

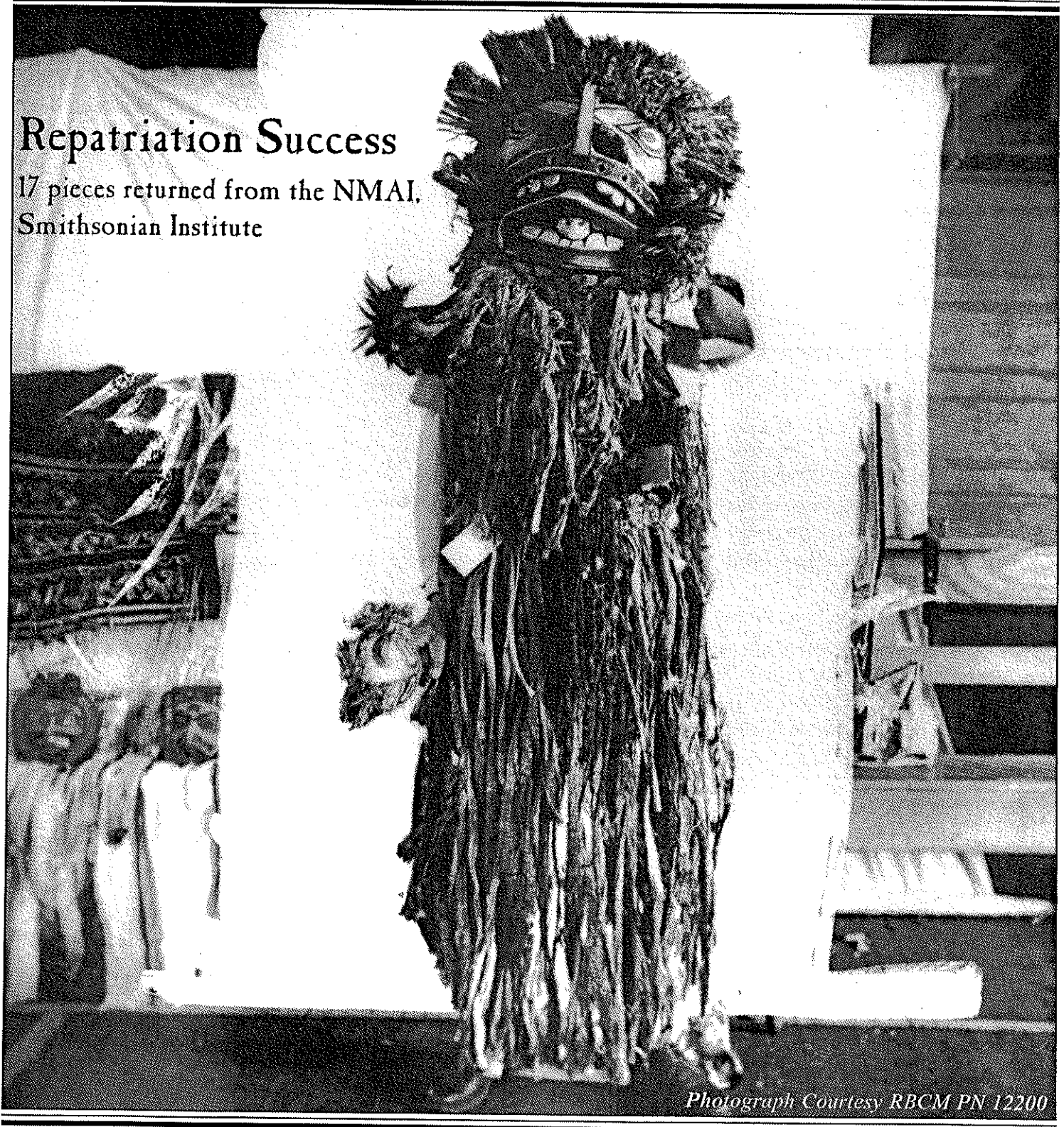


U'mista News



Repatriation Success

17 pieces returned from the NMAI,
Smithsonian Institute



Photograph Courtesy RBCM PN 12200

November 23, 2002 was the day we celebrated the return of 17 more pieces belonging to the Potlatch Collection. These were some of the artifacts being held by the National Museum of the American Indian, (NMAI) Smithsonian Institute in New York. It was a very special and emotional day for many of those attending the ceremony at the Big House. Many in attendance are descendents of the people that were involved in the potlatch held at Village Island in 1921 when in 1922 many were arrested and sent to prison for practicing their culture and others were coerced into surrendering their regalia, coppers and masks to stay out of prison.

As Chief William Cranmer announced at the ceremony, many people have worked very hard over the past eighty years to have these artifacts returned to the Kwakwaka'wakw First Nations where they would be housed either at the Kwakiutl Museum in Cape Mudge or at the U'mista in Alert Bay depending on the wishes of the descendents of the original owners. It is those people we have to be thankful to for the number of artifacts returned to the Kwakiutl Museum and the U'mista. It is those peoples' stories that should be told at the Indian Claims Commission hearings that are going to be held in January, 2003 to determine our Specific Claim against Canada. Unfortunately those people are no longer with us, they have passed on to the next world. Now it is up

Special Projects Update



Andrea Sanborn
*Giftshop Manager/Special
Project Coordinator*

to the generation following them to relate the stories as they have come to understand them and the effects the arrests, the potlatch prohibition, the banning of the kwakwala language, the removal of some of the children from their families and the denial of their ability to practice their culture.

My siblings and I are products of that era in our history. We have our own stories to tell and our own questions to ask. Some say there are no stories to be told as we were conquered and that's the way it goes. Our ancestors were never conquered, they never gave up our lands, they never gave up our resources; they were naturally very welcoming hosts, willing to share what they had with the visitors. As time went on, they were coerced

