybody who enthusiastically shared his or her story with us. It is genuinely appreciated. We are eager to see the website up and running before long and trust that you will all enjoy it as much as we have enjoyed working on this project.

Barb and Andrea Cranmer have been working their tails off around the U'mista Cultural Centre as they are preparing for the Łaxwe'gila Canoe Gathering that will take place in our Traditional lands starting at Wa'as Lake this year. I'm sure all of you out there, as well as myself, are very eager for the coming of this event. It will be amazing to go out to the lake and paddle with fellow Kwakwaka'wakw tribes in our traditional canoes because I have never participated in a canoe gathering before and I am very much looking forward to it. I will take my 4 year old son Quenton with me to this gather-

ing, as I am sure he will learn a lot being there and experiencing everything that will be occurring, such as sitting in the canoes, singing our songs and even just being around friendly faces. This will be excellent for his spirit as well as ours as a family. I hope you can all make it out there and enjoy it with us.

I will also be traveling to Winnipeg, Manitoba this summer, as Quatsino coach Gaeton Gelinas has asked me to play with the women's volleyball team that will be representing British Columbia in the North American Indigenous Games. This will also be a first time experience for me and I am very touched that Gaeton would think of me as an asset to his volleyball team. I can't wait to compete against other aboriginal women and play my favorite sport. Thank you for this opportunity Gaeton, I will put forth my best efforts.

In conclusion, I would like to thank Andrea and Juanita for making my time here at the U'mista Cultural Centre a very memorable and valued experience. I hope your future trainees learn as much as I have working here.

Have a great summer!!

Communications

Trainee



Lillian Hunt

The research continues for the "Story of the Masks" website produced in partnership with the Virtual Museums of Canada. Finding fascinating information about our culture and watching this website immerse is rewarding. Thank you to our most valuable resource, our elders, who agreed to be interviewed and who happily share their knowledge for future generations to enjoy. Thanks also to Barb Cranmer for her skill of capturing every historic moment on film that Juanita Pasco then e-mailed FTP (file transfer protocol) to the website developer. Thanks to Sharon Grainger for your volunteer photography that produced great images and were used to capture the essence of the Potlatch Collection.

Andrea and Barb Cranmer have turned the back meeting room here at U'mista into a very organized and busy office space for the Łaxwe'gila Canoe Gathering that they are coordinating. I have certain-

ly enjoyed their enthusiasm and generous spirits. Tables of photo spreads and great ideas centre the room, rows of neatly organized files and bulletins of important "at their fingertips" notices of every detail of their work is on display. Amongst all the constant activity is the hustle and bustle of people coming and going through their office.

The Wiga'xan's awil'gola Kwakwala (Embrace our community with Kwakwala) report from Vera Newman is good. Attendance remains good with some changes to the schedule due to other community events. It was decided by those attending that classes would continue in the coming school year.

It was very exciting to hear all the good news coming from Dzawadi about the great eulachon run this year and all the beautiful weather and the many gallons of Tłi'na produced this year. The Kwakwala word for eulachon is dzaxwān.

Our community—Our people—Our culture—Our tourism? Or tourism our way? Visitors from all over the world have been coming to the shores of Cormorant Island for many years to view our culture in Alert Bay and the year 2002 brings economic benefits. Tourism opportunities are great for our people. The most common statement that I have heard throughout my past 6 years in tourism is that we have a "built in" attraction, a living cultural village, that visitors value and respect.

One of the "new" cultural venues was introduced with a "Familiarization tour" hosted by Wa'as Eco-Cultural Adventures owners, Jackson Warren and Kelly Vodden. The following is the letter

of appreciation:

A Wonderful Day with Wa'as tour. Submitted by Craig Murray of Nimmo Bay to the Mid Coast Beacon.

Jackson Warren from Alert Bay called and invited my wife and myself on a First Nations cultural adventure tourism FAM trip. He heard that we caught and released salmon, and he was interested in this particular environmentally friendly approach to fishing.

Jackson is starting a new business at Alert Bay with the blessing of Chiefs and Elders. It's a tourism business, which is not native to the First Nations people.

Our agenda was a big one. A tour of the Nimpkish Hatchery with Hank Nelson, then a drive to the Nimpkish River near the site of the ancient village, a tremendous salmon bake up and a walk to the village site. This was just the start of the day. At this point, the sun was shining and the wind was light.

