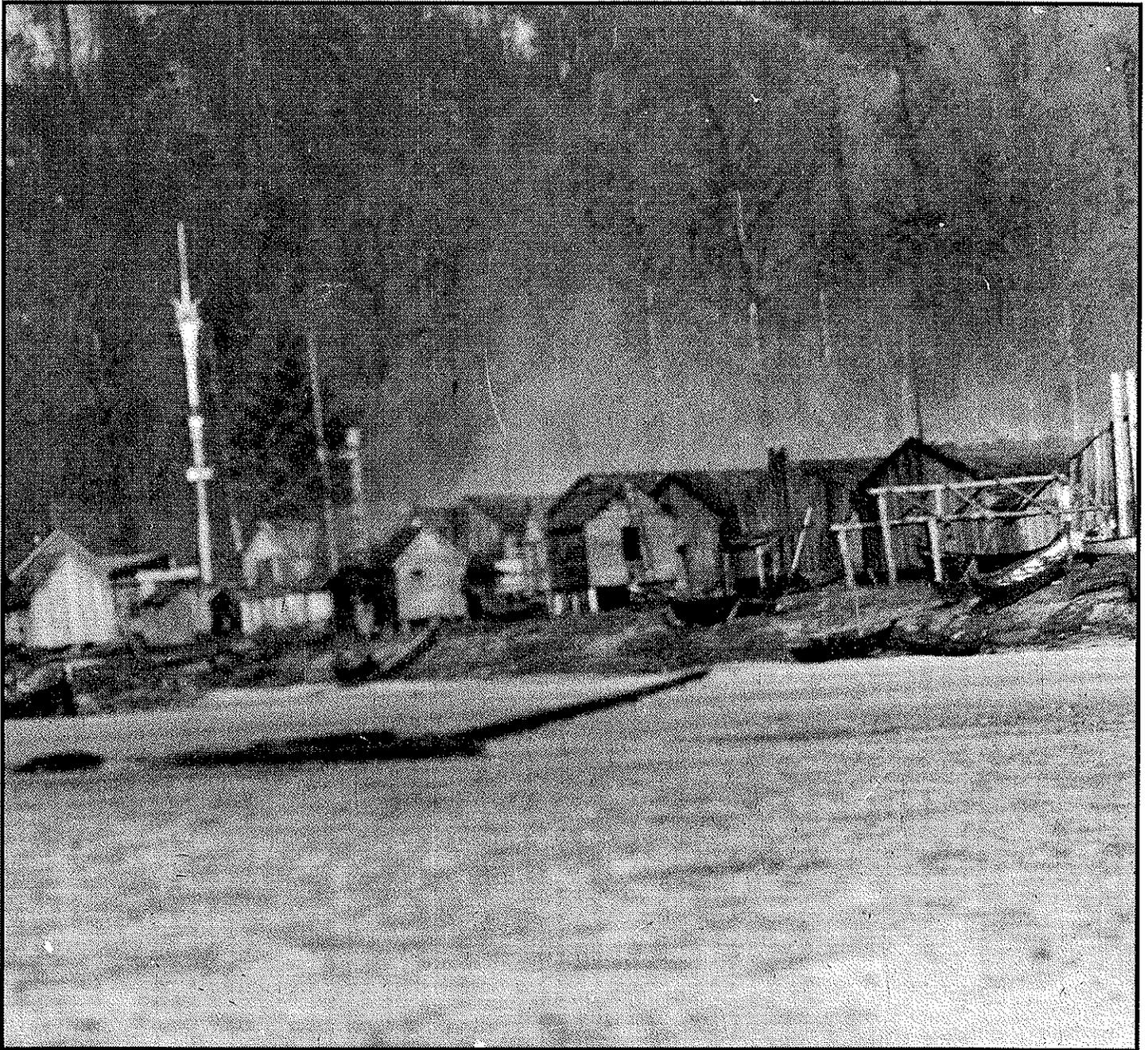




U'mista News



History and Traditions of Dzawada'enux



Gwa'yi (Kingcome Inlet) photographed by C.F. Newcombe, 1917.

Photograph Courtesy Royal British Columbia PN 798

Gilakas'la'Naŋ'namyut dŋu
'Ni'namukw

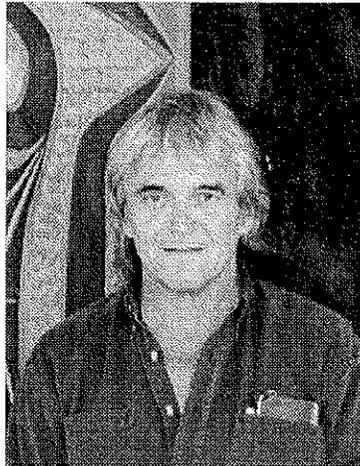
Greetings Relatives and Friends

The Indian Claims Commission (ICC) was in our community on Feb. 25th and 26th to continue with their review of our specific claim against the Federal Government for the effects of the potlatch prohibition on the Kwakwaka'wakw. We welcomed Chief Commissioner Phil Fontaine, Commissioner Roger Augustine, Commissioner Sheila Purdee, Legal Council for the Commission Kathleen Lickers, Associate Legal Council for the Commission Candice S. Metallic and Director of Liaison ICC Ann Chalmers. We also welcomed Robert Winogron Department of Indian Affairs and Northern Development (DIAND) Legal services and John Hall, DIAND Specific Claims Branch.

Representing the U'mista were Stan Ashcroft (Legal Council) and John Pritchard (Researcher). Witnesses for the U'mista were Ethel Alfred, Peggy Svanvik, Billy Peters, Art Dick, Emma Tamin, Vera Newman and Bill Cranmer. Chris Cook made a statement in January but due to the herring fishery was unable to attend this session.

I would like to thank Aaron Glass for video taping this event as well as the U'mista Staff. On behalf of the U'mista, I thank the witnesses for their statements and answers to the Commissioners. I believe their words assisted the Commissioners in understanding how the potlatch prohibition and the arrests of our Chiefs and people in 1922 resulted in the loss of what is now known as the Potlatch Collection affected the Kwakwaka'wakw.

Chairman's Report



*William T. Cranmer
Chairman of the Board*

We named our Specific Claim "U'matagila" which translates to "making things right". Our Claim was rejected by the Federal Government in December 1999. We continued a dialogue with DIAND Specific Claims West as we analyzed their reasoning for rejecting our claim while at the same time working to repatriate the "Potlatch Collection"

We requested an inquiry by the Indian Claims Commission early in 2002 and as a result we are now into stage 4 of a 5 stage inquiry process. Stage 1 was our request for a review. Stage 2 was a planning conference where the Commission brought the representatives of the Government and the U'mista face to face to discuss the rejected claim and plan any additional research. Stage 3, which we just completed, is the community session where the Commissioners visited the U'mista to hear oral testimony from Elders and community members. The fourth stage involves

written submissions by the lawyers from the Federal Government and U'mista on the facts and law. The fifth stage is the final inquiry report. Based on the evidence presented during the inquiry, the Commission releases their findings and recommendations to the Federal Government, the U'mista and the public. The recommendations of the Commission are not binding on the parties but are intended to assist the parties in resolving the claim and the issues on dispute.

The U'mista wants Canada to accept that what they did was wrong and that they should cover the costs of continuing repatriation of the Potlatch Collection, costs for caring for the Collection and resources to assist the U'mista in language preservation. The total amount would be a result of negotiations between U'mista and Canada. On the evening of the 25th we invited our guests and staff to the Gukwdzi to witness some of our songs and dances. We thank Wakanalagalis (Wa) and the Gwa'wina dance group for their usual great performance. Gilakas'la! The Commissioners witnessed part of what our people were trying to tell the Government of Canada before the 1922 trials, that there was nothing wrong with our ceremonies referred to as potlatches. As a matter of fact our Chiefs were calling for a commission to travel from Ottawa to our community to witness first hand that our potlatches were a very important part of our social structure and our ability to pass on our history. It is ironic that more than 80 years later a commission has come to finally

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We are well on our way through another year here at the U'mista. It is starting off to be very active, especially with kwakwala language projects. We have Lorraine Hunt at the Centre working on our list of kwakwala words, phrases and names verifying them and transcribing them into the U'mista's orthography. She has been working with Norman Glendale, Billy Peters, Harry (Cash) Mountain, Douglas Scow, Ed Dawson, Vera Newman, Ethel Alfred and William Wasden Jr. and often times any other speaker who wanders into the Centre or she meets on the street. This is generating a very positive interest in the language programs and resources. Time is critical in documenting as much as is possible in language resources. We have our researcher, Guy Buchholtzer, still actively sourcing our kwakwala language materials from Canada and around the world and as they are collected these resources will become part of our language database and library.

Community language classes are being conducted twice a week at the T'islagi'lakw School through a project sponsored by the U'mista. Funding for kwakwala classes and kwakwala language research comes from Aboriginal Language Initiatives program of the First Peoples Language Heritage and Culture Council and Woodlands Cultural Centre.

We are fortunate to have them understand the importance of working towards saving aboriginal languages and supporting our projects and we thank them for this.

The classes are coordinated by Vera Newman who has a team of resource people helping her. Some of these people are Auntie Ethel Alfred, Jack and Dot Nolie, Emma Tamilin, Audrey Wilson and Peggy Svanvik. The students

Special Projects Update



Giftshop Manager/ Special Project Coordinator

are an enthusiastic group bringing much discussion and laughter to the classes. Everyone is welcome at these language classes that are held Tuesday and Thursday at 6:30 pm each week. We have had a team of linguist students and their professor, Dr. Patricia Shaw from UBC attending a couple of the classes and also conducting interviews with kwakwala speakers in the community. They have also offered to help us or give us advice for creating more materials for the language classes. Thank you to them.

Another important aspect of business we have been busy with is interviews and hearings related to our Specific Claim against Canada for the injustices of the Potlatch prohibition. Much to my own dismay, these are being conducted during the working day and I am not able to sit in to listen and learn more about this part of our history. I will have to depend on the material that Esther Alfred has recorded and is transcribing for our files that will become part of our evidence.

Our Chairman, Bill Cranmer,

Collections Manager and myself met with Jill Baird and Dr. Michael Ames recently to discuss the partnership we are working towards. In this partnership we will work together to create the Reciprocal Research Network (RRN) that will be funded through the Canada Foundation For Innovation and the BC Knowledge Development Fund. For someone as NON-TECHNICAL as myself, I have even become excited about this project and all that it holds for us. Other First Nations partners in this project will be Musqueam and the Sto:lo and other institutions will hopefully include Simon Fraser University, University of Victoria, the Vancouver Museum, The University of Northern BC, the Peabody Museum at Harvard University, the Field Museum in Chicago, the Smithsonian's American Museum of the American Indian, the Burke Museum, Cambridge University and the Museum at Oxford University. As the partnerships are confirmed it is possible that others will want to become part of this project. This gives you some idea of the magnitude of information we will have to access about our history and culture and what we have to share with others.

As has been pointed out in the development of this proposal, the Reciprocal Research Network will provide access that is of an entirely new order of magnitude. It will permit research to be carried out in communities at appropriate times and on our own terms, greatly facilitating the participation of those who find museums difficult to access in person. This project will be the first of its kind in the world for collaborative museum research. Having reported all this about the RRN, I can tell you that we are very excited about being a part of this groundbreaking research technology

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Collections Update



Juanita Pasco
Collections Manager

Winter is over and Spring is definitely in the air. Once again the Kwakwaka'wakw classes have started up, what a nice way to start the new year. They are an enjoyable, relaxed and fun atmosphere in which to learn. In January Pam Trautman was here conducting research on a trade bead project/paper and finishing up the final details for "The Book of U'mista" which we hope to have published in the near future.

Spring means spring cleaning at U'mista too, refurbish and dusting exhibits to make them ready for the summer season. This meant everything got new homes. From the NMAI returned pieces to even some new pieces going on display.

Aaron Glass has returned to do more research, his article which starts on this page, explains what he's upto. We first met Aaron in 1993 when he spent the summer here volunteering at U'mista, and now nearly 10 years later he is once

again volunteering his services at U'mista. On Wednesday April 30, 2003 at 7:00 p.m. Aaron will be presenting some of the research materials he has collected over the summer, everyone is invited to attend.

The newest item added to the first ramp case display on "Seasonal Food Gathering" is a sandstone sharpening rock donated by William Wasden Jr.

For those of you who don't know yet, I am leaving the Cultural Centre in September of this year. Working here has been such a large part of my life for so long that I will certainly miss it, especially the staff, Andrea, Susan, Bob and the students. At the same time I am excited to see what life brings next.

My apologies, I did not give a full listing of our new accessions for the year 2002, I will include it below.

Gifts

Yvonne & Tom Toynbee,
Button Blanket by Minnie Dick
U'mista Gift Shop
Basket made by Agnes (Agu) Alfred
William Wasden Jr.,
Sandstone Sharpening rock

Jay Stewart/Peter Macnair
Eugene Hunt drum, 3 crocheted
pieces and miscellaneous books.