by the authorities that were sent by the federal government to "look after" them, to "make things" better for them and to assimilate them into their ways. These may seem like harsh statements today to many who still do not know the story of the Canadian government's planned cultural genocide of the First Nations people in Canada. How harsh can they be compared to the harshness felt by our ancestors and the effects of these actions on them. How can we be proud of a part of our history that stripped our own First Peoples' of their rights. They did not even get the right to vote in federal or provincial elections until the '50's. My own mother was stripped of her nationality because she married my father who was non-native. It would be like saying to someone "you are no longer Spanish because you married an African person" and your children will have no ties to your Spanish roots. How dysfunctional can that be? Now, think, how can we make that better? How can we have others get a better understanding of that part of our history to appreciate what our ancestors went through and what generations after them have undergone because of these actions? It is only through education that we can achieve this. This is part of the goals and objectives of the U'mista Cultural Society. The U'mista Cultural Society is dedicated to the saving of the language, culture and heritage of the

Continued on page 8

The Repatriation of the Potlatch Collection from the National Museum of the American Indian

IN 1884, THE federal government enacted legislation, which prohibited the potlatch (section 149, Indian Act). The potlatch had, since time beyond recollection, been the foundation on which Northwest Coast cultures had flourished. Much of the impetus to forbid the potlatch came from government agents and missionaries, who did not understand the function of the ceremony and saw it only as a major obstacle to their efforts to "civilize" Indian people. At the first, the law was difficult to enforce, due to the vagueness of its wording.

Later, the law was revised and,

in 1922, following a large potlatch at 'Mimkwamlis (Village Island), forty-five people were arrested and charged under section 149. Their offenses included making speeches, dancing, arranging and distributing gifts.

William Halliday, Indian Agent at Alert Bay, was largely responsible and acted as magistrate. Sergeant Donald Angermann of the R.C.M.P., who had made the arrests, served as prosecutor. The very nature of the trials and sentencing violated principles of Canadian and British justice. Twenty men and women were sentenced to prison terms of two and three months, three were

remanded for appeal. The remaining twenty-two people were given suspended sentences based on the illegal agreement that, if their entire tribes gave up their potlatch paraphernalia, individual members who had been found guilty would not have to serve prison terms. The tribes who gave up their ceremonial regalia under this agreement did so under duress and fraud. In fact, at least one family turned over its treasures to Mr. Halliday, only to find that three of its members still had to serve two-month sentences.