There was a big incoming tide that would prove to be very helpful as we were paddling a big canoe to Alert Bay from the banks of the Nimpkish. I must say that it was the skill of the paddlers, Tyler Cranmer, the drummer, and Peggy Svanvik the time keeper, which got us to the Bay in record time.

Ours is the time to beat - 29 minutes. Bert Svanvik kept us in unison and they had just paved the road in the village, solely for us, I'm certain.

It was off to the U'mista Cultural Centre for a tour of the ancient masks and assorted artifacts therein. Andrea Sanborn has taken

Continued on page 17

Communications Trainee Report

Continued from page 16

on a new task and is well suited for the job of looking after this wonderful piece of history.

The stories were well told by Lillian Hunt, who brought the creatures to life as she explained the role of each mask. She is a wonderful guide through this enchanting forest of history.

The day is not over yet. It was off to the Big House for dancing, eating and more dancing. I am truly amazed at the effort that was put out, and the hospitality that was extended to the visitors, Jackson had assembled. Every person in the Big House was eager to show us what they could do and were proud to tell the world of their rich culture.

I especially appreciated the children coming up to shake our hands in welcome at the completion of the dance ceremonies. Congratulations to Andrea and Barb Cranmer for their leadership with the young T'sasala cultural group and William Wasden Jr. for his leadership of the Gwa'wina dancers. World class.

The food was bountiful and carefully deliciously prepared by Norman and Donna Stauffer. There was lemon Halibut, Polynesian Salmon, Prawns, Clam Fritters, Cockles, smoked salmon, four types of Salad, fresh bread and of course Grease. This was truly a feast. It was also good to see people I had not seen in a long time.

I had never met Auntie Ethel but I did that night. What a delight-

ful lady. I kept wondering why she looked and sounded so much like my friend Flora Dawson from Kingcome. I found out Ethel is Flora's sister, so we had a great chat and discovered we had several friends in common.

Here are people who have stretched out their hands to embrace visitors whom they knew not. Tyler, Bert, Peggy, Kelly, Allan, Lillian, Andrea, Barbara, and William. The feelings were warm and the smiles genuine.

Hats off to the folks of Alert Bay who made our day one of the truly memorable ones, as all we have are moments to cherish. Thank you Jackson, Ethel and all the gifted people who put their heart and soul into this production.

Good luck. I am certain we will be bringing some of our guests to Alert Bay to share what I found to be a wonderful cultural adventure experience.

North Islanders, I suggest you give Jackson and Kelly a call. Their business is Wa'as Eco-Cultural Adventures. You will be glad you did

Craig Murray, Nimmo Bay Resort

First Nations Key Partners in the NTFP (Non-Timber Forest Product) Demonstration Project: Summary of presentation by Kelly Vodden and Lillian Hunt at NTFP Workshop, Port McNeill

First Nations have played an important role in the North Island Non-timber Forest Products Project, and in the development of the sector in the region more generally. To date First Nations partners in the project include Kwakiutl First Nation, 'Nāmgis First Nation, Quatsino First

Nation and Musgamagw Tsawataineuk Tribal Council. Interest has also been expressed by the Gwa'sgala-'Nakwaxda'xw Nation. To view the NTFP newsletter go to: website www.island.net/~ntfp. Opportunities for First Nations in the NTFP sector are economic, cultural and ecological in nature. Benefits include:

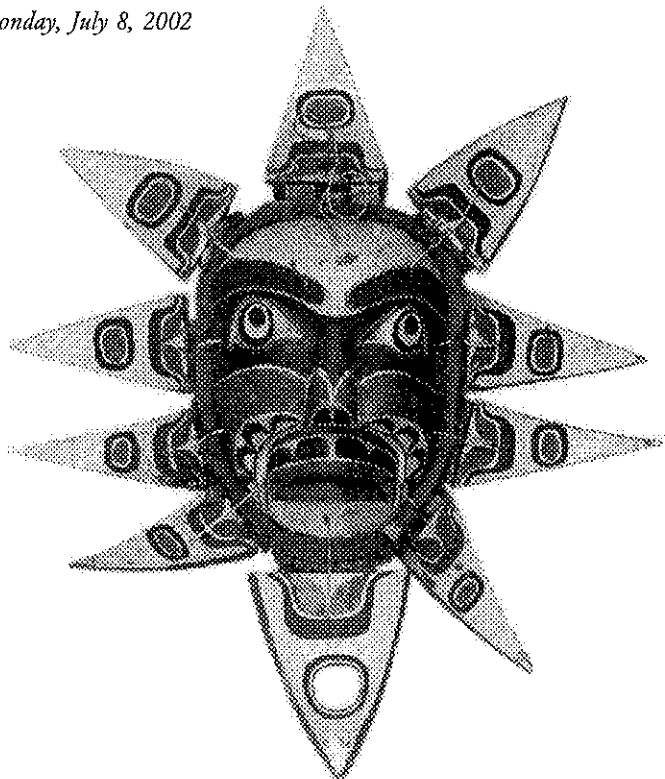
- *Increase employment, income and economic diversification*
- *Capture economic opportunities to expand the NTFP industry in First Nations territories with First Nations involvement*
- *Opportunities for cultural practice, teaching and revival related to ethnobotany*
- *Healing alternatives*
- *Special events and presentations*

Thank you to volunteer Brian Shea. Your efforts are very much appreciated by the staff. Sharon Till from San Francisco, California came to Alert Bay on the Seabourn cruise ship and said she was so fascinated by our culture and what she saw here at the U'mista Cultural Centre. She has volunteered her expertise and services to develop publications that can be sold out of U'mista Cultural Centre.

*Lillian Hunt,
Communications Director Trainee*

Mask Of Sorrow

By Jack Knox, Reprinted with permission from the Times Colonist Monday, July 8, 2002



Hand it over, say Island aboriginals, but British Museum is unmoved.

MAYBE VANCOUVER Island's Aboriginals should go over to England and swipe the Crown Jewels.

That would give them some leverage, something to swap for the Kwakwaka'wakw mask buried somewhere deep in the bowels of the venerable British Museum in London.

As it is, the museum isn't budging; refusing to return an artifact the Kwakwaka'wakw argue is central to their culture.

Not that the 19th century ceremonial mask means that much to the British. After all, they've got it stuck in the basement somewhere, down with canning jars and camping supplies.

But they do care about the Elgin marbles, and the Ethiopian Ark of the Covenant carvings, and all the other bits and friezes whose return is now being demanded by their homelands. If the British Museum gave the mask back, it would have to give a lot of stuff back. And that would run counter to the museum's mission of displaying the wonder of the

world's cultures to millions of people who pass through its doors each year.

So the museum remains the last holdout, the only institution on Earth to flat out refuse to return to the Kwakwaka'wakw one of the objects reluctantly surrendered under Canada's notorious anti-potlatch law.

It's a story that goes back to the 1880's when Ottawa was intent on assimilating Indians into white society. It saw the potlatch, with its pageantry and rituals handed down from generation to generation, as integral to native culture- and there-fore a pothole on the road to progress- so banned the ceremony. Ottawa can claim its intent was pure but so did Hitler, Mao and Stalin when they tried to crush religion.

In 1921, a Kwakwaka'wakw man named Dan Cranmer held a potlatch on Village Island, way off between the mainland coast and northeast Vancouver Island, far - he thought - from the prying eyes of the Indian agent and the police. But 45 people got busted and were charged with such crimes as dancing and receiving gifts. About half of them did two to three months at Oakalla. Twenty-two others had their sentences suspended - on the condition that their entire tribes turn over their potlatch paraphernalia, which they did.

The masks, whistles, rattles and other confiscated goods were eventually scattered all over the place. Many pieces landed in the Royal Ontario Museum in Toronto and is now the Canadian Museum of Civilization in Ottawa. Some objects made their way to the University of B.C. George Heye of New York bought 33 items, which wound up in the National Museum of the America Indian, now merged with the Smithsonian Institution. Some stuff simply disappeared.

But after the potlatch law fell off the book sin 1951, the Kwakwaka'wakw began campaigning for the return of their treasures. Gradually, the artifacts began to trickle home. In the 1970's. The National Museum of Man returned much of what has become known as the Potlatch Collection, now displayed in the U'mista Cultural Centre in Alert Bay and in the Kwakiutl Museum in Cape Mudge

Continued on page 19

Continued from page 18

on Quadra Island. The Royal Ontario Museum turned over its artifacts in 1988, while the National Museum of the American Indian began its repatriation process by surrendering nine items in 1994.