Repatriation

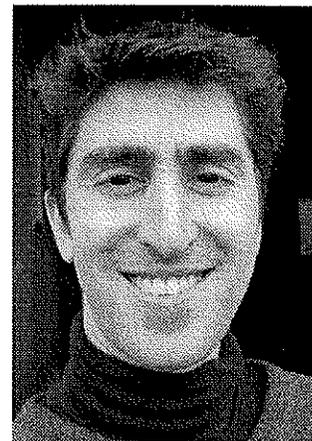
National Museum of the American
Indian, Smithsonian Institute
Potlatch Collection

Purchase

Fran Hunt,
Xwadłayu (fish knife)

I would like to thank our donors for their generous gifts to the Cultural Society. Gilakas'la

Aaron J. Glass



U'mista Cultural Centre
Volunteer of the Month!

YO!

My name is Aaron Glass. Some of you may remember me from summers I have spent in Alert Bay in 1993 and 1998. Obviously I couldn't stay away, and this time I am here for 8 months, all the way through to August. I have been living in New York for the past 2 years working on my doctorate at New York University, and I am really happy to be back on this coast. These days I can often be found at U'mista helping out or looking at old photos. I am also taking the Kwakwaka'wakw class and learning a lot and having a great time!

I am writing to tell you a bit about my research and to invite you to come down to U'mista to hear more. I am researching the history of the Hamat'sa, including how the dance has changed here, as well as all the ways that it has been presented over the last century far away from B.C. (in books, photos, films, museums, and World's Fairs). I have done 6 months of research in the following archives

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Photograph of Gwa'yi Village with a totem pole and two welcome figures visible, taken in 1933 by F. J. Barrow.

Photograph courtesy of the Royal British Columbia Museum PN 2426

BEFORE THE GREAT Deluge happened, there were four wolves in the North. Three of the wolves were males and one was female. When the Deluge of the World came, the wolves climbed to the top of a large mountain called Having-Phosphorescence. The flood waters didn't reach its summit and the four wolves were saved.

As soon as the waters subsided, the wolves came down from the mountain. The eldest of them took off his wolf-mask and said, "You also take off your wolf-masks, for we must finish being animals and from now on we will remain men. I shall have the name Listened-to, and you (the female) shall be called Healing-Woman, and you younger two brothers shall be Supernatural-one and Slow-in-house."

One day as the wolves-who-had-become-people sat, Listened-to grabbed his brother Supernatural-One by the throat and bit him so that the younger man died. Taking a knife, wise Listened-to cut up the body into small pieces and made them into a ball. This ball he threw into the air, saying "Do not be sorry for what I have done to our brother. It is only because this is the

only way in which we can increase in numbers. See!" And, as the ball of Supernatural-one's flesh rose in the air, it became eagle down which was blown all over the world. Then, Listened-to said to the eagle down, "You will be the future men, and you will become many all round our world." So, there were only two great men and a single woman who were the ancestors of all the tribes of the whole world.

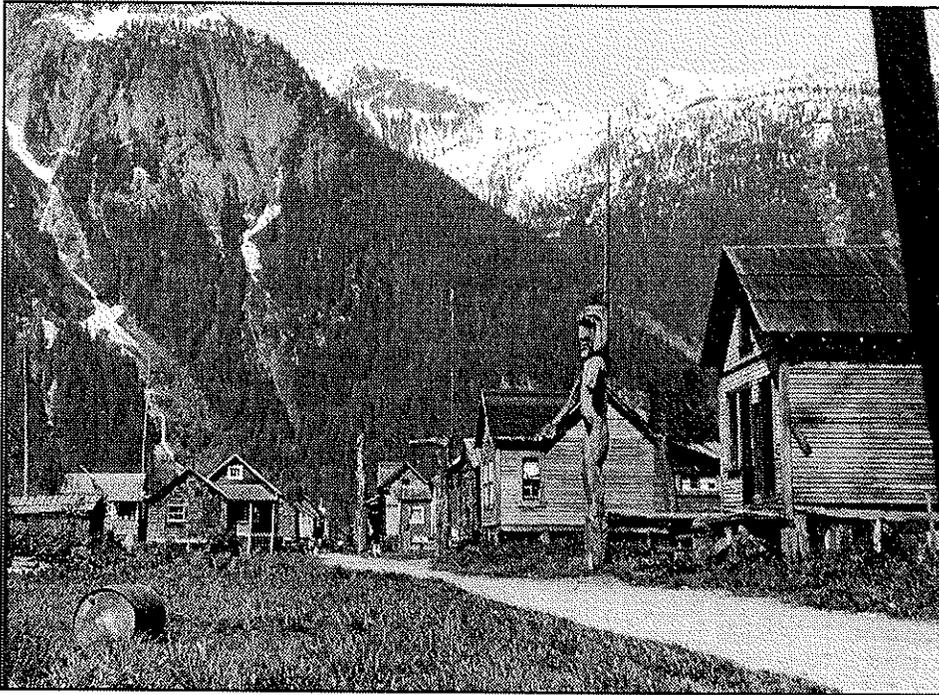
In the course of time, Listened-to moved to Kingcome Inlet. Slow-in-House visited him there one day, and said, "Oh, brother Listened-to, how do the birds of your river here sing?" Listened-to answered him saying, "This is the song of the birds:

Dzawadzali, Dzawadzali."

He referred to the robin. Then Slow-in-house said, "Thus, your people shall be called Dzawada'enux." And when Listened-to asked his brother Slow-in-house what the birds sang near his home at Wakeman Sound, Slow-in-house referred to the lark and whistled, and chirped

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Panoramic view of Gwa'yi in 1955, taken from the shore with mountains in the background. Post identified as belonging to Sam Webber (see Codere notes) and Pole belonging to Dick Webber (J.King as per Wilson Duff notes).

Photograph Courtesy Royal British Columbia Museum PN 2193

just like a lark. For that reason the people of Slow-in-house's village came to be called Haxwa'mis

*Adapted from Boas and Hunt,
Kwakiutl Texts, 1905-6*

Here is another version of this account:

When daylight first came to our world, two wolves became human beings. One was Kawadilikala, the first of the Dzawada'enux. The other became Kwalili, the first of the Haxwa'mis. They lived for a long time at Gwa'yi, where their numbers increased. Both were Shamans. One day, they were playing a game, throwing a piece of quartz. Kawadilikala told his children, especially his daughter, not to look outside while the game was being played. However, his daughter disobeyed and looked through a knot-

hole in the wall of the house. Kawadilikala was then unable to catch the quartz thrown to him and it landed on a mountain, now named for the quartz. Because he was so angry with his disobedient daughter Kawadilikala killed her, plucked her body to pieces, which became eagle down. He tossed the down into the air, where it floated away. So, Kawadilikala lost the game to his younger brother Kwalili.

Then, the two brothers prepared for the beginning of the great flood, by carving canoes. Their treasure was the wolf dance and they had many wolf masks, which they put into their finished canoes, along with all their other masks. When the flood came, they anchored their canoes to the top of a high mountain called Kaxsidze'. The canoe car-

rying the masks drifted away. After some time, the waters subsided and the brothers stayed where they were. Kawadilikala howled like a wolf to the four corners of the world. From the land of the Gusgimukw came an answering wolf howl. Kawadilikala said to his younger brother, Kwalili, "We are all right. The answer has come from others like us", although they had never seen the people who answered.

†Takwagila (Jim King) 1979

You are invited
to view Research Materials
collected by Aaron J. Glass.

April 30th, 2003

7:00 p.m.

at the

U'mista Cultural Centre

Materials collected from the following institutions: American Museum of Natural History (New York); Field Museum, and Chicago Historical Society (Chicago); Milwaukee Public Museum; Missouri Historical Society (St. Louis); National Museum of Natural History, National Museum of the American Indian, and Smithsonian Institution (Washington, DC); University Museum, and American Philosophical Society (Philadelphia); Portland Art Museum; Seattle Art Museum and the Burke Museum (Seattle)



*William Robertson holding open a whale transformation mask at Gwa'yi, photographed in 1955 by Wilson Duff
Photograph courtesy Royal British Columbia Museum PN2194*

History of the Dzawada'enux

The Dzawada'enux, the eighth 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 Dzawada'enux 'na'mima are listed below:

"People of Eulachon Place"

1. Lela'wagila (heaven makers, mythical name of raven)
2. Gigagame' (Chief)
3. Wi'ugame' (not to be looked at)
4. K'ak'ilak'a (those trying to strike)
5. Kekodilikala (the Kawadilikalas)
6. Gigalgam (the first ones)

The Dzawada'enux originated on the Kingcome River, their original village site name was Ukwama'lis and Gwa'yi was the name of the river itself but was widely use to refer to the village. The Dzawada'enux are closely related to their neighbours to the north, the Haxwa'mis. They shared the Eulachon fishery on the river with the 'Nakwaxda'xw, Gwawa'enux, Haxwa'mis,

Kwikwasu'inux and the 'Namgis. Each tribe had its own campsite at the fishery and each 'na'mima owned one or more net locations.

None of the Kwakwaka'wakw tribes appear to have escaped the earlier skirmishes and flare ups of war fare and according to Mungo Martin the Dzawada'enux were no exception. They were decimated in an attack instigated by the Kwagu't in circa 1790. This attack was in revenge for the murder of one of their Chiefs. The Kwagu't obtained muskets from the Kitkatla and the war party also included warriors from the Heiltsuk (Bella Bella), T'at'asi'kwala, Mamalilikala and the Ławit'sis. The Dzawada'enux had constructed a fortified house on a platform over the river and the warriors were able to bring their canoes under the house and fire up into it, killing many Dzawada'enux. The Mamalilikala took most of the survivors (young men and women) as slaves. The Kwagu't took the Chief (whose wife was Kwagu't) and his son. They returned for three consecutive years the attackers returned to hunt for survivors, but the survivors eluded them. The slaves would later escape and return to Kingcome where they were joined by the Chief and other survivors, the tribe began to recover and increase its numbers.

The Dzawada'enux participated in the 1856 retaliatory raid/war on the Bella Coola. According to the leader of the expedition, who told George Hunt in 1895, the Dzawada'enux sent eight canoes. Like the Gwawa'enux and Haxwa'mis the

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Dzawada'enux also adopted Gwayas'dams as their winter village after the Bella Coola raid of 1865. In fact the Dzawada'enux made up the largest segment of the new population at Gwayas'dams.

In 1887 the Dzawada'enux occupied 12 Gukwdzi (Big Houses) on the east side of the river with a burial ground on opposite bank.

At the time of initial contact there was no immediate opposition to the potlatch. This began to change with the coming of missionaries and government agents. The initial antipotlatch legislation was passed in 1884 but was difficult to enforce because of the vagueness of its wording.

After a large potlatch at 'Mimkwamlis, Indian Agent William Halliday and Sgt. Donald Angermann charged 45 individuals under section 149 of the Indian Act. Of those 45, twenty-two people were given suspended sentences, based on the illegal agreement that, if entire tribes gave up their regalia, individuals of those tribes would have their sentence suspended. The Dzawada'enux switched to wintering in Gwa'yi circa 1922 as it was more isolated and easier to evade the Indian Agent. The Dzawada'enux refused to sign any agreement to give up potlatching and in 1927 Halliday arrested ten participants of a potlatch in Gwa'yi. They plead guilty but pointed out to Halliday that they had never agreed not to Potlatch. They also claimed they thought the law was repealed as they had continued to potlatch.

Gwa'yi is still not easily acces-

sible and Halliday's complacency towards the Potlatching that went on up in Kingcome could be due to his embarrassment over his brother's role. Ernest Halliday sold George Scow the cattle for his Cow Feast in 1927.

The wolf is of great importance amongst the Dzawada'enux and a great wolf dance called Walasaxa'akw originated with them. One hundred dancers wearing xisiwe' (wolf head-dress) representing snarling wolves participated. The kwakwala word xisiwe' translates to "bared teeth on the forehead". The following story tells of how the wolf dance came to be used among the Kwakwaka'wakw, at first, it was used only at Kingcome Inlet.

At the beginning of the world, a bird flew down from the sky and sat on the beach near Tsaxis. The bird took off its mask and became a man. His name was 'Namugwis, and he became the founder of an important family of the Kwagu'ł.

One day this chief and his son decided to make a boat so that they could hunt the seals and sea otters. So, they shaped and hollowed out a cedar log. They made the first canoe. With this canoe they could now travel to other islands and places that they were not able to visit before. They traveled everywhere and met the first people of all the Kwakwala speaking groups.

The son of 'Namugwis decided to go on his first hunting trip alone. He had such skill and luck that he came back with a canoe full of game. His father held a feast to give him a new name, a hunter's name. Many chiefs and their families were invited to

witness the event. At the feast the father gave a speech, and our ceremonies ever since have included speeches.

The son went hunting at the mouth of Knight's Inlet. Here he met a young man with whom he traded canoes as a sign of trust. The stranger invited him to his house, and they decided that the young hunter should marry his new friend's daughter. As a wedding gift, the chief's son would be given the Wolf Dance with its 40 songs, which had previously been performed only the Dzawada'enux of Kingcome Inlet.

Gwa'yi is located approximately 290 km northwest of Vancouver and is also known as Kingcome Inlet. The main community is on Gwa'yi (Quaee I. R. No. 7.) totalling five reserves; 218 hectares. These reserves were allotted by Commissioner O'Reilly in 1886. The present day economic activities include commercial logging, carving and silviculture. The Eulachon fishery and making T'tina is still an important part of Gwa'yi life as is the Potlatch.

The facilities available on reserve include a Band office, Community Hall, School, Big House, Church, teacerages and a new Health Centre.