Following the 1922 trials, the dispersal of the ceremonial regalia slowly commenced. The regalia, including coppers, masks, rattles and whistles, were put on public display in the local parish hall and were photographed at Halliday's instruction. Eventually the items were crated and shipped to Edward Sapir for valuation. However, before they were packed for shipment George Heye visited Alert Bay. Heye had heard of the surrendered regalia and was in the area on a buying trip. Halliday decided to sell thirty-five individual objects because he felt the amount offered for the pieces was "exceptionally good" (see page 7 for a reproduction of Halliday's original list).

Although we cannot be certain of Heye's motivation for the purchases he made (objects he selected) we do know that he was a shrewd bargainer and a rapa-



Gwanti'lakw Hunt Cranmer dancing the paddle dance during the NMAI Repatriation celebration, November 23, 2002.

Photograph courtesy Dick Johnston

Continued on page 6

Chairman's Report*Continued from page 2***LIST OF POTLATCH MATERIAL SOLD TO MR. HEYE**

	Jim Naknakim	Carving	1.00	1.00
May 5, 2003 – Canada's response.	Harry Mountain	head gear	8.00	8.00
July 14, 2003 – Our reply submission.	John Drabble`	2 rattles	4.00	
September 9, 2003 – Our legal argument.		1 mask	15.00	19.00
	Sam Charles	1 head gear	6.00	
		1 fish	20.00	26.00
There is a possibility that Canada will agree to another process before the conclusion of this process. This would involve negotiations for continuing repatriation, resources to house and care for the potlatch collection and resources to address the effects of the Potlatch prohibition, which was in effect from 1884 to 1951.	J. Williams	1 gear	6.00	
		1 mask	25.00	31.00
	Sam Puglas	1 head gear	6.00	6.00
	Dan Cranmer	1 dance gear	20.00	20.00
	Billy Assu	1 frog	5.00	5.00
	Jim Bell	2 shell rattles	1.00	1.00
	Khomkut	2 snakes	2.00	2.00
	Amos Dawson	1 bird rattle	1.00	1.00
	Jumbo Bell	head gear	10.00	10.00
	Wallace	2 painted boards	8.00	8.00
	Harry Hanus	1 rattle	2.00	
		1 head gear	6.00	
		1 head band	5.00	13.00
	Tim Dick	1 head gear	6.00	
		1 head gear	6.00	
		1 crest	5.00	
		1 craddle	50.00	
		1 mask	5.00	72.00
	Homiskinis	1 head gear	6.00	6.00
	Abraham	1 head gear	6.00	
		1 mask	20.00	26.00
	James	1 mask	25.00	25.00
	Bond Sound	2 hands	1.00	1.00
	A Corrie	1 fish	10.00	10.00
				<u>\$291.00</u>

This concludes my report on repatriation. On behalf of the board of Directors of the U'mista Cultural Society, I wish you a very Merry Christmas and a Happy New Year!

Yu'am! Ha'lakasla!

"Certified Correct – W.M. Halliday"

A Christmas Story of Love, Faith and Commitment

by Mavis Gillie

THERE WILL BE something special this Christmas for the Kwakwala speaking people whose communities stretch from Alert Bay to Campbell River. The new Kwakwala Hymnal, which has been in the works for five years, has finally been published and is being distributed to northern Vancouver Island Communities where it will be used in Church services, in schools and for funerals and weddings.

It all began when 'Namgis Elder Peggy Svanvik of Alert Bay addressed the 1997 Diocesan Synod in Victoria. She spoke movingly of the vision of her people, yet difficulties were encountered by their youth as they fall between the values of two worlds. She told of the great need to encourage the young people to learn about their history and culture, recognizing that the language is the key to survival of the culture. She received a standing ovation.