Only the British Museum, holder of that single transformation mask- a crest that opens up to reveal a human head-balked. In a 1996 letter to the U'mista Cultural Society, the London institution turned down the request to return the object, citing the British Museum Act of 1963, which specifically prohibits it giving up its artifacts

The British Museum is no more anxious to give up the mask today than it was in 1996. The museums director says his duty is clear. "My job is to preserve the collection we have, not to remove objects," said Dr. Robert Anderson in a telephone interview from London last week. "My job is also to arrange for the presentation of world cultures to the five million people a year who come here."

And he repeated the convenient truth that the British Museum Act won't let him turn over the mask. "I would in fact be breaking British law."

That doesn't sit well with the U'mista's manager Andrea Sanborn: "If it's against their law to return it, it's against our law for them to have it" she says there's a paper trail showing the mask should never have been sold in the first place.

"That the property was supposed to be held by the Canadian Government," she said. "Basically,

they're in possession of stolen property",

Not according to Anderson: "The object we have is legally, without question, the property of the British Museum"

Legally but how about Morally? There was a give-up-the-crucifix-or-we'll-shoot-the-Pope-manner to the way in which the potlatch paraphernalia was turned over back in 1922. The British Museum's answer to that dilemma is found in it's policy on repatriation, which admits that the legal argument against its retention of certain antiquities is seen by some to be insufficient answer to the political, ethical, cultural, and religious arguments raised.

Only by demonstrating the public and cultural benefits of the retention of its collections, rather than simply legal title to them, can the museum provide a full social and moral justification for maintaining its collections in its care, the policy states. Therefore, the museum promises to enhance its role as a world-class institution of global relevance, and to "emphasize and develop the unique opportunity it offers to its world wide audience to explore individual cultures and the connections between them and promote a vision of Culture, citizenship and identity that extends beyond national borders.

Very noble. Very convenient. It still leaves them with the mask- in the basement, though they say they'll dig it out for everyone to with legitimate reason to view it.

It's not as thought the British Museum doesn't have plenty of other native Canadian artifacts obtained free of duress. Its Gallery of North America contains more than 5,000 items related to Canadian aboriginal heritage, including many from the West Coast. Captain James Cook, who explored the B.C. Shoreline in 1779, brought back basketry hats and a mask in the shape of a gull that was worn during potlatches. From Captain George Vancouver came aboriginal weaponry, jewelry, and regalia. Who would miss a mask.

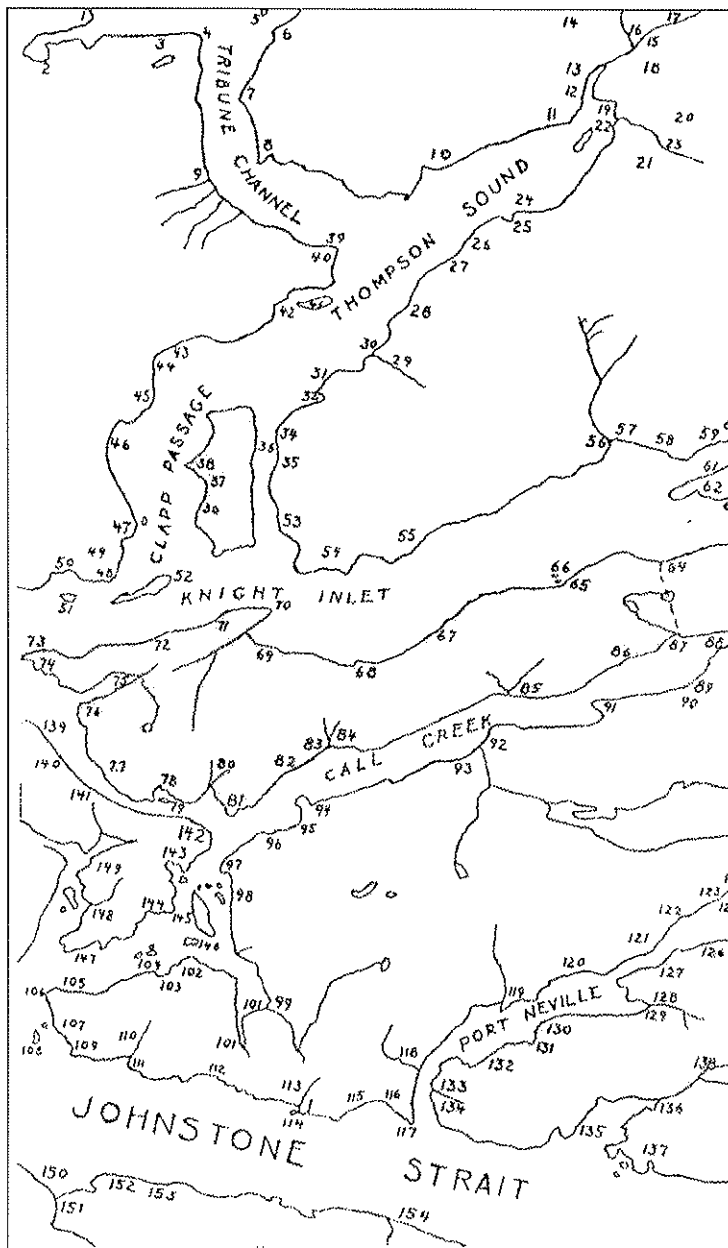
But at the risk of repetition, this isn't just about the mask. It's also about the Elgin Marbles, the 2,500-year-old frieze taken from the Parthenon in 1799, and coveted by the Greeks ever since. It's about those 10 Ark of the Covenant carvings, sacred to Ethiopia's 25-million member Orthodox Church, but stolen by British Soldiers in the 19th century. And on and on.