The Dzawada'enux continue to pursue their land claims through the treaty process. For more information see their page on the Musgamagw Tsawataineuk Tribal Council website at <http://www.mttc.org>

Collections Manager Trainee Update



Esther Alfred

Greetings to all of our faithful readers. The signs of spring have been upon us for some time with the exception of a couple of freak hail and wet snow falls. El Nino has returned and as a result our weather conditions have brought about different feelings from the people. I've heard people exclaim how beautiful our days have been; even I have made up little ditties in regards to our beautiful weather, then on the other hand I've heard a couple of our Elder's talking about the lack of snow up in the mountains and how this could drastically affect the ooligan run. I listened for a moment and I couldn't help but feel a little ashamed due to my lack of consideration for Mother Nature and her responsibilities in maintaining our wildlife. It's enough that the logging industries have been to blame for the extreme flops of our past ooligan runs and now El Nino has

returned to disrupt our seasonal cycles. However, I've noticed in the last couple of weeks that the mountains have been white with snow so let's hope that this occurrence will make the difference.

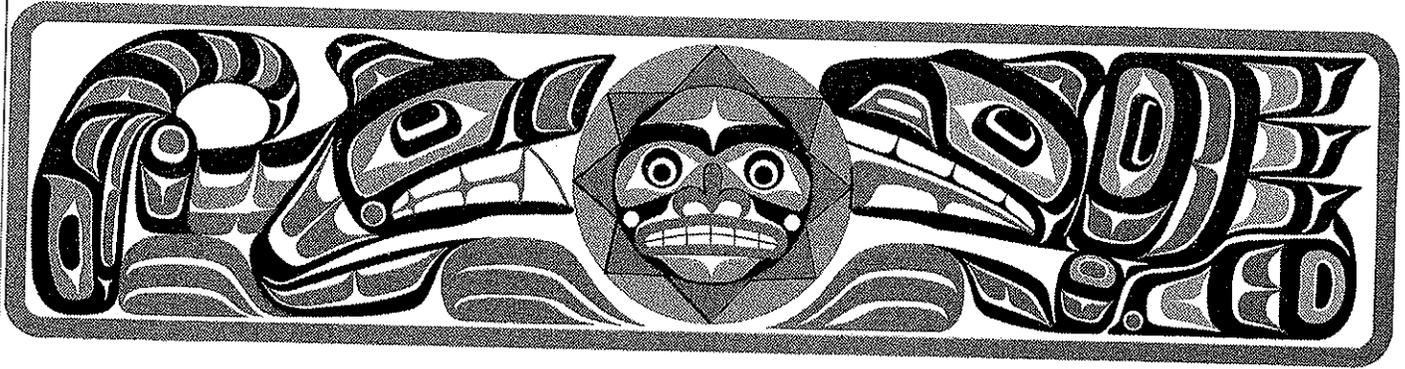
I've been very busy since I returned to work in January. Chief Bill Cranmer mentions the Indian Claims Commission in our last Newsletter as well as in this Newsletter. The Indian Claims Commission has since received our claim against Canada regarding the potlatch prohibition. The Claim is called U'matagila, which translated means "making things right"

On January 6th. I was given a list of Elders whom I was to interview. These interviews were to prepare them and make them familiar with the sort of questions that the ICC people would be asking in regards to the potlatch prohibition. So I spent all of January and most of February interviewing descendants of the people who were sent to prison for potlatching also those who surrendered their masks and regalia only because they were told that if they gave these items up they would not be sent to prison. However the sad truth is some of these people went to prison regardless. I learned so much from these interviews, the information saddened me and a lot of times I was beside myself. I could not believe what our old people went through! One of the people I interviewed was my Auntie Emma Tamin. Her information affected me on a more per-

sonal note due to the fact that she was raised by our Grandfather (my great-grandfather) Spruce Martin and she was very close to Herbert Martin (Mungo's brothers). Auntie Emma also spoke of her Grandfather Amos Dawson. All three of these men were sent to Oakalla prison. The potlatch prohibition not only affected the Kwakwaka'wakw in the past, but also continues to have an impact on them to this day. I will be writing more on this subject in the next Newsletter.

Once I finished with my interviews I began to transcribe them and lo and behold I made my deadline. These transcriptions had to be completed and faxed to Mr. Stan Ashcroft (U'mista's Lawyer) at least one week prior to the pre-trial, which I managed to do with a long sigh of relief! Approximately one week later we were visited by Candice Metallic and Ann Chalmers, both of the Indian Claims Commission, John Pritchard (ICC Researcher) and Stan Ashcroft. I sat in on each of the interviews and I felt as saddened and angry as the first time I had heard them. When it was all over, it was back to the drawing board with more transcribing. Finally on February 24th, 25th, and 26th the same people returned and with them they brought Chief Commissioner Phil Fontaine, Commissioner Roger Augustine, Commissioner Sheila Purdee, Robert Winogron from DIAND Legal Services and John Hall Specific

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'NAMUKWIYA'LIS

A MAN WITH NO EQUAL

An exhibition of the art and life of Kwagu'ł artist Eugene Hunt

1946 - 2002

April 25th, 2003

U'mista Cultural Centre

Exhibit Opening 2:00 p.m.

Exhibit runs from April 25th, 2003 to October 31, 2003

Refreshments to follow at Royal Canadian Legion Branch 198, 6:00 p.m.

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Claims Branch. The same witnesses were called back and this time they gave a more formal testimony of what they knew of the potlatch prohibition. I'm confident that the evidence, which was given, will benefit the claim.

I used to spend my Tuesday and Thursday nights flipping channels on the television but since January 14th, I've been spending those nights in Kwakwala language class. Vera Newman coordinates them with help from Emma Tamin, Audrey Wilson, Auntie Ethel and Jack Nolie. To be honest I didn't think

that I would benefit in this class. I kept thinking "you can't teach an old dog new tricks." I was so afraid that I would not be able to pronounce a lot of the words, etc. To my own amazement I found out that anyone, regardless of age could learn to speak Kwakwala. I love going, not only for the learning part of it but also for the FUN! We laugh so much; it is an excellent learning atmosphere. I encourage EVERYONE to attend. I have a young partner, my nephew Kali-olt Sedgemore who accompanies me and a lot of the times even helps me! I

strongly encourage everyone regardless of age to attend. Trust me you won't regret it, I don't. It would be nice to see more fluent speaking people there also; you would definitely be an asset to the group. I received my very first Indian name at a Memorial potlatch hosted by my Auntie Emma in 1993 (Amos Dawson Memorial). I use this name now in Kwakwala class, we address each other by our Indian names and it brings me much pride to wear my nametag "Ik'tsamgila'ogwa".

Gilakasla!

Esther Mary Alfred, Ik'tsamgila'ogwa

Chairman's Report*Continued from page 2*

hear our story.

We received some good news related to our on-going repatriation of our Potlatch Collection. Dr. Marie Mauze from Paris, France came across one of the *yaxwiwe'* (T'ha'sala headdress) while doing research on a collection being prepared for auction. She did further research and discovered that it was indeed part of our Potlatch Collection originally and unlawfully sold by Mrs. B. E. Angermann to the Heye Foundation in 1926 and deaccession in 1957. The Heye Foundation is now part of the Nation Museum of the American Indian, Smithsonian Institute. How did Sgt. Angermann's wife get possession of this headdress?? As you know Sgt. Angermann was the arresting officer and prosecutor for the potlatch trials of our people in 1922.

Dr. Mauze informed us that she convinced the owners of the collection to begin the process to return this piece to us. Juanita, our Collections Manager is now working with Dr. Mauze to make this happen. *Gilakas'la* Dr. Mauze!

We continue to plan for a Kwakwala language center; Guy Bucholtzer is working with SFU's Downtown Campus for space and use of their services to assist us in our research. An important part of the Language center will be resource materials to assist in our work

towards language preservation. Guy is sending valuable Kwakwala text, which Lorraine Hunt is rewriting, in U'mista font. She is also consulting Kwakwala speakers in our community to assist in translation. Her work and the work of others will be assisted by the software being developed by the First Peoples' Cultural Foundation (FPCF) in Victoria. The software will allow for easier typing and ability of most computers to read any font. *Gilakas'la !! F.P.C.F.*

Last but not least, I want to thank all those who participated in the cleansing ceremony for the old St. Michaels Residential School building. Thanks to Lt. Governor Iona Campagnolla and Bishop Jenks of the Anglican Church. Thanks to Chief Frank Nelson - I'wuttaladzi 'Walas T'at'it'it'ha for singing his song to join my song and to ask our Creator to bless the building and remove all bad things from the building resulting from the days of the Residential school. Thanks to Chief Sonny Alfred - Udzistalis and Chief Roy Cranmer - O'waxalagalis for carrying the container for the burning spruce boughs, which was part of the cleansing ceremony. We also asked our creator to give strength to all those who survived the Residential School experience. We plan to use part of the building for a language center which will be completely opposite to what was being practiced by the authorities when the Residential School was in operation. No one was allowed to speak their native language.

Yu'am!

Aaron Glass Article*Continued from page 4*

and museums: American Museum of Natural History (New York); Field Museum, and Chicago Historical Society (Chicago); Milwaukee Public Museum; Missouri Historical Society (St. Louis); National Museum of Natural History, National Museum of the American Indian, and Smithsonian Institution (Washington, DC); University Museum, and American Philosophical Society (Philadelphia); Portland Art Museum; Seattle Art Museum and the Burke Museum (Seattle)

I have brought back hundreds of photos of old *Hamsam't* masks and cedar bark regalia from these museum collections as well as information about them, photos from the museums and archives, some song recordings, and material relating to the Kwakwaka'wakw who went to the World Fairs in Chicago (1893) and St. Louis (1904). I hope to show this material to people one-on-one, and to talk with many of you about your own experiences. I have made copies of the photos and information from museums for the use of the community. They are at U'mista on two CDs. Drop by and flip through them! Or contact me at 974-5874.

In the meantime, I would like to invite you to join me at U'mista at 7:00 p.m. on Wednesday April 30th to hear a bit more, and see a sample of some of the pictures I have brought back.

I look forward to sharing this material with you, and thank you all for your hospitality. *Gilakas'la.*

Lorraine Hunt

Kwakwala Language Resource Person

Yoxda'xw

Lan yudaxwsamgila i'axala laxux
U'mistax. Hedan geta i'axalasu'wi da
dictionary. Olakalan taxwamx'idak -
ttuma gamati kata'ena'yas.

Olakalan mu'las gaxa'e T'takwadzi,
T'tasudis, Gwa'wina, T'sandagam
Nagedzi d'tu T'takwala' gu'xw'id
gaxan. Gilakas'la!!

Gu'xw'idanaxwa'amxa'an t'tax
Gwi'mo'lasas 'naxwa kakut'ta'exsdasus
kakut'tamatsa'was. 'Namp'ana'amxa'an
la 'maxwstawe'x Gwi'mo'las.

La'man alak gwa' i'axala laxux
Umistax. Kinaman ati ko'ad'tat
gaxe'x iti i'axala laxw. O'megan's
hayulis kod'ta'nakwala

Hayusdisa'las

Hello Everyone!

I've been working here at U'mista for
three months now. I worked for a
long time on the dictionary. I had a
tough time with it - the writing system
was really different. I'm really grateful
that Norm Glendale, Billy (Gi'yaka)
Peters, Douglas Scow, Harry (Cash)
Mountain and Ed (Bugs) Dawson
came to help me. Thank you!!

I also help Vera with whatever the stu-
dents she is teaching want to learn. I
even went to substitute for her once.
I'm just about finished working here
at U'mista. I've learned a lot of new
things working here again. We just
keep on learning.

Lorraine

Traditions of the Dzawada'enux

Tawixi'lakw

The first of the Dzawada'enux
lived at Sagumbala, on the upper
course of the Gwa'yi. Their Chief,
Kawadilikala had an eldest son named
Tawixi'lakw who killed mountain goats
with great ease. The Mountain-goat
hunter had been resting for a long time,
and the Dzawada'enux were very hun-
gry. Kawadilikala asked his son to
hunt mountain goats, so he could feed
his tribe.

Early the next morning
Tawixi'lakw took his bow and went to
the great mountain where there are
many goats. He arrived where he use
to sit and watch mountain goats.
Tawixi'lakw's other name was Daband.
Tawixi'lakw wasn't there long when he
saw four mountain goats, coming
towards where he sat. He strung his
bow and got ready for them. When
they came near, Tawixi'lakw knelt
down to shoot. Just then he saw their
leader lift a flat stone, similar in shape
to a board. His forefoot was like a
human hand. When he turned over
the stone, he entered a hole and the
other mountain goats followed.
Tawixi'lakw thought about what he
had seen. A short time later he saw
four more mountain goats approach-
ing from the same place the previous
four goats had come. Their leader also
lifted the stone so it stood on edge.
He entered and the three mountain
goats followed.

Once they disappeared, the stone
fell down flat. Tawixi'lakw was afraid
of what he had seen and contemplated
going home, but he also wished to
stay. After a while he became doubtful
again, because he saw four more

mountain goats coming from the
same place. The leader lifted the stone
and stood it on edge. Let me call it a
door. He entered and the three moun-
tain goats followed. The door fell
down flat again. Tawixi'lakw decided
not to be afraid any more. A short
time later he saw many mountain
goats coming,—really a great many.
One large goat came and lifted the door-
stone up. The door stood on edge and
he went in. The others followed.