Aboriginal Neighbours met with Mrs. Svanvik following Synod. She told us of the need for the Hymnal in the "new" orthography being widely used. The old Hymnal in use then was in an orthography devised by the Rev. Alfred James Hall, first missionary in Alert Bay. The result was that old and young literally could not sing from the same Hymnal.

Indeed it was through singing hymns that she had re-learned her language. Aboriginal Neighbours decided to act, to provide 1,000 copies of a Hymnal in both old and new orthographies as well as English.

With close cooperation between us the proposal took shape. 58 hymns were chosen by the people, translations made, a production plan developed by U'mista Cultural Society at Alert Bay, and applications for funding undertaken by Aboriginal Neighbours.

The Anglican Foundation came through with \$6,800, and the Indigenous Healing Fund of the Anglican Church of Canada with \$6,000. The Canadian forces Chapel Offerings sent \$500, and the balance of \$1,300 was raised by hymn sings in Victoria and Parksville and miscellaneous offerings, for a total of \$14,600. What a great response!

It couldn't have happened without the enormous amount of work done by the small staff at U'mista. Their Executive Director, Linda Manz, prepared a detailed description of the project with a 17-page complete history of U'mista Cultural Society and its research, programs, exhibitions, etc. Tragically, Linda died of cancer a year ago. Still the staff stead-

fastly persevered, with Andrea Sanborn, Special Projects Coordinator, filling the breach. Our appreciation of their hard work, confidence in us, and commitment to the project cannot adequately be expressed.

And so by various means of transportation, copies of this fine little Hymnal, its cover graced with a sketch of Christ Church in Alert Bay, will be delivered in time for Christmas to the communities. In its preface there is a brief history of the building of Christ Church under supervision of the Rev. Hall, its first service held on Christmas Day, 1892, and the dedication of the Hymnal "to our ancestors who chose to encompass both cultures in their lives. *Gilakas'la.*"

Mavis M. Gillie
ABORIGINAL NEIGHBOURS

Kwak'wala Hymnal

featuring songs from the
Anglican Church of
Canada





Ozzie and Terri Wadhams, November 8, 2002
Photograph Courtesy Christine Germano

she looked more stunning than anyone could imagine! On her head she wore a gorgeous cedar hat with a long ermine hanging down the back, her beautiful black wavy hair cascaded about her shoulders, she wore large abalone earrings that seemed to frame her glowing face, her dress was covered up by her button blanket which was covered with 20 and 50 dollar bills. Terri stood by her

family to await her future husband. Next the front door opened and in came Ozzie and his attendants, their 12-year-old son Marlon being one of them. They circled around the fire, moving their arms as though they were paddling a canoe,

Men from the surrounding villages circled the fire and tried to tempt Terri into going with them. This was to see how

devoted the future bride was to her future husband. Now and then the crowd would break into laughter, as the guys would exhibit humorous actions all of which were to no avail. When the "mock war" was over Ozzie and Terri stood at the front of the big house where they exchanged wedding bands and then they were pronounced husband and wife and introduced to the crowd as Mr. And Mrs. Wadhams! Everybody cheered. The singers and drummers began to sing an enchanting love song for the newly weds. Terri and Ozzie began to circle the large fire in the center of the floor, Pauline, Terri's mother danced in front of them, facing them the entire time. That was a sight I'll never forget. It was as if Pauline was floating above the ground as she moved ever so gracefully, all the while the crowd was clapping and cheering wildly. My sister Terri and I were in awe by the whole scenario to say the least. When they finished circling the fire the bride and groom stood at the front to accept hugs and congratulations from everyone. My sister and I ran down to offer our own best wishes. Pauline was

also standing there and shrieked "you girls missed the whole thing, where were you?" The bride chimed in, "where were you?" Even Ozzie questioned our whereabouts. We explained (both talking at the same time) that we had moved to the other side of the Big House because the people whose seats we were sitting in had returned. They said that they had Wayne and Kelly looking for us so we could join the wedding party. That was exactly what we had thought when we saw them scanning the crowd. We expressed how terrible we felt about missing out on being a part of Terri's special celebration however we told Terri that she looked like a Princess and that we were grateful to have been there to witness the occasion. Terri held out her hand to show us her beautiful gold wedding band. Ozzie had ordered two matching gold bands designed with their crests from Rick Johnson. Lastly everybody went outside to watch the newly weds be photographed.