Besides, if the Haida can't get their dead guy back, how can the Kwakwaka'wakw expect their mask? That's right, the Haida of the Queen Charlotte Islands are still trying to negotiate the return of human remains stored at the British Museum.

But that doesn't mean the Kwakwaka'wakw are giving up.

"We've worked for almost 80 years to bring that potlatch collection back intact, as it was when it was taken from us," says Sanborn. "It belongs to our people."

jknox@times-colonist.com



Map 15 Franz Boas

1. *wilxwbe'* cedar point
2. *wak'a'nakw* real river
3. *kika'sala* woman having many children
4. *ko'gwadit'bi'* point having shelter
5. *'yax'yak'as* bad rocky place
6. *gagildenit'tala* long ways inward
7. *a'wagawe'* place between (islands)
8. *Dlax'dlaidzas* place of trees standing here and there

9. *kaxw'isa* shallow inside
10. *lakwi'* camp, (camping ground)
11. *a'wam'ye'* cheek, i.e. steep bluff
12. *guxwda'mis* house site on beach
13. *xakwikan*
14. *kax'alakw* (?) slid down
15. *kamadzina* cascade
16. *xusala* fort
17. *gagola'ma* quartzite rock
18. *gwayi'* the down river

PLEASE NOTE:

The terms below and throughout the Newsletter are rough translations only from Boas' orthography into the Kwakwaka orthography developed by the U'mista Cultural Society. These have not been verified. Some were taken directly from the translations found in *Kwakwaka'wakw Settlement Sites* by Robert Galois.