They had all disappeared and
Tawixi'lakw hesitated, he remained sit-
ting where he watched the mountain
goats from. Then he took his bow and
four arrows. He walked over to see the
door, took it by its edge and turned it
over. Tawixi'lakw discovered a deep
hole underneath. When he entered he
saw a light a long distance away.
Tawixi'lakw walked towards the light.
The passage was sometimes narrow but
dark. He walked a long time, then rest-
ed, but the light did not come closer.
Twice more he walked a great distance
and rested. Finally Tawixi'lakw arrived
at the corner of a house, where he
hid. He heard quarreling and hadn't
been hiding long when he heard
singing. They were singing winter-
dance songs, then someone was speak-
ing, "O friends! What has happened
to our house to disturb our proceed-
ings? - Come, Mouse, go and look
about outside of our winter-dance
house". The Mouse went to look for
the cause of the disturbance.
Immediately she went to Tawixi'lakw's
hiding place.

The mouse spoke, "O friend
Tawixi'lakw! do not hide from me. I
have already seen you. Take care! I

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shall come four times, and then you shall enter the house. That is all I want to say." When she reentered she said, "O Shamans! I have not discovered anything, although I have been all around our world."

The speaker of the house replied, "Take care, Shamans! Let us try again on behalf of our friend here." The tribe began to sing. Tawixi'lakw heard them sing,

"Come, Unable-To-Climb-Up-To-Take-Hold-Of-End!"

They stopped singing and the speaker said, "Come here Mouse, and go again to see. Now go really, and try to see what affects us, and what is the reason that this death-bringer does not act in the same way."

The mouse went outside the winter-dance house of the mountain goats. She went to Tawixi'lakw's hiding place, "O friend! Take care. When they sing again, you must enter. They will name you at once Daband. When you jump in at the door of the house, you must take hold of that feather, and say while you are holding it, 'I am Daband.' The large man will let go of it, but you must hold the feather." The mouse returned to the house, and said, "O friends! I have been all around the world."

The speaker instructed them, "Go on, friends, and sing again." All the men sang:

"Come, Unable-To-Climb-Up-To-Take-Hold-Of-End!"

As soon as the song ended, Tawixi'lakw opened the door, jumped in, and grabbed the end of the feather. Tawixi'lakw said, "My name is Unable-to-climb-up-to-take-hold-of-end." He stood close to the speaker of the house. Some of the mountain-goats

succeeded in putting on their skins, while others had no time to do it before they were seen by Tawixi'lakw. They succeeded only in putting in the right hand, because that is the hand they put in first. For this reason the winter dancers stretch out the right hand first when putting on the Bear dress, the Thunderbird dress, the Raven dress, the Huxwhukw dress, and all other kinds of dress.

The mountain goats hung their heads, one of them spoke, "O friend Red-Neck!" The one who was carrying the feather was named T'takwaxu (Red-Neck), he was the speaker of the house. He said, "O Friend! Let us not be foolish. Go and ask our friend why he has come to our winter-dance house." Tawixi'lakw replied to T'takwaxu, "Indeed, I came because you said that I should come and take hold of the end of this feather with which you perform your winter dance when you said, 'come, Unable-to-climb-up-to-Take-Hold-of-End' Well, I am Unable-To-climb-up-to-Take-Hold-of-End and although my house is far away, I heard you when you called me."

T'takwaxu turned to his tribe, "O friends! Look up. Don't be ashamed on account of our friend. Indeed, he doesn't wish for anything very great." T'takwaxu was a chief; but the real chief of the mountain was 'Namtsakayu (One-Horn-On-Forehead) who had only one horn. T'takwaxu told 'Namtsakayu that Tawixi'lakw desired to have the feather.

The chief spoke to Tawixi'lakw, "O friend! Take care. This feather to which you refer is not an ordinary feather. Take care that you do not use it too much. As soon as you try to kill more than four mountain goats a day, you will lose your power; and for four years you must keep away from women."

Tawixi'lakw was asked why he wore a head-ring of hemlock-branches. Tawixi'lakw guessed they knew what was in the cross-piece at the neck part of his head-ring, and he thought it would be good to tell the chief at once about it. "It is my hunting dog which I use in chasing mountain goats, bears, and all other kinds of animals." 'Namtsakayu asked for it. Tawixi'lakw took off his hemlock-ring, took out a small dog, and gave it to the chief. The chief made the small dog grow until it was large. After he examined it, he returned it to its small size and gave it back to Tawixi'lakw. The chief said, "Your father's name shall be Daband. This will be your death-bringing feather, because if you should try to swing it towards many tribes, they would all die. Therefore I warn you, friend, not to talk about it before your tribe, else you will have bad luck." It was put into the hemlock ring over his forehead. Now Tawixi'lakw had the small dog in the neck part (of his head ring) and the death-bringing feather in the forehead part.

Tawixi'lakw left by the same road he had come. When he reached the trail, he saw four mountain goats. He removed the death-bringing feather and swung it towards them. The four mountain goats rolled down the foot of the mountain to where Tawixi'lakw's house stood. They lay dead near the rear of Tawixi'lakw's house. Tawixi'lakw dragged them towards the entrance of his house. Then he skinned and carved them. He gathered stones to steam the meat. The stones were heated on the fire. While they were heating he took his kettle and put it in the middle of the house, not far from the door. He took his buckets and fetched water, pouring it

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into the kettles. until they were half full. His tongs were put on the floor of the house. Now everything was ready for cooking the meat.

He called his tribe who came at once. Many of his tribe had died of hunger; so they were very glad when he invited them. As soon as they entered, four youths took the tongs and placed the hot stones into the water in the kettle. As soon as the water began to boil, mountain goat meat was added. When the meat was all in, they added more hot stones. After a short time the meat was done. The four youths removed it and it was distributed among the tribe. The whole tribe ate meat of the mountain goats.

After the men had eaten, a chief named Kisxe'lasi spoke, "O chief Tawixi'lakw! Thank you. Now we are satiated. Go again tomorrow to the place where you snare mountain goats, that you might make us fat."

Tawixi'lakw wore his head ring of hemlock branches in order to take better care of it, because the small dog and the death-bringing feather were in it.

When the guests left Tawixi'lakw went and lay down in his bedroom. I forgot to mention he told his tribe that his father's name was changed to Daband.

Tawixi'lakw arose before daylight and went to bathe in the river. Afterwards he went towards the mountains. Half way up, he saw four large mountain goats walking on the rocks. He pulled out the death-bringing feather and swung it towards them. They rolled down the mountain and lay dead behind his house. Tawixi'lakw dragged them into his house then he invited his tribe to come and eat. His tribe came because Tawixi'lakw's feasts

were their only food. His attendants hurried to skin the four mountain goats.

Kisxe'lasi said, "O chief! Let us exchange names. Your name shall be Kisxe'lasi. Don't cook the meat of the mountain goats. Place it before us raw, that we may cook it in our houses." Then the mountain goats were simply carved and distributed among the tribe and the guests left.

For a long time Tawixi'lakw led a pure life, he longed for his sweetheart. One day he went to eat at her house. As soon as Tawixi'lakw entered his sweetheart's father's gukwdzi she saw him enter. She spread a twilled mat for him to sit on. Tawixi'lakw sat down (the feather was still in the head ring) his sweetheart said, jokingly, "O Tawixi'lakw! Why do you never come to see me?"

Tawixi'lakw responded jokingly, "O mistress! It is only because I'm tired, because I am always hunting Mountain goats." He was served good food; and after he had finished eating, he invited his sweetheart to come to see him in his house. She replied, "O master! Return soon, that I may always enjoy your presence, for I really have longed for you, master."

Tawixi'lakw yielded to the temptation and complied with her request. He forgot what the chief of the mountain goats had told him. He went to her bed and lay down with her. The death-bringing feather spoke, "It is bad. You made a mistake." Tawixi'lakw arose, but even before he could get out of the house he was transformed into a grizzly bear. He went inland. That is the end.

Alxabo'i

Dictated by Xa'niyus

The first of the Dzawada'enux

lived on the upper course of the river of Gwa'yi at a place named Having-Phosphorescence; their chief was Kawadilikala. He had a son named Alxabo'i whose mother was Hada'wa.

The great tribe was starving to death, each day another died. One of Kawadilikala's attendants spoke to his tribe, "Oh, listen to me, tribe, that I speak my mind. It is my wish, that we now enter our chiefs house, that we listen to each other, and advise where to obtain food."

The men obeyed and the speakers went to invite all the men and women. As soon as they were inside, the attendants arose and begged Kawadilikala to find a way to help his tribe obtain food.

Kawadilikala immediately replied, "Go out, that I may send Alxabo'i to go and look at my river." Kawadilikala called Alxabo'i, "O child! Go and look at our river here! When you discover salmon search for red pine to make a salmon-trap, you have learned repeatedly the way of making my salmon-trap."

Alxabo'i left at once, the river was close to the village. Shortly he arrived at a branch of the river where he discovered many dog-salmon and silver salmon. He searched for red pine and found some broken. Alxabo'i split it and put it on his shoulder, and went to the bank of the river. He took it out of the canoe and went out again.

He was searching for strong cedar-twigs for the ring of the basket of his salmon-trap. He found some and made it into rings. When he finished, he searched for roots to tie the parts of his salmon-trap together. He found good spruce-roots and dug them up. Then he looked for poles to stiffen his salmon-trap. He found many poles and chopped them with his axe and carried them to his salmon-trap.

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When he finished his trap it was evening so he went home to sleep. At daylight Alxabo'i returned to his salmon-trap carrying Kawadilikala's pile-driver on his shoulder. He arrived at his (future) salmon-trap, drove the poles into the ground, split the roots and tied his basket with them. He finished his work, tied his fence, put it into the water and finished his salmon-trap. He returned home and went to bed.

Kawadilikala never asked his son where he disappeared to, he knew that he was working on a salmon-trap. Kawadilikala didn't speak, so as not to bring him ill luck.

Near daylight, Alxabo'i left to go look at his salmon-trap. When he arrived he saw his salmon-trap basket was broken. Only the jaw of a dog-salmon was in the trap. Alxabo'i gathered the broken pieces of the basket and tied them back together. Then he put the basket back into the water. He returned home to his bedroom and lay down.

The next morning he left near daylight to go and look at his trap, when he arrived it was broken again. This time all that was in the trap was the jaw of a silver-salmon. He gathered the pieces of his basket, tied them together and put the basket back into the water. Twice more he went home to his bedroom and lay down, going to sleep at once.

Near daylight he again got up and went to look at his salmon-trap. He arrived at the mouth of the branch of the river; and saw many salmon. Alxabo'i was glad, he thought his trap would be full of salmon. He arrived at his salmon-trap and discovered it was broken again. This time he found the jaw of a spring-salmon. Alxabo'i was angry and gave up.

He was half inclined to mend it again and watch it. So he gathered the

broken pieces of the fish-basket, tied them together and put it back into the river. Alxabo'i finished and went home to get his spear.

Up to this time Alxabo'i hadn't spoken to his father, Kawadilikala. Then he said, "O father! This evening I shall go to the place of my salmon-trap and watch to see who is doing mischief to my basket. Three times I went in vain to look at it, it was broken every time."

Kawadilikala answered, "Oh my dear! Only take care! It might be the gala (grizzly bear), because he is very wild; else you might be hurt".

Alxabo'i told his father about the many salmon in the branch of the river. Kawadilikala warned his son to be careful when he went to watch. Alxabo'i took his spear and put on his cape. Then he left for his salmon-trap.

It was evening when he arrived. He sat down on the bank of the river near his salmon-trap. He didn't see anything while it was dark; but when daylight came, he discovered a large gala descending to the river. He went to Alxabo'i salmon-trap and broke it to pieces.

Alxabo'i tried to stab him with his spear, but the large gala took the spear and threw it away. Then it carried him away in his arms to his house. The gala hadn't been walking long when he entered his house.

The gala spoke, "O friend! Do not feel badly because you came to my house. Tomorrow you will see my tribe, for I shall invite them to a feast in my house." Alxabo'i asked him, "O master, where is our tribe?" the gala replied at once, "Why are you anxious to know? O friend! My name is T'se'sasgan. Only take care tomorrow when my tribe come. I speak so that you may sleep well tonight."

It grew dark and Alxabo'i tried to sleep, but couldn't because of the thoughts on his mind. It was nearly daylight, when he heard T'se'sasgan talk to his companion, "Call our tribe, that they come quickly today to taste the game I caught yesterday." Alxabo'i guessed that he referred to him. T'se'sasgan became silent, he felt bad.

That day all the different animals came. They entered, the black bear first. Next came the wolf; then the wolverine, next to him the deer. Next to him came the elk. All the different kinds of animals came.

Once they had all entered, T'se'sasgan spoke. "Welcome, friends! I only longed for you. You have all come in; therefore I shall invite this kind of animal to sit among you in the house." Then he called Alxabo'i. "O friend! Come and see my tribe."

Alxabo'i arose at once and followed him. T'se'sasgan stood in the doorway of his house. He pulled Alxabo'i over to his side and said, "O friends! Look at me! I have invited you so that you may all partake of a little of this" and T'se'sasgan slapped his slave Alxabo'i's temples and he died.