Congratulations Terri and Ozzie!

Continued from page 12

which were mailed off to the family members. We also sent faxes off to the surrounding bands and invited them as well. Also we had special visitors from the National Museum of American Indian NY, which is where the 17 pieces had been kept prior to their return. We'd like to thank Andrea Cranmer and Vera Newman for their involvement, which was organizing dancers and singers for the celebration. Thank you Ladies! Then we had to worry about the feast. We contacted U'mista members, friends and family asking for donations. Harry Provost BBQ'd the Salmon and Donna and Norman Stauffer cooked the turkey and roast. We ended up with more food than we needed and on that note I would like to personally thank everyone who made a contribution to our wonderful event! *Gilakas'la!*

Juanita prepared the gift that was handed out at the end of the celebration. The gift was a poster with a man wearing one of the masks, which was surrendered, and it also had the following quote from a *Gusgimukw* chief, at Tsaxis (Fort Rupert), November 23, 1895 *"Come friends, that you may see the manner in which I perform the winter ceremonial. This was given to us by the creator of our ancestors. Your ways, Kwagu't, differ greatly from ours. They were given to you in the beginning of the world. Take care and do not change your old customs, Kwagu't!"*. Everyone was pleased with this keepsake (including myself). For the conclusion of our

training, we are required to take care of the Winter Newsletter. At first this assignment appeared to be overwhelming, but with my sister knowledge of QuarkXpress as well as the extensive research we both did on Repatriation, things are really looking up, and it turns out that this job isn't as painstaking as we had assumed it would be.

This has been an exceptionally educational experience for me as well as personally rewarding, if I could do it over I would!

*Gilakas'la and A Merry
Christmas to all!*

Trainee Update



*Terri Bruce
Collections Manager/
Genealogy Trainee*

HERE I AM, 3 months later and it is hard to believe that it has been 3 months since I have started working here at the U'mista. It has proven to be a very fulfilling position. I have had a bit of training in many different areas from entering photos into the database to accessioning the 17 artifacts returned to our people. I have also

had a hand in creating the Newsletters and making up the flyer for our Christmas sale in the gift shop.

The last 3 months have been very exciting for both Esther and I. We were responsible for accessioning the seventeen artifacts that were returned from the National Museum of American Indian, Smithsonian Institute. The training that we received from George Fields from the Conservation Division of the Royal British Columbia Museum proved to be very valuable while accessioning these artifacts. When George was here, he showed us how to handle artifacts, as well as store and mount them. I had no idea how much work is involved in the handling of one artifact. Juanita and Andrea really do have a large responsibility in running the U'mista Cultural Centre. I was proud to be part of the team in accessioning these very valuable pieces.

Esther and I also had a big hand in organizing the celebration held on November 23, 2002 (under the close guidance of Juanita and Andrea of course). I, with a little assistance from Juanita made up the invitations for the very special celebration. Esther and I were then responsible for locating the oldest living descendants of the individuals whose pieces were taken in 1922. This was not such an easy task. With the help of our elders here

Continued on page 14

MERRY CHRISTMAS

HARK! THE HERALD ANGELS SING

Huttilalax watdamuta
 Sa pipadtamnukwa,
Kan's dadalex kan's ugwake'
 T'salwaka xan's Gigama'ya
 'Nalagilax'ida'ota
Kan's 'nalax gan's 'ya'eksamek
 Gaxa'ota 'yalakaxalisa
 Sis xwanukwa.