- | | |
|--|---|
| 19. <i>wato</i> | 43. <i>kawes</i> pond on beach |
| 20. <i>kumagis</i> | 44. <i>ketbala</i> grassy point |
| 21. <i>kumangwis</i> rolled down on beach | 45. <i>awit'be'</i> point of land |
| 22. <i>waxdlalis</i> river on beach in bay | 46. <i>xumdas</i> land otter place |
| 23. <i>wagami'</i> river in front, i.e. chief river | 47. <i>wabidu'</i> little river |
| 24. <i>gildit'ba</i> long point | 48. <i>xwatda'ma</i> rocky site for cutting fish (?) |
| 25. <i>siladi</i> having snakes | 49. <i>sasukw</i> |
| 26. <i>malga'laas</i> | 50. <i>at'tuta</i> opposite rocky inland side, Vancouver Island entire |
| 27. <i>wa'yalis</i> river in middle of beach | 51. <i>gilit</i> long body |
| 28. <i>ixtsamalat'ilakw</i> made to be abalone shell | 52. <i>halulu</i> a reddish bird |
| 29. <i>tsaxula</i> cascade | 53. <i>damliwas</i> place of rum bling noise, Baronet Passage |
| 30. <i>apsan'igwis</i> other side head | 54. <i>kwekw'aladlas</i> place of hiding repeatedly the cedar bark bedding of infants. |
| 31. <i>tsalxumadzis</i> crab-apple trees on beach | 55. <i>numas</i> old man, i.e. sea monster; name of many dangerous points |
| 32. <i>tuxw'isa</i> small, round opening inside | 56. <i>tsagano</i> boards on side |
| 33. <i>u'saxstala</i> said to mean "narrow passage" | 57. <i>gwa'xt'ala</i> downstream hind end |
| 34. <i>adlab'e's bo'mix</i> inland of bo'mix | 58. <i>a'wagawe'</i> place between (islands) |
| 35. <i>bo'mix</i> (Land office map gives this name to 38) | 59. <i>kayail</i> |
| 36. <i>gugu'yawi</i> house in middle | 60. <i>'nalaxdlala</i> hind end up river |
| 37. <i>t'tasadze'</i> seaside | 61. <i>uyagam'la</i> facing outward rock |
| 38. <i>numas</i> old man i.e. sea monster; name of many dangerous points | 62. <i>i'gisbalis</i> sandy beach at point and <i>kugwadit'be'</i> point having shelter |
| 39. <i>numasbe'</i> old man point | |
| 40. <i>t'tan'ya</i> black bear rock | |
| 41. <i>kamt'a</i> to cut on rock (?) | |
| 42. <i>utsa</i> inside or <i>wakala</i> noise of river | |

Continued on page 21

63. *t'takwe't* seaweed body
 64. *tsegwas* place of trial
 65. *kugwadi* having shelter
 66. *'maxw'sala* round thing (island) being inside
 67. *tsinadi* having elderberries
 68. *benaxt'sa'was* refuge inside place
 69. *xwawas* (sail) tearing place
 70. *xwawadzitbi* (sail) tearing place point
 71. *xwawadzigi'* back of (sail) tearing place
 72. *numas* old man, i.e. sea monster; name of many dangerous points
 73. *ayuxwidaas* said to mean: place of rounding a point
 74. *dzadzakwaats'* receptacle of north west wind
 75. *giltaxalla'lis* long behind end beach
 76. *lulilat's* receptacle of ghosts in house
 77. *pas'p'adzis* flat beaches
 78. *sikadza'lis* on flat beach
 79. *'maxw'sala* round thing (island) being inside
 80. *naxan*
 81. *tabe'*
 82. *huxw'buwwagwat* noise of huxwhukw
 83. *wudadu'yawe'* having cold in middle
 84. *wakala* noise of river
 85. *tsikiladza* (?)
 86. *kik'kasala* women having many children
 87. *wase'las* place for making (gathering) herring spawn
 88. *pa'wala* blowing sound
 89. *palgis* thin (flat) beach
 90. *kagagu'yawe'* crossed logs in middle
 91. *kugwadi'bi'* point of having shelter
 92. *kagugu'ya'lis* young cedars placed in middle on beach
 93. *pa'pekin* place above Nimpkish Lake
 94. *numasbe'* old man point
 95. *lix'sa* wide inside
 96. *lakam* rocky surface
 97. *tekume'* hanging in front; coming insight in front
 98. *itsikila* said to mean: abalone on back
 99. *wakala* noise of river
 100. *kwatarwe'* shallow depression between
 101. *ma'wa* salmon trap
 102. *igisbalis* sandy beach at point
 103. *kwa'lade'* having salmon berry shoots
 104. *'mimkwamlis* round things (islands) in front at beach
 105. *giltam* long head (face)
 106. *ube'* end
 107. *sixwasalidzakw* paddled through on beach
 108. *wiga'laas* rocky place not reached
 109. *atudis* inland side beach
 110. *wabidu'* little river
 111. *numas* old man, i.e. sea monster; name of many dangerous points
 112. *wixwais*
 113. *kukagunolis* (stone walls) put up on side on beach
 114. *'mak'wisala* round thing (island) on belly, i.e., in front of mountain.
 115. *nakaxdli'* straight at hind end
 116. *gwa'dzelis* down river beach
 117. *'maxw'biti* round thing (island) at point on water
 118. *kawon'yawili* shallow in middle on water
 119. *xudzadza'lis* fort on flat on beach
 120. *gul'yadi'* having abalone
 120a. *maxwamakulisala* Rocks standing separately on beach
 121. *tsa'ma* melting on rocks (?)
 122. *'nak'kuditbe'* point opposite up river
 123. *xaxam*
 124. *nakaxdli'* straight at hind end
 125. *waxd'alis* river on beach in bay
 126. *nax'talis*
 127. *kidagwis* grassy beach
 128. *xawas* place of disappearance
 129. *kugwadi'* having shelter
 130. *kawawala* trees or stones standing in water
 131. *dzigim* bent(?)
 132. *awaisala* beach stretching along
 133. *wa'xsde'* river at hind end
 134. *wadzi* large river
 135. *awunkw*
 136. *xikamin*
 137. *lam'wa* dry on rock
 139. *t'tubas* cormorant place
 140. *saka'nukw* having ?
 141. *xuladi'* having mussels
 142. *sagwadi'* having fern roots
 143. *ubakw* whispered (?)
 144. *lagaxw'salis* burnt inside beach
 145. *giewas* hanging place, or deer
 146. *tagwadi'* having devilfish
 147. *kuxwobi'* shelter point
 148. *wudzangis* mud
 149. *kakaxxalilew* crossed logs rest on sharp edge inside.
 150. *biladi'* having (everything) right, i.e. having many berries
 151. *xusam*
 152. *dligwitbi'*
 153. *sayamgis* beach when blubber is cooked
 154. *sisaguttsamlis* double headed serpent face of beach