He was immediately carved by the carver of man's flesh. T'se'sasgan spoke about why he did it, "O friends! I hurt our past friend because he tried to spear me at the river where my salmon-trap stands, but I forestalled him, for I took his spear and threw it away; I only took him and carried him away in my arms for you to eat him. That is my reason for doing this." Then he distributed the meat among the different animals. The guests finished eating and went out.

The chief of the wolves was sorry for the dead man, Alxabo'i. He requested his attendant to ask all the animals to assemble quite near to the

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house of T'se'sasgan. All the animals came and sat down on the ground. The chief of the wolves spoke at once, "Listen to me, for I am very sorry, friends, for the pretty man whom we ate at Chief T'se'sasgan's house. I beg you, friends, vomit up what you feasted on".

The black bear was the first to vomit up the flesh of the man. Then all the animals vomited. Each time they vomited the chief of the wolves took the flesh that had been their food. When they were done the chief of the wolves put together the pieces of Alxabo'i's flesh. Then he sprinkled his water of life over it. Alxabo'i came to life at once.

The chief of the wolves said, "O friend! I have the name Alixwa'talit. I pity you, I wished that you should not perish [stay dead]. Go to see your master, T'se'sasgan. He will be thankful when he sees you. He will ask you at once to go into the water with him. You must agree at once. He will say that he will dive, so that you may see how long the length of his breath is. He will ask you so say 'Ma'le ma'le, ma'le!' When he goes under water for a long time. Although he will stay under water for a long time, you must say to him when he emerges, and when you are asked by him, 'Did I stay long under water?' What are you doing? I was just about to say "ma'le" when you emerged. He will go under water four times, then you must take up his grizzly-bear mask and his blanket, and hold them. Then go home. Now go!"

Alxabo'i entered T'se'sasgan house where he saw T'se'sasgan lying on his back. As soon as he saw Alxabo'i, he arose, and said, "Welcome, friend! You are not an ordinary man. Go and stand there until I get ready to go and

bathe in the river." He put his grizzly bear mask over his head and put on his blanket.

When they came to the river. T'se'sasgan sat down then took off his grizzly-bear mask and his blanket. The place where he was going to bathe was very deep, they could not see the bottom. T'se'sasgan spoke, "O friend Alxabo'i! Let me dive, that you may see how long the length of my breath is. And you must say while I dive, 'Ma'le ma'le' Say this during the time I am under water, else I should be under water a short time."

When he dived. Alxabo'i said 'Ma'le!' he wished to see how long he would stay under water. When he had been under water a very long time, he emerged. "Did I stay under water long?" Alxabo'i replied, "O friend! I just tried to say 'Ma—' when you emerged, because you really stayed under water a short time."

T'se'sasgan said, "Be on the lookout, and say 'Ma'le' when I dive." Then he jumped into the water and dived. Now it lasted very long and Alxabo'i was glad, he was going to escape after he had been under water three times.

T'se'sasgan emerged, "Did I stay under water a long time?" Alxabo'i replied, "Again you were not long under water. When I take my turn [change with you], you will see how long I stay under water."

T'se'sasgan replied, "I shall go again. Do not think that I am dead, for this time I shall stay under water a very long time." He jumped again into the water and dived. Now he stayed under water a very long time. Then he emerged, "Did I stay under water long?" Alxabo'i replied, "yes you stayed a little longer."

T'se'sasgan became angry, "Now I shall try you. Now I shall stay under water for a long time. Therefore watch, and say "Ma'le."

Alxabo'i got up at once, took the grizzly-bear mask, and carried it away on his shoulder. He ran home. When he arrived at the rear of his house he heard many gala growling behind him. He entered and asked Hada'wa and Kawadilikala, to ask all the people into their house, to cry "ye!" (the war-cry), in order to frighten the gi'gala; and also to bar the door of the house at once.

The gi'gala came to the front of his house. T'se'sasgan's attendant spoke, "O Alxabo'i! do not let your forehead be ugly again this day. Bring the food-obtaining mask of our chief here." All the people in Kawadilikala's house cried "Ye!" frightening the gala.

T'se'sasgan spoke, "O friend Alxabo'i! Bring my food-obtaining mask here. You shall try to imitate me when you have your winter dance. Your name shall be 'Walas Nan. And that is the same as my grizzly-bear mask when it is used. That means also that you [it] will be rich in food, for I shall always be near you" Alxabo'i gave him the grizzly-bear mask at once. That is the end.

Kala'mine'

The first of the Dzawada'enux lived in a village on the upper course of the river of Gwa'yi. Their chief was T'takwagidakw (Copper-on-Body). The first Dzawada'enux were in want of food so T'takwagidakw sent out his mountain-goat hunter, Kala'mine'.

Kala'mine' prepared to leave at dawn, he walked to the bank of the river, undressed and went into the water. He dived four times and then

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went home to bed.

At dawn; he arose and put on his red cedar-bark headpiece and neck-ring. He took his lasso for catching mountain goats and started out. He went to the place where he used to catch goats, high up on a large mountain.

He walked all day but didn't see any goats. He was really hungry. He arrived at a river running down the rocks on the mountain. There was much ochre there. He pulled up some ferns, took some ochre and sat down on the ground and made a fire on the rocks.

When the fire was burning, he took the ferns to put the ochre on them. He stuck pieces of cedar-wood into them and put them by the side of the fire on the rock. He roasted them because he was very hungry. He leaned back on the rock with his lasso behind him on the end of his walking stick. He wasn't leaning back for long when he began to feel sleepy and feel asleep.

K'ala'mine' dreamt of a man who spoke to him, when he awoke a handsome man was standing there. "What is that standing behind you, K'ala'mine'?" the man asked. K'ala'mine' answered, "That is my lasso for catching mountain-goats." - "What are you roasting here, K'ala'mine'?" K'ala'mine' lied, and said the ferns being roasted were the heart of a mountain goat.

The man asked, "Let me taste the heart of the mountain-goat to which you refer." K'ala'mine' took the roasted ferns and gave them to the man. The man took them, looked at them then laughed and threw them in the fire. He said, "Let me have your knife." Then he cut his thigh and skinned it, he cut off really fat meat and gave it to K'ala'mine'. "O friend! Roast this and

eat it. I am Taxwix'e'xto'".

Taxwix'e'xto' asked, "Where is your dog?" K'ala'mine' removed his head-ring of red cedar-bark and took out a small dog the size of a new born mouse. He gave it to Taxwix'e'xto'. Taxwix'e'xto' looked at it and said, "O friend! This dog is not good. You cannot get mountain goats with it."

Taxwix'e'xto' also removed his red cedar-bark head-ring. He took out what was in the crosspiece on the neck part of his head-ring and said, "O friend, look at my dog here!" And he held a small one, the size of a humming-bird. "This my dog is now yours. Do not tell your tribe that you have seen me. This dog puts an end to forty mountain goats at one time. Now roast this meat and eat it! As soon as you have finished eating, go to the place where you always go and you will see forty mountain goats. Take this dog from your red cedar-bark and put it on the ground. It will go immediately and kill all forty mountain goats."

Taxwix'e'xto' put the small dog into neck-piece of K'ala'mine' head-ring. Taxwix'e'xto' warned him again, "O friend! Do not tell your tribe that you have seen me, and that I gave you this dog." Then he disappeared. K'ala'mine' roasted the meat that Taxwix'e'xto' gave him. I forgot that Taxwix'e'xto' also gave his name to K'ala'mine'. Now his name was Taxwix'e'xto'.

When the meat was roasted he ate it at once, for he was really hungry. He knew by the taste that he was eating mountain goat meat. He finished eating and started towards the front of a large mountain. There he saw forty mountain goats eating grass. K'ala'mine', who was now Taxwix'e'xto' removed his red cedar-bark and took out the small dog from the crosspiece.

As soon as he put it on the ground, it became a large dog. It turned towards the place where the forty mountain goats were, and ran. Taxwix'e'xto' did not stand there long before the dog reached the mountain-goats.

What Taxwix'e'xto' saw, was as though the dog threw something, all forty mountain-goats were dead at once. It wasn't long before the dog returned to where the master was standing. Taxwix'e'xto' took it in his arms, and spoke to it kindly. Then he pressed it and the dog became small again, the size of a hummingbird. He put it back into the crosspiece.

Taxwix'e'xto' carried the mountain goats on his back to the rear of his tribes house's. By evening he had retrieved all forty mountain goats. Then he went to his house and wasn't carrying any of the mountain goats.

Chief, T'ḥakwagidakw addressed him, "Welcome, K'ala'mine' [for he did not know that his name was changed]. Have you no game? For I am almost starved with our tribe here." Taxwix'e'xto' said, "Go and call our tribe to your house,"

T'ḥakwagidakw called his tribe and all the men tried to guess why he had invited them. They went into the house and as soon as they were all inside, Taxwix'e'xto' called his friends. They went behind the village to where the forty mountain goats lay dead. When the young men saw the mountain goats they were all surprised.

Taxwix'e'xto' said, "Go on, carry these mountain goats on your shoulders, and go with them to the house of Copper-on-Body, for this is what he invited you for."

The young men took the mountain goats on their shoulders to

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Copper-on-Body's house. Where the guests skinned them while some put stones on the fire. Others fetched water and brought kettles, they wished to cook the meat quickly.

They roasted the meat quickly and the guests ate. Afterwards they drank mountain goat meat soup. When they finished feasting Copper-on-Body requested Taxwix'e'xto' go hunting again because the goats were now their only food.

The chief guessed Taxwix'e'xto' had seen something, since he easily caught so many mountain goats, therefore the chief sent him.

Taxwix'e'xto' rested for four days then returned to the large mountain. He arrived at the place where he received the dog. He immediately saw forty more mountain goats standing in the same place where his first forty had been. He removed his head-ring, took out the small dog and placed it on the ground.

The dog ran to the goats and it wasn't long before Taxwix'e'xto' saw all forty goats roll down the mountain. This time Taxwix'e'xto' didn't wait long for his dog to come back. Taxwix'e'xto' took the dog in his arms and praised it. He pressed it and the dog became small again and he returned it to the crosspiece.

Taxwix'e'xto' removed their intestines and carried them on his back to the ground behind his house. By evening they were all out of the woods.

Taxwix'e'xto' walked into his house and called his friends to clear his house and skin the mountain goats. His friends took off all the skins of the mountain goats.

Taxwix'e'xto' asked his friends to invite the tribe. The young men put



Photograph of Chief Dick Webber, holding hat and Tim Webber at Gwa'yi (Kingcome Village), no date. Photographer unknown.

Photograph courtesy Royal British Columbia Museum PN 2184

their belts on at once, and called all the men. Before long his whole tribe came into the house. His friends brought the mountain goats inside. Stones were put into the fire and kettles were filled half full of water. Then they put hot stones into the water. As soon as the water was hot, they put the meat into it. Once all meat was in the water, they put more hot stones into the water. The soup made of mountain goat meat was soon boiling. It wasn't long before it was done and removed from the kettles.

The young men distributed the meat according to rank, they passed the brisket to the chief, the legs to the chiefs next in rank and the meat of the ribs and the back bone to the people. The tribe ate, while Taxwix'e'xto' leaned back very down-cast and not speaking.

Chief T'takwagidakw spoke, "O Kala'mine'! [for he did not know that his name was changed.] thanks for our

food here obtained from you, Kala'mine'. Go again hunting mountain goats for me."

Kala'mine' began to sing, "What is standing behind your back?" thus I was told by Taxwix'e'xto'. His tribe said, "We had already guessed that he found supernatural help."

When the tribe left, Taxwix'e'xto', (Kala'mine') immediately went to sleep. He arose early and this time asked one young man to be his companion. This was what made Taxwix'e'xto' angry. He didn't go to the mountain, then he saw the real Taxwix'e'xto'. Taxwix'e'xto' said, "O Kala'mine'! where is my dog?" Kala'mine' gave the dog to Taxwix'e'xto'. Taxwix'e'xto' took the dog and said, "O Kala'mine'! why did you talk about me to your tribe? For I do not wish to be known by ordinary people. So I shall now punish you, because you did not obey my words to you."

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He took K̄ala'mine's dog and said, "Look here at your dog! It will be the female wolverine of later generations." Then he took K̄ala'mine' and said to him, "You shall also be a wolverine." K̄ala'mine's companion returned to the village. Therefore the red cedar-bark and the dog came to the young man. That is the end.

Hiłamas

The first of the Dzawada'enux lived at Niłwidaxw. Their Chief was Hiłamas, he had four children, all girls.

The children were very lazy and only thought of playing with dolls. Sometimes Hiłamas would look for them, he would call his children and the girls would not obey their father.

Hiłamas tried to call them, because he expected the eldest one to become mature. The girls disobeyed their father, and went far away from their house.

When it grew dark, the eldest broke some hemlock branches for the roof of the house she was building. When she had finished her house, she saw another house near by.

Late in the night it grew very cold and the eldest felt very chilly. She had no means of making a fire. She saw the other house was lighted so she sent her youngest sister to fetch some fire. The girl went at once to fetch fire. As soon as she left, the eldest began to menstruate.

Before long she came back. She said, "O mistress! I am afraid of the place where we are staying, for it is not like our world. And that house is different from the style of our house."

The eldest became angry with her youngest sister. "I am menstruating.

You know that I must arise early in the morning, before the ravens are awake. Therefore I want you to go quickly." Then she went back inside the house.