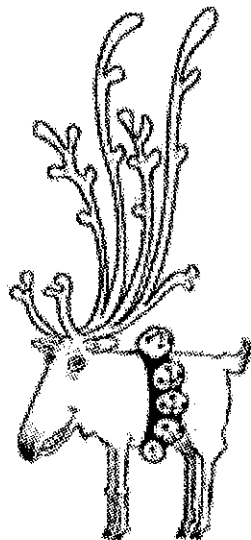
*Gaxit 'wat*as Jesus Christ
 Ma'yudtamu't xwa 'nalax.

Wax'muta'mu't xis gwixsdama
 Lax amyaxalasa ki
 Gax 'wati bagwanamx'ida
 Ka'an's wos'wata'ansax
 Gan's kiyosex kalagitak
 Noka'yasa'n's Iki Gigame'
 He'mis gaxit'watas Jesus
Ka's gaxe nita gaxan's

Gaxao'fi Gigama'yas
 Sa 'naxwa igalat'si
Ka's 'nax'idamase gaxan's
Kan's ix'ida'ansasi
 Ma'yudtam kan's kise'ttan's
 Hakwanams wanamgila
 Ma'yudtam kan's ugwake'
 Sasam san's Iki Gigame'

Gigame' wax'la gax gaxanu'x
 Wa'xganu'x 'ya'eksa'mek
Ka's kwidamasa'osak
 Gwa'enayas Satana
 Ka gaxesis ika'os gwixsdam
 Lax ganuxw 'naxwa ni'noke
Ka's higa 'ma'osanu'x
 La nanagigw'sa'wa

Kanu'x olakale
 Ikikala xwa 'nalax.



O COME ALL YE FAITHFUL

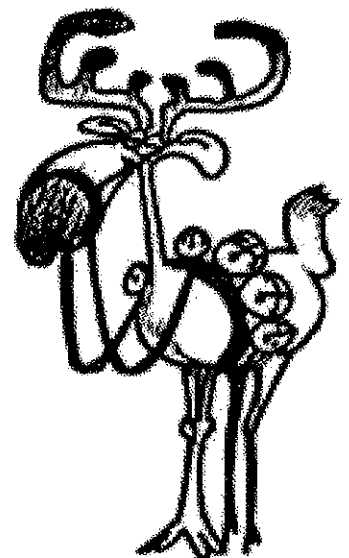
Gila, gila
Kan's ikikale'
Ka'an's Gigama'ya'e Jesus Christ
 Gaxa'uta
 Ma'yudtam xwa 'nalax

Gila kan's tsalwake ki
Gila kan's tsalwake ki
*Kan's tsalwake*x Christ xan's Gigama'ya

Xwanukw san's Iki
 Gigame' Ump
 Gax'wat bagwanamx'id ka'an's
Kan's gwate' udzaka
 Gan's bagwanamex

Mu'la la xan'sas
 Gax'ina'yutsi
 Gaxa'ota kan's 'nax'itsawe
 Gan's bagwanamex
 La xwa 'naxwax awi'nagwis

Gwatala'mu't watdam
 Si da Umpa
 Ka gaxa'utsi gaxan's
 Ikikala laxan's
Ka'an's Gigama'ya.