Special Projects Coordinator Report

Continued from page 14

and strained their own eulachan oil or t'tina. These boys should be proud of themselves even if they forgot to put their gumboots on. Another person I am proud of is my niece, Shonna. She is probably one of the first of my immediate family in many years to have participated in the whole process of t'tina making. I have a picture here of her standing beside all the jugs she helped to clean and fill and she had lots of help as well. It is amazing what the kids will come up with and what we can still learn from them. When Helen Ann started a letter writing campaign she was able to show Wah that even his parents would appreciate a letter from him. Wah wrote those letters too and we delivered them. So, a trip to Dzawadi is not just one for harvesting the eulachon. It is a cultural, social and economic experience and one that I am confident will always be a part of our lives as I watch how the knowledge of many is being passed on to the younger generation.

In closing I would just like to thank our member, Paul Beer of Phoenix, Arizona and of Alert Bay for his donation of a laptop computer to the Centre. This will come in very handy for visiting researchers and students to use.

Gilakas'la

U'mista Cultural Society

Canadian/International 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

Canadian Annual Fee: \$ 15.00 (Add \$1.05 G.S.T. if applicable) International Annual Fee: \$ 26.75 (GST included)
(Payable in Canadian Funds, Visa, Mastercard or Money Order to the U'mista Cultural Centre)

Name: _____

Address: _____

City: _____ Province: _____

Country: _____ Postal Code: _____

Res Phone: _____ Bus. Phone: _____

FAMILY MEMBERSHIP

Canadian Annual Fee: \$25.00 (Add \$ 1.75 G.S.T. if applicable) International Annual Fee: \$37.45 (GST included)
May include up to two adults and children up to 19 years of age.

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

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. _____ / _____ / _____
-------------	------------------------------

Name: _____	D.O.B. _____ / _____ / _____
-------------	------------------------------

FOR OFFICE USE ONLY:

Payment Date: _____ Expiry Date: _____ Amount \$ _____

- | | |
|--|---|
| <input type="checkbox"/> Membership Cards
<input type="checkbox"/> Newsletter | <input type="checkbox"/> Computer Update
<input type="checkbox"/> Letter |
|--|---|

Process Date: _____ Processed By: _____

U'mista Cultural Society

Board of Directors

Executive:

William T. Cranmer Chairman

Lawrence Ambers Vice-Chairman

Stan Hunt Secretary / Treasurer

Board Members:

Peggy Svanvik
 James Glendale
 Christine Joseph
 Spruce Wamiss
 Richard Dawson
 Flora Dawson
 Basil Ambers

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@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
VON 1A0

U'mista Cultural Centre

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

Extended Summer Hours:
Open 7 days per week

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

PLU #
55.00
\$3.00 each