The girl stayed away a long time; the eldest called the one next to her, "Go and look for our younger sister, she has been away a very long time." Then the girl went into the house.

She also stayed away. So the eldest called the next one. "Come, that I may have a word with you!" The girl went to her. "Draw your head near, that I may put on you this blood of my womb to protect you." Then she put her finger to her vagina and put some of the blood of her womb on it. She put her bloody forefinger into the ears of her younger sister. When she had finished, she said, "Go, don't be afraid."

She entered the house and saw the younger sisters cut open and hanging over the fire of the house to dry. The girl wailed for her younger sisters.

A handsome man approached the girl and said, "Why do you cry, my dear?" She replied, "O master! I am wailing for my two younger sisters, who are lying dead here."

The handsome man spoke, "Cease wailing for your younger sisters, they are only sleeping. I have a way of awaking them. Now stop crying and go call your elder sister to my house.

The girl got up and turned towards the door of the house. She saw a stout woman standing at the right hand side of the doorway. Her nose was like the nose of a crow and her eyes looked very wild when the girl left the house.

She went and told her elder sister that her younger sisters were dead, and also what the handsome man had said when she was sent to call her.

The elder sister arose at once, and accompanied her younger sister. Together they went into the house, sat down and wailed because they saw their younger sisters hanging there.

The handsome man came at once, "O mistresses! Why do you wail?" The eldest sister replied, "Why should we not wail for our dead younger sisters?" - "O mistresses! Cease wailing, for I will bring your two younger sisters to life."

He called the stout woman, "Come my dear Łakwaga (brain-eating woman) - and vomit up the brains of these two girls."

Łakwaga came and the man took the two dead sisters down and put them on short boards. Łakwaga vomited up the brains and put them into their ears. The handsome man took the water of life and sprinkled them with it. The two sisters came back to life at once.

The man said to the elder sister, "O mistress! You shall be my wife." The elder sister consented at once, and was married to the man. He asked his wife her name. She replied, "My name is Hamdzid (food-giver), and my sister next in age to me is Dressed-Skins-In-The-House, the next sister is T'sat'subalagi'lakw (Made-To-Give-Away-All-The-Time), and my youngest sister is Siwu'ya'las (The-Tallest-One)."

Hamdzid asked her husband his name. "My name is Sant'ta'yi, and also T'hiłabalisala (Going-From-One-end-of-the-world-to-the-other), and also Ixt'samsam (Covered-with-abalone-shell). Now you know my names." Sant'ta'yi called his wife and her sisters, "Come, and let us see the house of my father, Ixt'samalagalis (Abalone-of-the-world)."

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The four sisters went out of Sant'fa'yi's house and he called Lakwaga to go also. As soon as they went outside, Lakwaga ceased being a woman. She became a blue jay and flew.

Sant'fa'yi said to blue jay, "Go and tell my father that we are coming around to his house (myself, my wife and her younger sisters)." Blue Jay began to cry, and flew away to tell Sant'fa'yi's father that they were coming to him.

Sant'fa'yi said to his wife, "Try to walk fast, it is a long distance to my father's house." The four girls ran, and towards evening they arrived at the large house.

Hamdzid saw the painting on the house front was the sun on the right-hand side of the door and a thunderbird over the door.

Sant'fa'yi, his wife, and her younger sisters went in, they were told to sit down by an old woman, Ixt'samalagalis's slave.

Chief Ixt'samalagalis lay down on his back, he was very stout. As soon as they were seated the Chief, Ixt'samalagalis, sat upright. "O son, welcome! Which among these four pretty woman is your wife?" – "this one next to me" – "O son! It seems that your wife is with child." Sant'fa'yi replied, "That is true".

The Chief said, "Thank you for your words. If your wife gives birth to a girl, you shall name her 'Ni'nayudzamga (Light-Bringer-Of-The-World); if it is a boy, name him 'Ni'neyus (Light-Bringer). My house shall go to your child, and also the Death-bringer and the water of life."

The Chief instructed his slave to feed the women. The slave fed the women and Sant'fa'yi something

resembling crab apples.

When they had eaten, Hamdzid examined the posts of the house. She discovered they were men. One on each side of the doorway. The cross-beam over the (men) posts of the doorway was a double-headed serpent. The single post at the rear end of the house was the thunderbird. The house was ten steps deep, and it's name was Kikast'an. All of these were given to Sant'fa'yi.

Ixt'samalagalis spoke, "O daughter-in-law! Your father's name shall be Ixt'samalagalis, for indeed you will return to your father. When you get home and have been there four days, this house will go to your father's village. These four baskets one of them full of dressed skins, one full of woolen blankets, one full of coppers, and one full of all kinds of food will also go. They shall be the property of my grandson."

"When you and your Father wish to give a Winter dance," continued the Chief to Hamdzid, "your dancer shall perform the Shaman's dance, and his name shall be Healer; the Teasing dance shall go to your child, and his teasing-dance name shall be Xi'sanid. He shall also have the Thunder-bird dance and his name shall be Hudtaganas. And the Hamshamt'sas dance and name Hamat'saxis. That is all that will go to my grandson. This is all I want to say."

Sant'fa'yi told his wife they would return home. Hamdzid thought of her Father and Mother, she was very downcast. Her Mother was a midwife.

Sant'fa'yi spoke to his wife, "O mistress! Why are you so downcast?" Hamdzid answered, "I am with child, therefore I am downcast, for there is no one here to take care of me, and my Mother is the only one who takes

care of women who give birth to children. That is what I am thinking of."

Sant'fa'yi said, "O mistress! Don't feel badly, for I will let you go home. Now you shall go home. If you want it say, 'I want a house to come,' and my fathers large house will be at once at the place where you want it to be. If you want anything, you only have to call my name, for I shall be near you all the time."

Hamdzid said, "Thank you, master, that you do not want to keep me and my younger sisters in this upper world,"

Sant'fa'yi called Lakwaga, "Go and borrow the long rope of the-one-who-climbs-down, that is the spider." Lakwaga went at once, she returned carrying on her arm, the long rope of Yayakit'ine'ga (The-One-who-climbs-down). She gave it to Sant'fa'yi, who took it and called the four women.

Sant'fa'yi said to them, "Don't be afraid. Stand close together." He wrapped the large dress skin blanket around the four sisters, and tied one end of the large rope to the four women. After he had tied them, he opened the door of the upper world and put his wife and her younger sisters, bundled together, through it.

It did not take long before they reached this (our) lower world. Hamdzid didn't know who untied them. She saw our world here. Food-giver got up, sat back down, then gave birth to a child.

Her younger sisters looked at the child and saw it was a girl. Hamdzid spoke, "Her name shall be 'Ni'neyudzamga (Light-bringer-of-the-world), according to the wish of her father."

"Bring me a kettle to wash 'Ni'neyudzamga, and something to

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wrap her up in, and material for my little house." As soon as she ceased speaking, the little house, the cradle and everything that belongs to it, and the kettle with water already warm in it, came and stood on the ground. H̄amd̄zid 's younger sisters washed the child.

After the women washed the girl, they became hungry. H̄amd̄zid spoke, "O master Sant'fa'yi! please give us something to eat." Immediately hot smoked salmon and a bundle of dry salmon came into her little house. When they had eaten, H̄amd̄zid spoke, "Go and look for our parents. That is their house where you see the smoke over there," pointing up the fiord from her house.

The two younger sisters went, the 2nd oldest was too lazy. After a little while the two younger sisters returned, followed by their parents. Her mother took up 'Ni'neyudz̄amga.

Hiḥamas spoke, "O children, welcome! Now we meet again alive. I will come and build near this your small house."

H̄amd̄zid said, "Don't trouble yourself about your house, in four days the house of the grandfather of 'Ni'neyudz̄amga will come here.

Hiḥamas knew at once his children had obtained the right thing. He ceased speaking. On the following morning he came to stay near the small house of his children, and Hiḥamas' people also came with their goods, following their chief.

After four days in our world, the large house named Kik̄ast̄an, came during the night. It took the place of the small house. In the morning the four sisters awoke. H̄amd̄zid knew at once that it was the large house.

She woke Hiḥamas, "O father,

do not sleep! Look at this house of 'Ni'neyudz̄amga!" Hiḥamas awoke and saw the large house and its posts.

Hiḥamas was afraid, he had never seen the likes of the large house. H̄amd̄zid called her other sisters to untie the basket filled with dressed skins. The sisters opened the basket with the dressed skins and took them out. They did not empty it, although one corner of the large house was quite full.

Hiḥamas said to his children, "This basket must be the one that is called Baxbaxwalit̄ (Never-empty)." The sisters ceased trying to take out the dressed skins, and indeed the basket was still full.

They opened another basket with woolen blankets and took enough out to fill another corner of the large house. When they ceased the basket was still full.

Hiḥamas spoke, "Thank you, children, for this large house and this large pile of things that I have seen."

H̄amd̄zid spoke to her Father, "O Father! Do not speak for a while, for you will now see all the magic treasures that I have obtained. In this box are four kinds of winter dances - the H̄amsh̄am't̄sas, the Shaman's dance, the Teasing dance, the Thunderbird dance and their names. The H̄amsh̄am't̄sas' name is Hamat̄saxis, the Shaman's is Healer, the Teasing dance is Xiḥsanid, and the Thunderbird dance is Hud̄taganas"

Hiḥamas thanked his daughter for her speech. H̄amd̄zid replied, "O Father! Fetch your dead Father, and bring him to me."

Hiḥamas went to the grave and took up his dead father. The dead of our ancestors were wrapped up in

mats, they had no boxes. Hiḥamas carried his father's body on his shoulder into the house of Food-giver.

Hiḥamas put the dead man on the floor, and H̄amd̄zid said, "O father! Now unwrap him, so that I may see my grandfather." Hiḥamas unwrapped the mat which covered the dead man. As soon as the dead man was uncovered, H̄amd̄zid took the water of life and sprinkled him with it. Immediately the body, that had just been dry, filled up, and again it moved, and H̄amd̄zid's grandfather came to life.

Hiḥamas was glad because his father had come to life. H̄amd̄zid spoke to her father, "O father! Look at this baton, this death bringer. If you want us to go to war with any one of the tribes, and we should take this baton, the death bringer, we only need to point it towards ever so many people, and they would all be dead."

Hiḥamas heard some one speaking close to H̄amd̄zid, but he didn't see anyone. That invisible one was saying "Give a winter dance to your tribe. I will come and give instructions to you what to do." H̄amd̄zid knew it was Sant'fa'yi who spoke to her.

H̄amd̄zid replied at once, "O master! Come and show yourself, that you may be seen by your father-in-law, and that you may take charge of what you spoke about." Sant'fa'yi never answered.

Hiḥamas cleared the large house, and in the evening his tribe began the winter dance. The daughter of Sant'fa'yi, 'Ni'neyudz̄amga, and the three younger sisters of H̄amd̄zid disappeared. They were going to show the four dances.

Sant'fa'yi continued to instruct

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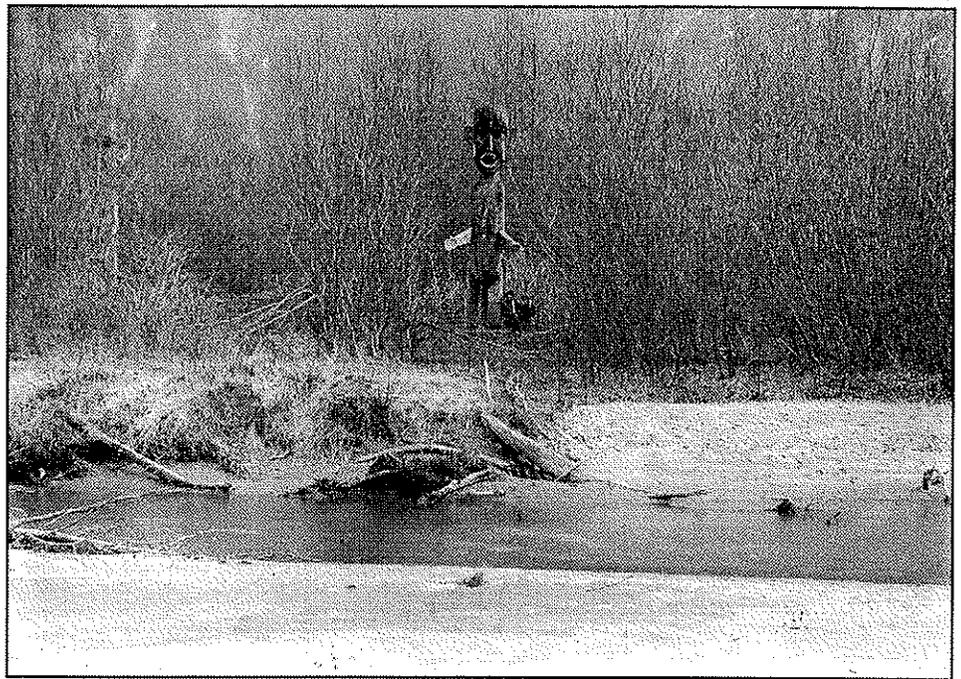
his wife. She gave feasts everyday to her tribe. *Sant'fa'yi's* instructions were that she should give a feast everyday, and how to dye cedar bark red.