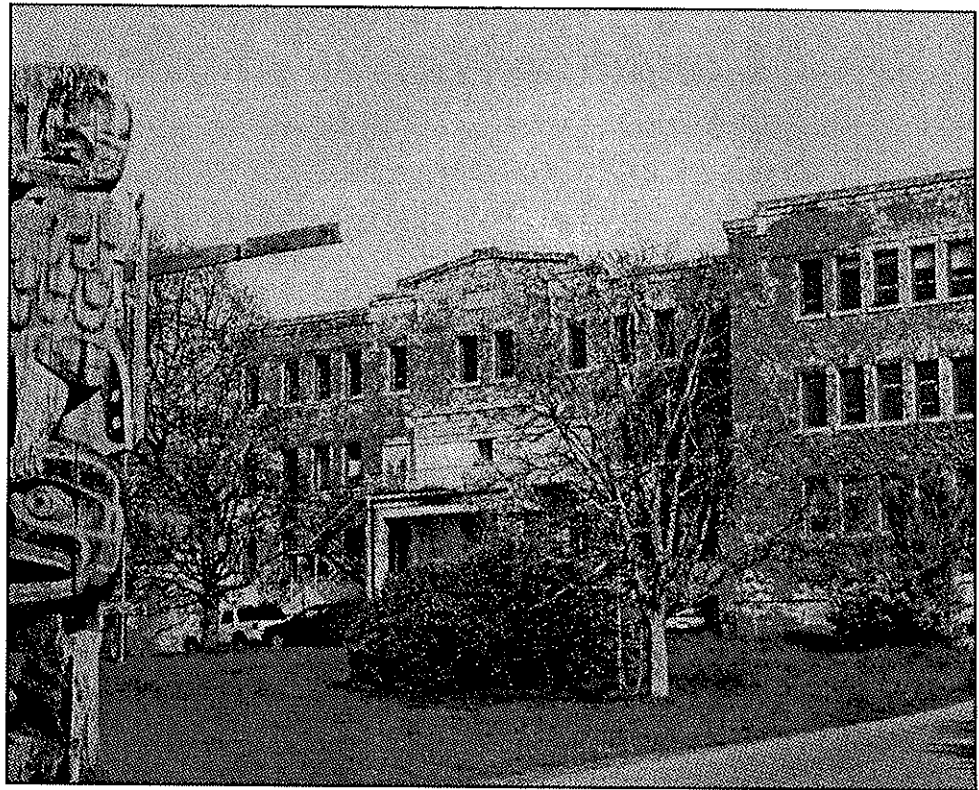


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Committee has studied the community's input and is continuing its work to secure the funds to make these visions become real. This is in no way a short-term project. It is a major undertaking that will take time to raise the necessary funds in order to create a self-sustaining, modern facility that will host the new Language Centre and support a variety of Community Economic initiatives. The project and the Committee also require the support of the community to move forward. This is an exciting project!

If you have any questions about the Committee and its efforts, please attend our Open House that will be held early in the New Year at 'Namgis House. The Open House will provide another opportunity for the community to give input and feedback. We will promote the date and time as soon as it is set.

The Project Steering Committee is committed to working with former students to create a memorial, museum or student centre that reflects on the history of the residential school system and its impact on individuals, families and communities. Evelyn Voyageur is a member of the Steering Committee, a former student and a staff member of the Indian Residential School Survivor's



Photograph of Saint Michael's Residential School, Alert Bay, BC. The school, opened in 1929 and remained open as a school until the 1970's.

Photograph taken May 5, 2000 by Kim Svendsen

Society. The Committee met recently with the Society's director, Chief Bobbie Joseph to discuss opportunities to work together on this project.

The Members of the Project Steering Committee are: Bill Cranmer, Roy Cranmer, Evelyn Voyageur, Irene Isaac, Melanie Alfred, Emma Tamin, Donna Cranmer, Gilbert Popovich, Andrea Sanborn, Barb Cranmer and Lillian Hunt.

The builders of St. Michael's were not from this community. They opened the doors with a vision that was not one based on input from the community. The

'Namgis community has the skills, experience and confidence to create its own vision. With some hard work, continued support by the community and partnerships, 'Namgis House has the potential to serve the community in which it stands. As the building nears its 75th anniversary, it can become a tool for the Kwakwaka'wakw people to ensure the survival of their language, culture and self-determination.

Gilakas'la

For more information or to become involved please contact Barb Cranmer at (250) 974-5124

U'mista Cultural Society

Board of Directors

Executive:

William T. Cranmer	Chairman
Lawrence Ambers	Vice-Chairman
Pearl Hunt	Secretary / Treasurer

Board Members:

Peggy Svanvik
 Andrea Cranmer
 Christine Joseph
 Spruce Wamiss
 Tyler Cranmer
 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@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 |