Sant'fa'yi said that four days after the disappearance of the four – 'Ni'neyudzamga and her three aunts, – *Hiřamas* should invite his entire tribe to the large house to distribute the red cedar bark among them. *Hiřamas'* name was now *Kapa'enuxw* (Gatherer), the same as *Umx'id* among the *Kwagu't* when he gathers the *Kwakiutl* to distribute the red cedar bark among his tribe. This was the first gathering, and so it spread among all the tribes, and that was also the first winter dance of the ancient tribes.

The four women who disappeared had been away a long time. *Sant'fa'yi* took them to his house in the upper world and brought them back again when the proper time had come. *Sant'fa'yi* took them to the other side of the point near the village, and he asked Food-giver to let the whole tribe dance that evening.

Hamdzid told her father, who called his tribe that evening. He told them he was going to try to bring them back that night. The people began to dance for bringing them back. When it was nearly daylight, *Hiřamas* heard the *Hamsham'sas* saying "Wep, wep, wep!" and the Shaman's dancer singing his songs, and the sound of the Thunderbird dancer.

Sant'fa'yi asked his wife to stop the dancing, for the four young girls had been secured. "Now you will ask your people to capture them in the morning. Your younger sisters know all the songs. Now you will tame the four supernatural ones in the evening. They shall dance, and after



Two unidentified men standing beside a welcome figure at the shore of the river at Gwa'yi, Kingcome Inlet. The pole is a single figure with its arms outstretched at the elbows. No date. Photographer unknown.

Photograph courtesy Royal British Columbia Museum PN 11185

they have done so you shall wash the children four times, once every four days; and you wash them four times, once every six days; and you shall wash them four times, once every eight days; and you shall wash them four times, once every ten days. That is all."

They imitated what *Hamdzid's* father did at that time, *Hamdzid* informed her father and his tribe about it. This is now scattered over all the tribes, and this is the winter dance of all the *Kwakwaka'wakw*. And so we know there are people in the upper world. *Hamdzid* distributed the dress skins and the woolen blankets and the coppers among her tribe. This is the end.

Kumxkumgi'la

The first of the *T'hi'la'wagila* (Heaven-Makers), one of the

Dzawada'enux clans, lived at *Igis* (Sandy Beach), the name of their village site because it was all sandy. Their chief's name was *Kumxkumgi'la* (Wealthy).

The only stone there is shaped like a large bird sitting down at the north end of the village site. When the *Dzawada'enux* first lived at Sandy Beach there was no stone bird there.

A man named *Kisxe'lisi* (Foremost) saw a double-headed serpent (*Sisiyutł*) crawling on the ground. He struck and killed the *Sisiyutł*, then took some of its scales and hid them.

After hiding the scales he went home. Early the next morning *Kisxe'lisi* returned to where the *Sisiyutł* was. When he reached the spot, a large bird was sitting on the ground where the *Sisiyutł* had lain. *Kisxe'lisi* was not afraid, but he approached it from close by, and he

discovered that the body of the large bird was stone.

He knew it was the thunderbird that had tried to catch the Sisiyutł. The large stone bird was facing seaward, and is still sitting at Sandy Beach.

Now we will speak again about Kumxkumgi'la. The chief arose early in the morning and went outside. There he saw the real white bird sitting on the beak of the stone bird.

Kumxkumgi'la went back inside and told his attendants he would like to catch the white bird. It was like a swan. He called his attendants to go and look at it.

Kumxkumgi'la and his four attendants went outside and the bird was not there. One of the attendants spoke, "O chief! Let us go into the woods and bathe, and wash with hemlock-branches, for the white bird to which you refer is not an ordinary bird."

Kumxkumgi'la replied, "What you say is good. Let us go" They went into their house and as soon as they were dressed they walked into the woods.

They came to a lake and the chief was the first to go into the water. One of his attendants broke some hemlock-branches and gave them to the chief. Then his four attendants also went into the lake. They all washed themselves, and Wealthy stopped when the blood began to come [show on his body].

When finished, they moved to another lake and went into the water again. This time they didn't rub their bodies with hemlock-branches, because they had been bleeding. At dusk they left the woods and started for home.

They came to another lake where they went into the water and washed in it; once finished they walked on. It

was evening and growing dark. Finally they arrived at a spring in back of the village. Kumxkumgi'la and his attendants went into the water again, it was very dark when they finished.

One of the attendants spoke, "O Kumxkumgi'la! Let us go to our house and sleep quickly, that we may arise early in the morning."

At daylight Kumxkumgi'la arose and went outside to look at the large stone bird. The first thing he saw was the white bird sitting on the beak of the stone bird.

Kumxkumgi'la tried hard to catch the white swan-like bird. Then he walked towards it and the bird wasn't afraid. Kumxkumgi'la took hold of it and walked home with it. He placed the white bird outside of his bedroom.

He told his attendants he had caught the white bird, one of the attendants said, "O master! Why did you do this? Why didn't you spread a new mat for the supernatural bird to sit on?"

Kumxkumgi'la took a new mat and spread it at one end of his bedroom, and the wise attendant walked, and carried the white bird in his arms and placed it on the new mat. Then they left it. The wise attendant spoke again, "O master! Don't you notice that this supernatural bird smells like copper? Now go again into the woods and bathe, and rub your body well with hemlock-branches."

Kumxkumgi'la removed his blanket and put on a new bear-skin blanket before leaving for the woods. When he reached a lake Kumxkumgi'la took hemlock-branches and went towards the water. He turned round four times, sat down in the water, and rubbed his body with hemlock-branches. He didn't stop rubbing until the blood began to show.

Once he finished he left for

another lake. Once there he sat down on the shore, removed his bear-skin blanket and walked to the water, turned round four times, sat down, and dived four times.

When he finished, he started for home. When he came out of the woods, he came to another lake where he repeated the process of removing his blanket, going into the water, turning around and diving.

In the evening he arrived at the spring behind the village. He sat down beside it, took off his blanket, turned around four times and sprinkled his body with water four times.

It was dark when he finished so Kumxkumgi'la went inside straight to his bedroom. He saw the white bird still sitting on the mat.

At daybreak Kumxkumgi'la awoke and looked at the mat where the white bird had been sitting. It was gone, in its place was a pretty woman sitting there. Kumxkumgi'la arose, went to her, and said, "O Mistress! I will marry you. Come to my bed here." The pretty woman laughed and went to the bed of Kumxkumgi'la.

She sat down on his bed and said, "I came to marry you, for I have seen that you have a strong heart." They were now husband and wife and they lay down and played together. The four attendants heard Kumxkumgi'la playing with a woman. The wise attendant went and looked at them. He saw Kumxkumgi'la lying down with the pretty woman and he left again before they saw him.

The wise attendant cleared his house and invited his tribe in. As soon as they were all in the house, the four attendants arose and stood at the door of Kumxkumgi'la's house. The atten-

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dant said, "We came to invite you, Chief Kumxkumgi'la, and your wife."

Kumxkumgi'la and his wife immediately followed them. They entered the feast-house of the wise attendant whose name was Nanokidi (Wise-Body). They sat down in the rear of Nanokidi's house while he spoke to his tribe, "O tribe! Let us thank this our chief that he has married this supernatural woman."

All the ancestors of the Tti'lawagila thanked their chief for having married. They all tried to learn the pretty woman's name. Even Kumxkumgi'la tried to ask his wife her name but she told no one her name. Nanokidi gave fern-roots to his tribe to eat. The pretty woman ate them and she liked them very much. The tribe left Nanokidi's house when they finished eating, as did Kumxkumgi'la and his wife. Kumxkumgi'la and his wife had been married a long time when she was with child.

The pretty woman gave birth to twins, a boy and a girl. The girl died and her mother wished to bury her beside the stone bird. When they finished burying the girl, the woman asked her husband to carry the boy in his arms.

Kumxkumgi'la tried to carry him in his arms but he was unable to endure the strong copper smell of the boy, called "copper smell" by the Indians.

In vain Kumxkumgi'la asked his wife again, "O mistress! So tell me where you come from, and whose daughter you are." His wife replied, "Do not try to find out where I come from. Later on you shall know it." The next morning she woke her husband, "O Kumxkumgi'la! Let us go to the beach on the other side and wail

for our dead child." Kumxkumgi'la went with his wife to the beach on the other side of the village, they sat down and began to wail.

When they stopped wailing his wife spoke, "O Kumxkumgi'la! Listen to me, that I may tell you my heart's desire, I wish that we might go to look for a wife for you, that you may have two wives, my dear! I wish that we might woo the princess of Alakila (Skin-Dresser) at the edge of our world; and if you get her, you will verily be a chief."

Kumxkumgi'la agreed at once that his wife's idea was good. "O mistress! Just examine your heart. If it is strong, so that you will not be jealous of my other wife, then we will go to woo the one you wish to be my wife." - "Oh, my dear! Let us go home, and tell your people about it." They went to their house and while she cleared the house Kumxkumgi'la sent his attendants to invite all the men to come and listen to what he had to say.

When they arrived Kumxkumgi'la spoke at once, "O tribe! This my supernatural wife wishes me to woo the princess of Alakila, who lives at the edge of our world." The men said, "Go on, chief."

Nanokidi spoke at once, "Let us make new marriage songs, (let us make) four for our chief, that we may sing them when we go wooing."

The song-makers sang the four songs. When they finished Wealthy spoke again, "Now, Nanokidi, (you) and your companions get ready, we will go in the morning."

Nanokidi replied, "O chief! Let us sing again, so you may try the dance you are going to perform when you woo your wife." The song-makers sang again, and Kumxkumgi'la danced. When they stopped singing, all those

who were going got ready to leave.

The next morning at daylight, the pretty woman woke her husband and his four attendants. Kumxkumgi'la took four sea-otter blankets and gave them to Nanokidi to carry on his back. He gave four marten blankets to the second attendant, four lynx blankets to the third attendant and four bear-skin blankets to the fourth to carry. The pretty woman carried their son. The chief carried the traveling provisions. They went up the river of Gwa'yi.

They travelled along the river for four days and came to another river. They left the river of Gwa'yi and went along the river of the Awikinuxw, which is named Nuxwans. They followed this river for four days, then they came to a cave in a rock, which is like a house.

Wealthy's wife spoke, "O Kumxkumgi'la! Let us take a rest here and stay for four days and let our child stay behind here, for it is very far where we have to go." - "Just as you say, mistress, for you lead us in our travels." The woman saw many salmon going up the river; she had Kumxkumgi'la ask his attendants to catch salmon for provisions for the boy.

The attendants twisted small branches of spruce-trees for snares and caught the salmon. It wasn't long before they had caught many. The pretty woman cut the salmon and roasted them.

They rested for three days then Kumxkumgi'la's wife said, "O Kumxkumgi'la, take care when we start tomorrow! For it is really far away where we are going."

Then she said, "O son! Do not let

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SOMETHING TO THINK ABOUT!

To maintain or renew a language is a never-ending task since each generation has the potential to either transmit the language or let the language die. It is only the speakers of a language who can save it and who either care enough to pass it on or decide to let it pass away

First Nation Steering Committee

Where do you fit?

Kwakwala Classes - **Tuesday** and **Thursday** night at the
T'hisalagi'lakw School **6:30 p.m. - 8:00 p.m.**

your heart be troubled [bad]. Don't be afraid, only take care!" They went to sleep early in the evening. The pretty woman did not want to lie down with her husband, for she wanted to lie down with her child.

At daylight the woman woke her husband and the four attendants. They hadn't walked long before they found a river named Nuxwals, the river above Balxwala (Bella Coola). They walked along it for eleven days then rested again. The woman spoke, "O Wealthy! Let us rest here for four days so that your attendants may sing and you may dance, so they know these songs very well."

The attendants sang the four wooing songs, and Wealthy danced while his wife helped the attendants sing. When they finished, she said, "O Kumxkumgi'la! for four days you shall dance in this place and the attendants shall sing."

They started out and walked for another eleven days and arrived at the edge of our world. The woman went to what looked like a green broad board and looked through a hole one

span across. When she found the hole she called Kumxkumgi'la and his attendants to stand by her. The woman said, "shout, and say, 'Halloo, there! Is there any one living here?'"

Kumxkumgi'la shouted, "Halloo, there! Is there any one living here?" but he received no answer. Kumxkumgi'la shouted again, "Halloo, there!" is there any one living here?" again no answer.

Kumxkumgi'la grew angry, "Why do you ask me to call here in vain when there is no one living here?" His wife replied, "O Fool! Don't you know about obtaining something supernatural? Don't you always do everything four times? Now shout again."

The chief shouted again, "Halloo, there! Is there any one living here?" but he received no answer. He shouted again really loud, and had called four times.

A man came and looked through the hole, "O friend! What do you want here?"

Kumxkumgi'la replied, "I wish to see Alakila." The man said, "I am the one who is called Alakila. What do you want here?" - "Oh my dear Alakila! I came to marry your

princess, chief." Alakila replied, "O friend! It shall be so, for I think very well of you."

Kumxkumgi'la called his attendants to assemble. They all wore sea-otter blankets and his wife wore a lynx blanket. Kumxkumgi'la wore a marten blanket and they all wore large abalone-shells in their ears. The four attendants began to sing the marriage songs, and Kumxkumgi'la danced.

As soon as they finished singing, Nano^kidi spoke, "O Chief Alakila! I came to ask in marriage your princess for this my chief, Kumxkumgi'la, for we have heard about your name."

Kumxkumgi'la also spoke, "O Chief Alakila! I will give you as marriage presents these four sea otter blankets." One of the attendants gave the sea otter blankets to Alakila, who was looking through the hole and Alakila took them and pulled them in.

Kumxkumgi'la took four marten blankets, and said again, "O Chief Alakila! I am holding these four marten blankets," another attendant gave them to Alakila, who took these also.

Next Kumxkumgi'la took four lynx blankets and said, "With these four lynx blankets I will purchase the right to carry your princess away [I lift your princess]." Another attendant took the four lynx blankets and gave them to Alakila.

Finally Kumxkumgi'la took four bear-skins, and said, "Now I will call this your princess with these four bear-skin blankets, Alakila." Nano^kidi took the four bear-skin blankets to Alakila. Skin-Dresser

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took them and pulled them in.

Then Kumxkumgi'la took the large abalone shells from the attendants and gave them to Alakila. When he finished, Alakila said, "Now you have finished, son-in-law, I will now go and call your wife."

Alakila hadn't been absent long, when he returned and called Wealthy, "Pull these dressed (caribou) skins through the hole. They shall be the blankets for your wife."

Kumxkumgi'la went and pulled forty dressed caribou skins through the hole. When the skins were through, Alakila brought a cradle with a child in it and a chamber-pot which he passed through the hole.

Alakila said, "Take care, and do not spill any of its contents. This child in the cradle is your wife. This mask for the winter dance, to be worn over the forehead, shall also go to you. It is Nana^kawala^t and Hamat^sa and Hayalikila^t, and your name shall be T^seko[']las." Kumxkumgi'la thanked Alakila for what he had said.

Alakila spoke again, "Now this raven mask of the sky shall go to you, and your winter-dance name will be Kwa^kasi[']lelagalis (Flying-about-the-World)."

When he finished Kumxkumgi'la whispered to his wife, "O mistress! I feel somewhat as if I do not want to carry the cradle with the child, for I am too lazy to go, and it is hard work to carry it on my back."

His wife became angry with her husband, "Do as you like." Kumxkumgi'la spoke, "O Chief Alakila! I shall come later on and get my wife when she is grown up." - "Bring her to me with the chamber-pot." Kumxkumgi'la took the cradle

and gave it to Alakila, he also took the chamber-pot and gave it to him.

Alakila said, "O Kumxkumgi'la! You have made a mistake. Let me show you now how I make your wife grow up." He took the chamber-pot and sprinkled it's contents over the child. She grew up at once into a very pretty woman.

Kumxkumgi'la wished at once, in vain, that the woman would come back, but Skin-Dresser said, "There is no way for a grown-up person to go through this door, therefore all the women give birth to small children, for they must all come through there when they enter their mothers when they are with child."

The door closed, and his wife spoke, "O fool! I only wanted to try you and see what you would say. You have done wrong. You did not want the girl to come. Now I don't want to continue to give you instructions."

His wife didn't want the girl, she wanted the forty dressed skins. She tied the dressed skins into bundles to be carried on the backs of the attendants. When she finished, they took them on their backs and started.

It took them eight days walking, before they arrived at the place they had left their son. Now Kumxkumgi'la's name had changed. His name was Alakila.

When they saw their son, he had acquired a supernatural gift, a large self paddling canoe. Kumxkumgi'la's wife said, "O Kumxkumgi'la! Send two attendants to fetch poles, sixty long hemlock poles. Send the other two to dig spruce roots and (to break) cedar twigs from cedar trees; for I wish to call at the village of your father-in-law, he always wishes for hemlock poles, roots and twigs of the cedar tree, there are none in our world."

Kumxkumgi'la sent his attendants to get what his wife wanted. It took the attendants four days to make the poles and get the roots and cedar-twigs.

The pretty woman took cedar bark and made it into a rope, she measured the length of the stout rope (so that it was) the length of the large self-paddling canoe. She (just) finished making the rope when it was the right length, the measure of the canoe.

After four days the attendants loaded the poles, roots and cedar twigs aboard the canoe. They finished loading the canoe and went down the current of the river.

Before long they arrived at the mouth of Gwa[']yi River. They passed their house in the night, then went on during the night. In the morning, near daylight, Kumxkumgi'la's canoe stopped.

The woman got ready, she took the rope and tied one end of it to the bow of the canoe and pulled it tight. She tied the other end to the stern. Then she took eight dressed skins and threw them over the stout rope and pegged them with yew-wood pegs at the gunwales of the large canoe. She had made a house of the canoe, that it should not let in water.

When she finished her work the tide was going out. It was very low tide. The pretty woman called her son, her husband and the four attendants, "Come, let us start, only take care! You must all help and paddle, that we go fast when we pass through the door of the underworld."

They went into the canoe and all the attendants paddled and the woman steered the canoe. They went into the cave that sea water ran through. The bones of many men were on each side of the channel.

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These are the bones of all who are drowned all around our world. Then the large self-paddling canoe went down with the tide.

As soon as they passed through the cave, Kumxkumgi'la saw many houses. Then he heard people shouting, "O T'akwagila (Copper-Maker)! T'akwagila'yugwa (Copper-making-Woman) is coming in sight here." For the first time Kumxkumgi'la learned the name of his wife.

They arrived at the beach of the house of the Chief. Two men came, each carrying on his shoulder a copper bar. They put one under the bow (of the canoe) and the other under the stern of the canoe. Then they called many young men to come down to the beach and carry the canoe up. They took hold of the ends of the of the copper bars and carried up the large self-paddling canoe, and put it down at the door of the house of the father of T'akwagila'yugwa, the wife of Kumxkumgi'la.

The attendants, their chief and the woman went out of the canoe. At once the chief called his son-in-law. Kumxkumgi'la and his attendants entered and sat down in the rear of the house.

T'akwagila'yugwa whispered to Kumxkumgi'la, "Now, come, give this canoe and the poles and the roots and the cedar-twigs to my father as a marriage present for me. His name is T'akwagila. It is he whom you called Kumugwe."

When she finished speaking to her husband, she went and sat down at the right-hand side of the house with her son. Kumxkumgi'la saw many seals crawling about in the house of his father-in-law.

T'akwagila asked T'akwagila'yugwa, "Oh, my dear! What kind of food does your husband eat?" T'akwagila'yugwa answered, "he eats this hair seal."

Then the chief asked his attendants, and the sea-lions, to club the seals. The sea-lions at once clubbed the head. Then they singed them. When they had finished singeing, they carved them and steamed them. Then they were done. Then they gave (the meat) to Kumxkumgi'la and his attendants. Kumxkumgi'la ate it at once.

T'akwagila'yugwa asked her Mother to get some crab-apples, "for it has been a long time since I have eaten them." The old woman took a dish and put some crab-apples into it and put them before T'akwagila'yugwa, who ate them at once with her son. Kumxkumgi'la found out they were the eyes of men. Kumxkumgi'la and his attendants finished eating.

Kumxkumgi'la arose, "O Chief T'akwagila! Listen to me, chief, that I may give you marriage presents for your princess." Then he told his attendants to begin to sing the wooing songs.

The attendants began to sing, and Kumxkumgi'la danced. When they had sung the four songs, Kumxkumgi'la spoke, "I give you as a marriage present this my canoe (in payment) for your princess, chief." Then he spoke again: "I give as marriage presents these poles and these roots, and these cedar-twigs and these sixty skins."

Copper-Maker thanked him, "O Son-in-law! Please make a salmon trap out of the poles tomorrow." Then he invited his son-in-law to look at the river at one end of the village.

Kumxkumgi'la and his attendants, followed him at once. When

they arrived at the river, they saw that the mouth of the river was full of all kinds of salmon.

The attendants said that they would go to work on the salmon-trap that evening. T'akwagila asked the young men to carry the poles on their shoulders, which they did. Nano^kidi drove the poles into the ground while the other three tied the poles with roots and cedar-twigs. Several young men helped them so the work on the salmon-trap took them a short time. They finished it the same evening. T'akwagila was very happy with his salmon-trap.

The next morning at daylight, T'akwagila and his attendants went to look at the salmon-trap, which is called xu'lus, and the one called, malis farther down the river. They were full of salmon. T'akwagila asked his attendant to call his tribe to come and take some salmon.

The attendant called loud to the tribe of the chief to come and pick the salmon (inside) out of the trap. All his tribe came and took out the fish that was in the salmon trap. The chief was really glad on account of his son-in-law. They went home.

T'akwagila spoke to his attendants, and told them to make a self-paddling canoe of copper; for the wall boards and everything about the house of copper-maker, was of copper.

The attendants worked at the canoe for four days. They finished it and T'akwagila called his tribe into his house and said, - "O Son-in-law! Listen to me. Now you are married to my princess. Now use this self-paddling canoe of copper as your canoe. I will load it with these coppers here, that you may give away coppers. And this great ceremonial for the winter

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dance will go to you. Your dancer will perform the salmon dance, and his name will be *Gwagwanta'e* (Weight-Giver), and (he will have) red-cedar; and also the *A'umalat* (chieftainness dance), and her name will be *Ya Kantami'gi'lakw* (Made-To-give-Potlatches); and the *'Nalagamt* (Goose mask) will go to you, and its name will be *Huxa'was*, and (you will have) its red cedar. Tomorrow you shall go, Son-in-law. Your name shall be *T'takwagila* (Copper Maker) and *T'takwagilalagalis* (Copper-maker-of-the-world) and *T'takwalaḥi* (Copper-Dancer) and *T'takwadzi* (Great Copper) and *T'takwagila'yugwa* (Copper-Making-Woman) and *T'takwa'eḥ* (Copper-in-house); and my name, which is *Kumugwe'*, and the *A'umalataḥt* (Chieftainness' mask) of *Ya Kantami'gi'lakw* (Made-To-give-Potlatches), will go to you, and the *nangamḥ* (bear mask) made of red cedar bark, and its name will be *Kakalamkigalis*."

Nanoḥidi thanked *T'takwagila* at once for what he had said. The next morning *T'takwagila'yugwa* arose and woke her husband, his attendants and her son. Then she sent her father's attendants to wake the young men. It was not long before the attendants came and said that the canoe had been pushed into the water.

Kumxkumgi'la, his wife, son and his attendants went aboard at once. They started and went through the door of the underworld in the sea and came into our own world.

Kumxkumgi'la immediately went before all the tribes and gave away coppers to the chiefs of all the tribes. When he had finished giving coppers all around the world, he went home to *Gwa'yi*.

Chief *Kumxkumgi'la* built a large house, trying to imitate the house of *T'takwagila*. Everything about the house was copper. He finished the house then he gave a winter dance, for it was now indeed winter. His sister and younger brother disappeared, and then his son disappeared.

All four disappeared and stayed away a long time. The ancestors of the *Dzawada'enux* tried to bring them back they finished trying at midnight. The next morning near daylight, *Kumxkumgi'la* was awakened by Copper-making-Woman., "Oh my dear! Do not sleep. Those who have disappeared are coming, making a noise. Go now and call your tribe."

Kumxkumgi'la went about awakening his tribe, calling all the men, women, and children to come into the winter-dance house. They came at once. Once they were all in, Copper-making-Woman told the attendants to give batons to all the men and [to all the] women. Then she told them to sing. They beat time on the boards.

They weren't beating for long when they stopped. *Kumxkumgi'la* warned his tribe to begin to beat time again. Four times they did so. They had not finished the fourth time beating when the Salmon dancer came in at the door of the house. On his forehead he wore the Salmon mask. Then the Salmon mask went back.

Then the Chieftainness dancer came into the house, having on her forehead the Chieftainness mask; she went right into the sacred room. Then came the Grizzly Bear, wearing the *nangamḥ*, all of red cedar-bark, for they had no cedar-wood in the place of *T'takwagila*, therefore the Grizzly Bear mask was all made of cedar-bark. He also went right into the sacred

room. The Goose dancer came, wearing on his forehead the Goose mask, and went into the sacred room. Then they sang songs during the night, to pacify them. That is the end.

Special Project Coordinators Report
Continued from page 3

and a partner in this project.

We are planning on a second totem pole project for this summer. You may remember the reports of the raising of our first totem last September 2002 ending with a celebration ceremony at the Big House to recognize the achievement of the lead carver, Stephen Bruce and his apprentices Shane Salmon and Morris Johnny. We also recognize and thank those who made the project possible. Our sponsors were Western Forest Products, Ministry of Community, Aboriginal and Women's Services, 'Namgis First Nation, Human Resource Development Canada, Morrow Foundation, Koerner Foundation, Hamber Foundation and community fund raising. This year's project has already been kick-started by our local Evergreen Savings Credit Union with a \$5000.00 contribution and we thank them for this. We are just waiting to hear from other possible partners in this year's project and hope to get started by July¹⁴.

In closing, I would like to thank all the people and organizations who show their support for the work we do as a museum and cultural centre. I would especially like to thank all our Elders who give so freely of their time and knowledge. Without them, our jobs would be very difficult.

Gilakas'la

U'mista Cultural Society P.O. Box 253, Alert Bay, BC V0N 1A0

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)*

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City: _____ Province: _____
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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)*

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The Last Word is Yours!

Do you have any suggestions for future newsletter items?

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

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

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

Send your suggestions to:

P.O. Box 253
 Alert Bay, B.C.
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Or

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

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